

ANNIVERSARY
ADDRESSES
REUNION



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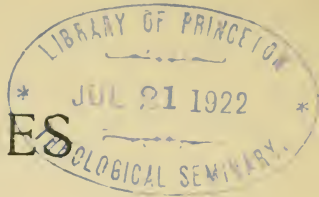
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Addresses delivered at the
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ADDRESSES



DELIVERED AT THE

QUARTER-CENTURY ANNIVERSARY

OF THE

REUNION

OF THE

OLD AND NEW SCHOOL PRESBYTERIAN
CHURCHES

HELD IN THE THIRD PRESBYTERIAN CHURCH, PITTSBURGH, PA.

MAY 23, 1895

WITH A PREFACE AND OTHER INTRODUCTORY MATTER

PUBLISHED BY ORDER OF THE GENERAL ASSEMBLY

PHILADELPHIA
PRESBYTERIAN BOARD OF PUBLICATION
AND SABBATH-SCHOOL WORK
1895

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THE
GROWTH AND FUTURE OF THE
REUNITED CHURCH

BY THE

REV. WM. HENRY ROBERTS, D.D., LL.D.,
Stated Clerk of the General Assembly

THE GROWTH AND FUTURE OF THE REUNITED CHURCH.

The reunion of the Old and New School Churches in the historic Third and First Churches of Pittsburgh, a quarter of a century ago, was an event which in its magnitude, its significance and its possibilities was unparalleled in the ecclesiastical history of the United States of America. Two great Churches combined to usher in a new era for the common Presbyterianism, the era of unity, missionary activity and the concentration of magnificent resources, both in means and men, for the spiritual conquest of the world.

In dealing with the subject, "The Growth and Future of the Reunited Church," consider first and concisely, the facts connected with Reunion.

The Presbyterian Church in the United States of America was divided into two bodies in 1838, in part by theological differ-

ences, but mainly upon issues of policy and administration. The Presbyterian churches, ordinarily, when divided, have never been parted by doctrinal questions solely; the wedge of division has always had as its keen and separating edge some practical question which all persons could understand, and with which all were in some manner connected. In 1838, chief among practical divisive questions was the conduct by the Presbyterian Church of its missionary work, through agencies under its own control. That question was settled for the Old School Church by the creation of the Presbyterian Board of Foreign Missions in 1838, and by the New School Church in 1861, by the establishment, in response to the demands of its ministers and members, of the Permanent Committee of Home Missions. The latter action was the initial step in Reunion, for it was the full and final acceptance, on the part of the New School, of the principle, that the Church must control its own missionary agencies.

This decisive act was followed four years later by proposals for Reunion, made by both Assemblies at nearly the same time.

The negotiations were carried forward by committees, composed of ministers and elders, of both Churches, until May, 1869, when the two Assemblies, convened in the city of New York, sent down what is called the "Basis of Union" to the Presbyteries for their consideration.* The answers to this overture were reported at Pittsburgh, Pa., at adjourned meetings held by the Old School in the First Church, and by the New School in the Third Church, in November, 1869. The vote of the Presbyteries upon the overture was 239 in the affirmative to three in the negative; all the New School Presbyteries voting in favor of the Reunion. On November 12, the two Assemblies, led by those saintly and now sainted men, Rev. Melancthon W. Jacobus, D.D., and Rev. Phil-emon Halstead Fowler, D.D., entered arm in arm into the Third Church, and, followed by all the commissioners and officers of the two Assemblies, organized what was known as the Reunion Convention.

In the historic paper adopted by that convention are found the following words, which evidence clearly the spirit of the Presbyte-

* See p. 9.

rians of that day. They said: "In this union are seen the outflashing of a divine purpose to lead us on to greater self-sacrifice, and a more entire consecration to the evangelization of the world. New and grander responsibilities rest upon us. Jesus summons us to a holier faith and more perfect consecration. He summons this Church to answer his loving kindness by deeds commensurate with our renewed resources. The times are auspicious; everywhere peace reigns; the gates are open, and the millions of our own and other lands wait for the Gospel. Our position is commanding, our resources great, our methods of action well settled, simple and efficient. The Spirit of God that has united us will inspire, direct and bless our efforts. While we maintain the faith which Paul so fully unfolded, and our Church in the centuries past has, through manifold persecution and martyrdom, so gloriously upheld, we are summoned, as by the will of God, to arise and build, to form new, broader and bolder plans for the extension of Christ's kingdom, and enter upon and execute them with apostolic enthusiasm."

Such was the spirit which controlled the

Presbyterians of a generation ago, and such the hopes which animated them as they looked forward to the future. Have their expectations been realized? Has God approved their faith and spirit by the work which he has wrought in and through the reunited Church?

Statistics at times are inspiring as well as instructive. The figures presented in this address are for the period from 1870-94, for the quarter century following upon Reunion, ended with November 12, in the latter year.

The blessing of God upon the Church during this period is marked in nearly all the departments of church activity.

Take first the statistics of organizations and persons. The local churches, instead of being diminished by the union of the two bodies, steadily increased from 4526 in 1870, to 7387 in 1894. Ordained ministers, who numbered in 1870, 4238, were in 1894, 6641. The communicants in 1870, 446,561, increased in the quarter century to 895,997, an increase of more than one hundred per cent. And the members, teachers and officers of the Sabbath-schools, during the same period, advanced numerically from 448,857

to 951,199, an increase of one hundred and twelve per cent. There is no fact connected with the statistics of persons for the period more inspiring for the future, than the advance just noted in the number of children under Christian instruction within the Church. That Church is a living Church in more senses than one, whose children increase, comparatively speaking, at a more rapid ratio than the adults.

Take next the statistics of contributions. Here also decided and auspicious progress is manifest. The contributions for congregational purposes were in 1870, \$6,416,165, and in 1894, \$10,300,761; the contributions for miscellaneous benevolent work, in 1870, \$690,636, rose in 1894 to \$1,025,695; and those to the Boards of the General Assembly, in the former year, \$1,300,686, were in the latter year, \$2,600,931.*

The total contributions to the benevolent agencies of the Church for the period, as

*It is to be noted in connection with the contributions to the Boards, that there was no *per capita* advance in their amount in 1894 as over against 1870, the communicants and the contributions having both doubled during the quarter century. The gifts to the Boards have not kept pace with the increase of the Church in wealth.

reported in the Minutes of the General Assembly, were as follows :

Home Missions,	\$15,320,520
Foreign Missions,	13,526,844
Education,	4,424,054
Publication and S. S. Work,	1,538,836
Church Erection,	2,618,723
Relief,	5,207,155
Freedmen,	1,953,960
Aid for Colleges,	1,813,558
Sustentation,	902,776
Total,	<u>\$47,306,426</u>

In addition to the contributions to the Boards, the churches gave the sum of \$24,280,002 to miscellaneous benevolence, and \$192,044,780 to congregational support, or a grand total for all contributions of \$263,631,208, or an average of \$10,500,000 per annum.

This is a financial record which cannot be equaled in any other American Protestant Church. In its sum total it is larger than the gifts for the same period by any other denomination on this continent, and as compared with the ordinary condition of affairs in European Churches, it emphasizes in a marked manner the value of that voluntary system under which our American Churches

thrive. A free Church in a free State comes increasingly under the influence of the Saviour's command, "Freely ye have received, freely give."

But it is not alone by such statistics as have been presented, that the advance of the Church under the blessing of God is to be estimated for the quarter century period. There have been notable events as well as notable gifts. To indicate a few out of many.

That efficient agency of the Church, the Board of Aid for Colleges and Academies, was established in 1883, and in the work it has achieved has renewed in the present the glorious record of our Church in the past, in connection with education. During the quarter-century the Church aided through it in the establishment of more than forty institutions.

In 1886, the Sabbath-school department of the Board of Publication was reorganized, and became an agency in full harmony with the spirit of the Christian Church and the demands of the times, rendering admirable service in a department of religious work, which, prior to this nineteenth cen-

tury, had received but little attention. The Sabbath-school work of this Board in 1870 consisted simply, of the publication of books, tracts, and periodicals, but during the year ending April, 1894, the Sabbath-school missionaries employed numbered 157, the number of schools organized was 870, the expenditures were \$135,041, and the Board distributed free of charge, 17,344,938 pages of tracts and periodicals.

The Board of Relief expended during the year 1894, in behalf of the many entitled, for Christ's dear sake, to an adequate support after long years of service, the sum of \$159,576.27, nearly two and a half times the amount distributed in 1870; and its Permanent Fund was enlarged during the quarter century from \$41,441 to \$1,386,776.

The Board of Education had under its care in 1870, 391 candidates for the ministry, and in 1894, 1032, a remarkable increase; while the total number of such candidates for the quarter century was 4484, as against 3715 for the period from 1819 to 1869. Evidently the Church will not suffer from a lack of ministers.

The Board of Freedmen has conducted its

work among our colored population in the South with great success, and having scarcely anything in the way of resources in 1870, has now in its service 200 colored ministers, instructs in its agencies more than 10,000 pupils, and has under its care 87 schools and 306 churches.

The Board of Church Erection has aided in the building of 3778 church edifices, whose total value is in the neighborhood of \$12,000,000.

The work of Home Missions also made decided advance. In 1870, the Woman's Executive Committee was not in existence. There were three missionaries in Colorado, and a half-dozen scattered over the remainder of the farther West. The whole country beyond Iowa was virtually unoccupied. But during the quarter century, the Home Board has spent at least \$7,000,000 west of the Missouri, and, as a result of its magnificent work, the whole region is dotted to-day with Presbyterian churches.

In Foreign Mission work likewise, prosperity has crowned the Church's efforts. The total number of communicants in our Foreign Mission churches in 1870 was less than 3000,

while in the single year 1894, there were added to the mission churches 3141 converts; and in addition, through medical missions and 33 hospitals, the Church cared for the bodies as well as the souls of men, thus following closely in the Master's footsteps while on earth.

It can be truly said of all the missionary and benevolent Boards, that they have been greatly prospered in their work for Christ.

The theological seminaries of the Church have also shared in the prosperity with which God has blessed his people. They have more than doubled the number of students within their halls, quadrupled their financial resources, and increased their number by three institutions—the seminaries at San Francisco, Biddle University and Omaha.

Chief, however, among the progressive events signaling this period of our history, is the opening wide of the door of activity to Christian women. This nineteenth century is, like the first century, peculiarly missionary and evangelistic in its temper; and as of old in New Testament times, so now, woman has been summoned, in the providence of God, to prayer and to active work

for the salvation of souls and the advancement of Christ's kingdom.

The first organization of Christian women for Christ's work within our denomination was formed in the city of Philadelphia, in 1870. The establishment of the Woman's Foreign Missionary Society was followed in due time by the organization of five other similar societies in different portions of the Church. In 1878, the Woman's Executive Committee of Home Missions was organized in New York city, and in 1885 the work of missions among the Freedmen was also assigned to the fostering care of this latter organization. The success which has attended the work of these societies, in many lines, is evidenced by the fact that during the last year of the quarter century, their organized agencies contributed to the missionary work of the Church at home and abroad the sum of \$631,000.

More and more may the Church give these workers for Christ opportunity for service. There is a demand in these closing years of the nineteenth century, for gifts and work and workers, above all preceding years, and grandly have the Churches of

Christ responded to his summons. Women's societies, Young People's societies, Brotherhoods of men, and other similar organizations, are the natural outcome of the intense Christian life now everywhere manifest. The century which opened with the organization of Bible societies, Sabbath-schools and missionary organizations, has at last culminated in the divine summons to labor given to all Christ's disciples, without distinction of age or sex. The signs indicate that another Pentecost is nigh at hand.

That a Pentecostal baptism of power is among the possibilities of the near future, is suggested by the statement of the totals of the statistics of persons for the quarter century. The Church of Christ exists solely for the salvation of mankind, both for time and eternity. Dollars are the signs of the interest of the Church in Christ's work; converts are the proof of the divine blessing upon that work. The fact is, therefore, greatly significant, that from 1870 to 1894 there were added to this Church, on profession of their faith, 1,040,949 persons, a vast multitude of disciples, both men and women. Of these converts 362,344 were adults, who

were baptized into the name of the Triune God; their baptism the proof that the Church has still power not only with young but likewise with mature persons. The infant baptisms during the period were 515,559, rising from 16,746 in 1870, to 28,051 in 1894, giving the Church to be in truth a divine earthly family, the home for the little child as well as for the parent.

While, however, the record of the quarter century in itself, is a record which glorifies the grace of God in its power over human hearts, yet the blessings which accompany that grace are the more emphasized when we compare, in the history of the Church, the period after 1870 with the period prior to that year, both as to growth in membership and in beneficence. The converts added to the Church from 1789, the date of the first General Assembly, until 1869, a period of eighty years, numbered about 830,000, as against 1,040,000 persons added on profession during the past twenty-five years; and the total benevolent gifts of the period first named were not in excess of \$19,000,000, as against \$71,000,000 for the second period.

Is Church union a blessing? The record

of the prosperity with which God has blessed this Church since Reunion answers, Yes! Some appreciate the blessing, it may be, more in dollars than in aught else, but its real value can be estimated solely by the standard of Christ, the souls saved from sin and death through his people's prayers and labors. That 1,000,000 converts were gathered into the kingdom during the quarter century is the supreme blessing of Reunion, and God has emphasized the fact by adding to the denomination, in the closing year of the period, 75,000 persons, the largest number in any one year in the history of the Church.

May the prayers of God's people ascend earnestly to the throne of grace for a new baptism from on high, which shall add daily and yet more largely to the Church through the coming years, of such as shall be saved. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Having thus considered the past, what of the future?

First, let me draw attention to an obstacle—temporary, it is true, but still an obstacle—which lies in the way of the true progress

of the Church. This obstacle is the financial indebtedness of the missionary and benevolent Boards amounting to about \$600,000. No better way can be found to dispose of this liability than to gather an Anniversary Reunion Fund which shall bring at least \$1,000,000 into the treasuries of the Boards.* This Church of ours is the wealthiest Protestant Church in the country. Surely the Church that raised \$7,883,000 as a Reunion Memorial Offering from 1870 to 1872, and in 1888 contributed for the strengthening of a single Board, that of Ministerial Relief, the sum of \$600,000, can raise the sum suggested, as a thank offering for God's blessing upon Reunion. Sound forth the word of the Lord to his people, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

As we think further of the future, it is well to remember that the sun smiles on no land so fair, so bounteous in all natural pro-

* See Resolutions on p. 17.

ducts, so privileged of God, politically and religiously, as these United States of America. If the past, in the matter of population, furnishes any ground for the future, there will be within our borders during the closing years of the twentieth century, at least four hundred millions of persons, for a large part of whom this Church is to-day responsible. "In the to-day, walks the to-morrow." Upon the performance of present duty by the ministers and members of this Church depends the welfare of coming generations. Would we meet responsibility, we must perform duty resolutely, courageously, persistently, along several lines.

1. There must be, for one thing, concerted effort for the systematic employment of the ministers of the Church, with a view to the welfare of vacant and enfeebled congregations. A chain is no stronger than its weakest link, and the weak links in the Presbyterian chain of administration are two—vacant churches and unemployed ministers. Our missionary Boards are admirably organized and managed; but the weak, feeble and vacant congregations, of which there are over one thousand on the roll of the General

Assembly, are left to the tender mercies of the itinerant stranger, or to the negligence which works ever loss. "Every minister employed, and every church with a minister," should be one of the administrative watch-words of the Church.

2. For another thing, there must be concerted effort for the systematic use of the ministry of gifts as distinct from the ministry of office. The New Testament clearly teaches that the possession of talents by disciples of Christ implies necessarily, not official relation to the Church, but the use of such talents in the Lord's work according to opportunity. God has blessed many ruling elders and other members of the laity, both men and women, with abilities for service in various lines in his kingdom.

The amount of latent power in the Church is enormous, and the feeling of responsibility to God for the use of the gifts he has bestowed, is made largely and widely evident in the church in these days, by a fact already referred to, the formation of organizations of young people, and of men and women, in all portions of the land. These movements are not to be patronized nor to be tempo-

rized with, but should be recognized as the hand of God, pointing his Church towards the need under which it rests for a proper control and use of all its officers and members in his service. All opposition to these movements should cease, and in place of debate concerning their value, the Church should give itself to regulation and administration. Let the Church make another of its watchwords this, "Work for all, and all at work."

3. Further, the Church should stand resolutely against every attempt to create within its borders an independent authority of any kind. All the agencies of the Church, whatever their character, should be in some manner subject to the control of the Church through one of her judicatories, either Presbytery, Synod or General Assembly. Details of control are things unimportant; the great matter is somewhere to have vested over agencies, that power of review and control, and the additional power of regulating public religious teaching, which are fundamental to the Presbyterian system wherever found. There cannot be a full development of great resources, preservation from

undue friction and schismatic strife, anything like true unity and abiding prosperity, unless authority be vested in some judicatory, over every agency of the Church. Though divided like the billows we must be one like the sea.

4. Emphasis must also be laid upon the value to the Church of the missionary and evangelistic spirit. As a denomination we have been in the van in this land in the carrying forward of the work both of Home and Foreign Missions. We have increased greatly the contributions from our churches to these important causes. Would we have yet greater success as a Church, would we make the future bright with the triumphs of the Gospel, there must be yet more zealous cultivation of the missionary spirit both among our ministers and members.

Especially must heed be given to the peculiar condition of affairs in this land, in connection with the religious attitude of our adult male population. There are to-day in the United States 11,000,000 of adult males, nearly two-thirds of the whole number, who are not in direct connection with any Church bearing the name of Christian, either Prot-

estant or Catholic. The masses of unconverted men, in our cities, in country districts, at the polls, are walls against which moral reforms and religious forces beat often in vain. By its history, by its character, our Church is a Church for men as well as for women, and must arouse to systematic effort for the evangelization of men, would it in any degree meet responsibility, and make sure the moral future of this great nation.

5. The unity of the Church must also be conserved, by continuous effort for the union with this Church of other Churches holding to the same doctrinal standards. This is the age, not of division, but of unity, and Presbyterians no more than others are exempt from the attractive influences which are abroad, and which tend to the consolidation of like religious interests. All but one of the Presbyterian Churches in this land, hold in common the Westminster Standards, altered in no essential particular. Patiently, under the guidance of the Spirit, should we seek the furthering of every influence, which shall give promise of the establishment within our common country of a National Presbyterian Church. This Church, through the

venerable and distinguished Dr. James McCosh, instituted the movement which resulted in the world wide Presbyterian Alliance. The movement for Federation was likewise initiated by this denomination. Well may we ask, Why should a halt be called now in the work of bringing closer together, brethren of like faith? There are 1,800,000 communicants in the ten Presbyterian and Reformed Churches in this country. These Churches should unite, not for pride of numbers, but for the added power which union ever brings. God will bless the National Presbyterian Church of the future whenever it shall appear, even as he has blessed the Church which was reunited in 1869. In Union there is not only strength, but also divine power and the divine blessing.

6. Further, and above all other things, there must be unceasing and undivided loyalty to the Holy Scriptures as being the Word of God. That Word has been given to mankind by inspiration of God as the only infallible rule of faith and practice. The Presbyterian Churches have emphasized its value both doctrinally and practically, by placing first in their Confession of Faith, the

chapter entitled, "Of the Holy Scriptures." Belief in the plenary inspiration of that Word, and in its supremacy over thought and conduct, was the first and fundamental condition of Reunion in 1869. The Basis of Reunion contains this sentence, "The Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice."

The Bible, further, is the basis of our national as well as of our Christian hopes and privileges. This nation was founded upon the Bible, has been developed upon Biblical principles, can be maintained in a true prosperity throughout the future alone by adherence to the same high standard. Church and State are independent each of the other in this land, but both are dependent for all that they are and have and hope to be, upon the Word of the ever-living God. Without that Word there is no sure basis for righteous law, no open pathway for individual advancement, no permanent safeguard for either civil or religious liberty, no abiding inspiration for the future, no true salvation from either temporal or eternal ills. The

Holy Scriptures, as the Word of God and the infallible and undebatable rule of faith and practice, are fundamental to human welfare.

Let then no influence, inward or outward, lead the Church to forgetfulness of its responsibility in this matter to the Lord Christ. Devout inquiry as to the nature and contents of the Scriptures is always to be commended. Men, further, are everywhere free to think and say what they please concerning God's Word. But neither scholars as a class, nor any other order among men, have received as a specific trust the Word of God, or have been empowered in its light to determine what is, or is not sound doctrine. Not in the gatherings of the learned, nor in the conclaves of the Philistines, has Christ vested this trust, but in his true Church. Fidelity to the trust committed to the Church by the Church's Head, resolute maintenance of the infallibility and authority of the Word of God, the great source and sanction of sound doctrine and of sound morals, of life and of salvation, is the duty of the hour, the open door to true progress, the assurance of

future prosperity both for the nation and the Church.

7. Loyalty to the Word of God involves also loyalty to sound doctrine as contained in the Standards of this Church. Sound doctrine is of value in many ways, but in none more so practically, than in its attractive and cohesive energy. There is no unifying power like that of a distinctive creed. The things which bring and bind men together are not formal agreements, but ideas. The Westminster Standards, in their clear statement of fundamental doctrines, in their sharp definition of ethical principles, in their insistence upon the crown rights of Christ, in their maintenance of popular government, in their careful subordination to and dependence upon the Word of God, have been of value to this Church in the past not only as "forms of sound words," but as a bond of union, mightier than all differences, and victorious time and again over the spirit of strife, alienation and separation.

The adopting act by which in 1729 the Westminster Standards became the creed of this Church, was but the outward expression of an inward and dominant life. It was an

act whose beneficent influence has been manifested on a majestic scale on two memorable occasions. Twice this Church of ours was divided, and twice reunited. Whatever the causes of division, they are not important to the matter in hand. The important thing is that the centrifugal forces of differences in policy were less powerful than the centripetal forces of sound doctrine. The Westminster interpretation of Holy Scripture was the power above all others which in 1758 and 1869 drew together the branches of the divided Church, and made of twain again one flesh. There is no unity so mighty as that of faith. Jealously then let us guard, zealously let us teach, resolutely let us maintain, those Standards which express our denominational life, unite us in the bonds of a true fellowship, and bind us with indissoluble ties to the Word of God. If ever in the future division should threaten, these ties will hold us together long; and if separation should come unfortunately at any time, they will bring back our children to the common fold, even as they brought back the fathers. O! theology of Paul, of Augustine and of Calvin, well did the men of the Reunion

magnify thee; may thy unifying power abide ever with this beloved Church, at once its bond, its inspiration and its glory.

8. Last, but not least, there must be increasing loyalty to the Presbyterian Church as a Church. There is no Church more catholic than the Presbyterian, but catholicity does not imply, as some imagine, that the interests of other denominations are to be first considered, and one's own Church given a secondary place.

In the order of divine Providence, denominations have a lawful existence within the Church universal. There is a distinction in the Christian Church, not often thought of, fundamental in its nature. There, on the one hand, are the Churches of the prayer book, and here, on the other, the Churches of the prayer meeting; and where the prayer book is in use, the prayer meeting does not flourish.

This Church of ours believes in the prayer meeting, in direct participation in worship by the laity, in personal religion, in high spirituality, in a Scriptural and representative government, in the maintenance of sound doctrine, and in the sole supremacy

over mind and heart of the Divine Word. Let us emphasize our denominational character and mission. Let it not be said of our Church that it is, in any sense, even in its benevolence, an "atomic Presbyterian Church." During the next twenty-five years that should not be true, which has been true during the past twenty-five years, that for every two dollars given to our own Boards, one dollar has been given to outside societies.

Loyalty must approve itself by deeds, must concern itself not only with doctrine but likewise with practice, must realize responsibility for works as well as for faith. As a denomination we are greatly privileged of God in many ways. We have established numerous agencies for the maintenance and extension of our branch of Christ's kingdom. We are strong in our Scriptural creed and our popular sympathies; strong also in our relation to the history and development of the land in which God has placed us; strong, in addition, in our hold upon the influential elements in the diverse population of this Republic; strong, further, in the material, intellectual and moral resources under our

control. Ours are kingly principles, historic prestige, far-reaching influence, multiplied resources. Thus equipped of God, we find before us, as a Church, work of imperial proportions; work not only in foreign lands, but more especially in this land. America, for this Church, is but another name for opportunity; and if we would rise to the level of our providential privileges and advantages, then with all charity towards other denominations of Christians, we should devote our resources, both of men and means, in the wide dissemination of the truths in which we believe, for the largest possible development of our own institutions.

As a rule, it is true that he is the best Christian, the truest to Christ, who is most loyal to the Church in which he finds himself, by choice and by the operation of divine Providence. What is true of the individual is peculiarly true of the Christian Churches. That denomination is truest to its God-given mission, to the great Christian brotherhood, to the supreme Head of the Church, which is true to its own nature, true to its peculiar principles, and which refuses, with David, to do God's work clad in Saul's armor. The

Presbyterian Church, by being true to itself, will be true to Christ, will thus make sure a future, which will as far exceed in results the immediate past, as that past in its achievements exceeded under God's blessing the conditions of the early period of the Church's history.

Let the Church move forward then, faithful to every responsibility, looking unto him for strength and guidance who has promised, saying, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

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