

SERMONS

PREACHED IN CONNECTION WITH

THE THIRTIETH ANNIVERSARY

OF THE

SETTLEMENT OF REV. GEO. HILL, D. D.

AS PASTOR OF THE

Presbyterian Church of Blairsville, Pa.

DELIVERED JUNE 18th, 20th & 21st, 1871,

COMPRISING

A Historical Discourse,

BY THE PASTOR;

AND

SERMONS

BY

REV. WILLIAM F. HAMILTON, OF LIVERMORE,

REV. JAMES I. BROWNSON, D. D., OF WASHINGTON,

AND

REV. JOHN M. HASTINGS, OF WILKINSBURG.



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1872.

PREFATORY STATEMENT.

THE celebration of the Thirtieth Anniversary of the present Pastorate of the Presbyterian Church, in Blairsville, Pa., was an occasion of unusual interest and enjoyment, to all whose privilege it was to participate in it. Invitations had previously been extended to all the ministerial members of the Presbytery of Blairsville, and their wives, and also to a number of other ministers and their wives, to be present, and join with the congregation, in the exercises of the occasion. Provision had also been made for the delivery of discourses appropriate to the event.

Accordingly, on Sabbath, the 18th day of June, a Historical Sermon was delivered by the Pastor, commemorative of God's dealings with the church from its organization. On the following Tuesday, June 20th, a large congregation, including the invited guests, assembled in the church, at 2 o'clock, P. M., when a sermon was preached by the Rev. WM. F. HAMILTON, of Livermore, on "*The mutual joys of Pastor and People.*" In the evening of the same day, at 7 o'clock, another sermon was preached by the Rev. JAMES T. BROWNSON, D. D., of Washington, on "*Woman; her place and influence, especially in the Christian Family.*"

The next morning, Wednesday, June 21st, at 10 o'clock, A. M., a special train on the Indiana Branch Railroad brought the members of the congregation, the guests, and many other strangers, to Tamarack Farm, the residence of the Pastor, two miles from town. There the forenoon was spent in most delightful social and Christian intercourse—many old friendships being renewed, and many new ones formed. The day was one of the most beautiful of nature's favorites, and the grateful shade, and fragrant flowers of the ample grounds, made full amends for the limited room within the hospitable doors.

At noon, the welcome call to dinner brought all around well-laden tables, which had been provided and spread by the ladies of the congregation, under the friendly branches of the Pippin, the Rambo, the Bellflower, and the Russet. Just as silence had been procured, with a view to invoke the Divine blessing, the name of the Pastor was called by THOMAS D. DAVIS, M. D., a young member of the church, and a grandson of the first Pastor, who, in a brief, appropriate, poetical address, full of kind and tender words, proceeded to present to him and his wife a chaste and elegant silver table-service, consisting of nine pieces. These bore the following inscription:

PRESENTED TO

REV. DR. AND MRS. A. H. HILL,

BY THE

LADIES OF THE BLAIRSVILLE PRESBYTERIAN CHURCH,

With their affectionate regards, on the 30th Anniversary of his Pastorate,

June 21st, 1871.

Never was there a more complete surprise than the presentation of this beautiful present caused to the Pastor, and all his family; not one of them having had the least intimation or suspicion that this or any other gift was intended.

After dinner, social converse, sacred song, and prayer, occupied the time until mid-afternoon, when a meeting was organized on and around the vine-covered piazza, by calling Dr. BROWNSON to the chair, and appointing Dr. DAVIS secretary. The following sentiments were then read, and responded to, in brief and interesting remarks, by brethren called out for that purpose:

1. "The memory of the fathers and mothers of the church of Blairsville, who have gone to their reward; especially the first Pastor and the first Elders." Responded to by rising.

2. "The select few who were members of this church thirty years ago, whom God has spared to the present time; may they long be continued with us, and may their last days be their best days." Responded to by R. J. MARSHALL, M. D., one of this number.

3. "The pastoral office; the noblest and happiest that God has allotted to man on earth." Response by Rev. J. M. BARNETT.

4. "Our ministerial guests; may none of their pastorates be shorter than thirty years." Response by Rev. T. R. EWING.

5. "Our lady guests, the wives of ministers; may they all practically demonstrate to their husbands the truth of Prov. 18 : 22: "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord." Response by Rev. D. W. TOWNSEND.

6. "The Presbyterian Church, greatly blessed and honored of God; may she be humble, thankful, faithful." Response by Rev. S. M. HENDERSON.

7. "The sister churches, whose representatives are with us to-day; may there be no rivalry between them and us, but the rivalry of doing good, and honoring Christ; and may the bonds which bind us together grow stronger and closer, until there shall be but one flock, as there is but one Shepherd." Response by Rev. B. F. PARSONS, of the Congregational Church.

The following sentiment was proposed by the Rev. JOHN M. BARNETT :

"The Pastor and his family, and the Church of Blairsville." This was responded to by the Rev. WM. CUNNINGHAM.

During the reading of these sentiments, and the responses to them, the Rev. ADAM TORRANCE, the oldest member of Presbytery, and the only other person now belonging to it who was a member at the time of the formation of the relation between the Church of Blairsville and its present Pastor, rose and asked permission to *volunteer* as a speaker, as he loved volunteers, having had much to do with them, having been himself a volunteer Chaplain during the war. After a few pleasant introductory remarks, he turned to the Pastor, and, in tender and touching words, presented to him and his wife a most beautiful silver ice-pitcher, goblets, bowl and salver, bearing the following inscription :

TO

REV. GEO. HILL, D. D., AND WIFE,

FROM

HIS MINISTERIAL BRETHERN OF THE PRESBYTERY OF BLAIRSVILLE,

On the 30th Anniversary of his Pastorate, June 21st, 1871.

The surprise was not less *now* than it had been three hours before, not the remotest thought having ever crossed the minds of the recipients, that such a thing was in contemplation, until the words of presentation fell from the lips of the venerable speaker. A few stammered words of acknowledgment were all that the embarrassment and tender feelings of the moment would allow, in either case.

These delightful services, these sweet communings, were—all too soon—broken in upon by the friendly voice which reminded all that the time had come to repair to the cars. With reluctant, lingering feet, did group after group turn from this festive, happy scene; a scene which will cast its radiance forward to brighten and cheer many an otherwise dark day on earth, and which will doubtless contribute something to swell the hallelujahs of heaven.

In the evening of the same day, at 7 o'clock, all were assembled again in the church, when a sermon was preached by the Rev. JOHN M. HASTINGS, of Wilkinsburgh, on "*Presbyterianism, judged by its fruits*." At the close of this discourse, brief remarks were made by several of the brethren of the ministry, expressive of their gratification with the whole occasion; and a resolution was passed, requesting the publication of the sermons which had been preached in connection with it. Many words of kindness, and tender farewells, were then spoken, and this memorable Anniversary was at an end.

Historical Sermon,

BY THE REV. GEORGE HILL, P. P.

DEUT. 8: 2. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

The proper exercise of all the faculties or powers of mind with which God has endowed us, is necessary to the attainment of the great end for which we are created; the glory of God, and our own well-being. Among these faculties, memory holds an important place. Hence God, in his word, often enjoins the right use of memory as a means of promoting our spiritual welfare. For the same reason, much of sacred scripture is historical, and many of the ordinances of religion memorial. A large part, also, of the devotional exercises of good men, which have been recorded by the pen of inspiration, consists in calling to remembrance and recounting God's ways of dealing with them.

It is a solemn thought, moreover, that if memory is not so employed in this world as to promote our sanctification and meetness for heaven, it will, in the world to come, be one of the chief sources of our misery. "Son," said Abraham to the rich man, as he lifted up his eyes in hell, being in torment, "Son, *remember* that thou, in thy lifetime, receivedst thy good things, and likewise Lazarus evil things."

It is undoubtedly with a view to the sanctified and sanctifying use of memory, that Moses, in his great sermon, delivered in the hearing of Israel, "on this side Jordan, in the land of Moab," at the end of the fortieth year of their wandering in the wilderness, recounts so fully, and dwells so largely upon what God had done with them and for them. The first three chapters of this book,

which contains his discourse, are entitled, "The story of what befell Israel on their way towards Canaan;" and in our text he commands them, "Thou shalt remember all the way which the Lord thy God led thee, these forty years in the wilderness."

Having regard to the same sanctified use of memory on our part, I propose that my discourse to-day shall contain, The story of what has befallen the Presbyterian Church of Blairsville, hitherto, on its way towards the heavenly Canaan; and I call upon you to join with me in remembering all the way the Lord has led us, these many years.

Though the occasion which this discourse is especially designed to commemorate, (the thirtieth anniversary of my settlement among you,) would seem to require that I should confine myself strictly to a record of what has transpired since the date of that settlement; yet, I deem it desirable, on many accounts, to go back to the origin of the church, and briefly recount its history from its organization. Such a review seems to be necessary, because the present pastorate was so dove-tailed into the preceding one, that it is impossible rightly to estimate either, without partially, at least, contemplating both. It is thought important, also, as no permanent record of these facts has as yet been made, that the present occasion should be employed to put them in such shape that they may not be wholly lost.

The Church of Blairsville was organized on the 21st day of September, 1822, (nearly 49 years ago,) by the Rev. FRANCIS HERRON, afterwards the venerable DR. HERRON, of Pittsburgh; and received, at that time, the name of WEST UNION. Previous to the organization, the Rev. THOMAS DAVIS, who was then a licentiate of the Presbytery of Redstone, had been preaching in the neighborhood occasionally, for about a year. A frame meeting-house had also been so far completed as to allow of preaching in it; the roof being on, and the lower floor laid. The carpenter's work-bench, then, and for years afterwards, constituted the pulpit. The location of this house was about one mile and a half north-east of the town, on a lot now attached to the farm of Mrs. ELIZABETH McCREA, and adjoining the farm of Mr. JAMES WILEY. There the church was organized, and there the congregation continued to worship about nine years.

On the 11th day of October, 1822, twenty days after the organization of the church, a call was presented to the Presbytery of

Redstone by this congregation, in connection with the congregation of Salem, for the ministerial labors of Mr. DAVIS; and on the 13th day of November, of the same year, he was ordained and installed over these congregations; one half of his time being given to each. That portion of his Sabbath-day labors which fell to this congregation was for some time expended almost entirely in the meeting-house in the country. But as the town grew, and the members of the church in it increased, he began to feel the importance of attending more to their growing necessities. He, pretty early in his ministry, commenced preaching in town in the evenings of the Sabbath on which he was at West Union; and this practice he kept up for some years before the location in the country was abandoned. These services in town were at first held in private houses, and afterwards in the log school-house now used by the colored people for their religious meetings.

Things continued thus until the year 1828, when incipient measures were taken to build a house of worship in town. These measures were much embarrassed, at first, by the want of pecuniary means in town, and by the opposition which was naturally felt by some, to the removal of the church from the old location. They were, however, finally successful; and in 1831, the building in which we now worship was completed, and the Sabbath services transferred to this place.* In the next year, at the request of the congregation, the Presbytery changed the name of the church to Blairsville. It is worth noticing, in passing, that the thirtieth anniversary of the present pastorate, is also the fortieth anniversary of the completion and occupancy of this building; and while we celebrate the former, let us not fail to note the goodness of God to this congregation in enabling them to accomplish the latter. It was, with them, the day of small things. A copy of the paper containing the subscriptions to the erection of this church, is still in existence. It is a curiosity, in its way, and is well calculated to show the importance of every one doing all that he can, in all good enterprises, even though it is but little that he can do. There are 250 names on the paper, and amongst them all there are but two who subscribed more than twenty-five dollars,

* Since the delivery of this discourse, information has been received from two or three sources, which leads to the belief that services were held in this building at least a year before the date above given. It is thought, however, that the house was not completed until 1831.

and yet the aggregate is twelve hundred dollars. May not the congregation, as it now exists, learn a practical lesson from this early experience of those who once constituted it? Does it not afford a most forcible illustration of what can be done by the combined efforts of all, even when all are poor? And let us not forget to exercise due gratitude to the fathers, who, out of their penury, contributed the means to erect this large and commodious house—a house which has served our purpose for the last forty years, and which some of the wisest of us think good enough for a generation or two yet to come.

At the time of its organization, the church consisted of thirty-three members, sixteen of whom were males, and seventeen females. Of all these, but two now remain on earth, and one only of them is now a member of this church. This is the aged Mr. HENRY BARNES; and the other is Mrs. MARTHA MOORHEAD, the mother of one of the present elders, and of the Rev. W. W. MOORHEAD, of Greensburgh, with whom she now resides.

Previous to my becoming Pastor of this church, there had been added to its communion 298 members, during the eighteen years of its existence; being an average of $16\frac{1}{2}$ per year. Of these, 168 were added on examination, an average of $9\frac{1}{3}$, and 130 on certificate, an average of $7\frac{1}{4}$ per year. The total number of communicants at that time was 196.

At the organization of the church, three persons were elected to the office of Ruling Elder, and were ordained on the day after the election. These were MICHAEL CAMPBELL, DANIEL SMITH, and JOHN CUNNINGHAM.

Subsequent to the organization of the church, and previous to the formation of the present pastoral relation, there had been additions made to the session at two different times. JOHN McCREA, who had been a Ruling Elder of the church of Beulah, was elected to the exercise of that office in this church, June 5th, 1830. W. T. SMITH, SAMUEL MATTHEWS and MATTHIAS LICHTENTHALER, were ordained September 8th, 1838. All the original elders, except MICHAEL CAMPBELL, and all those afterwards elected, were living at the time of my becoming Pastor; and I here say publicly, what I have often said privately, that I doubt whether, in the bounds of the whole Presbyterian Church, there was, at that time, another session superior, in all respects, to the session of the Church of Blairsville.

On the 9th of December, 1839, Mr DAVIS, who had then been laboring seventeen years alone, in the large field which constituted his charge, and who was beginning to feel the infirmities of age, sent a communication to the Session, urging upon them the importance of obtaining a co-Pastor. This led to action on the part of the united Sessions and congregations, which resulted in securing the labors of the present Pastor. My first sermons in this house were preached on the afternoon and evening of Sabbath, the 31st day of May, 1840. It was the Communion Sabbath, 31 years past on the last Sabbath of last month. The texts were I. Pet., 1: 5; and II. Chron. 15: 2, middle clause. I had been licensed then less than a month, and had not finished my course at the Theological Seminary. During the summer, I came out from Allegheny, at the request of the Session, and preached two or three times; and after graduating in the fall, I commenced labor here with the expectation of remaining; but this expectation was disappointed by sickness, which compelled me to remain inactive at my father's house all the following winter. My labors here were resumed in the month of March, 1841; and after preaching regularly during the summer, I was, on the 14th day of December, ordained and installed by the Presbytery of Blairsville, Pastor of this church and the church of Salem, as a co-laborer with Rev. THOMAS DAVIS. My sermon, on the occasion, was preached from II. Cor., 5: 17. In the ordination services, the Rev. SAMUEL McFARREN preached the sermon, from I. Cor. 3: 6; the Rev. MR. DAVIS presided, proposed the constitutional questions, and made the ordaining prayer; the Rev. SAMUEL SWAN gave the charge to the Pastor; and the Rev. WATSON HUGHES the charge to the people.

The co-pastorate then formed, continued six years and five months, and was terminated by the death of Mr. DAVIS, which occurred on the 28th day of May, 1848. It is with pleasure and gratitude I record the fact, that the fears which had been previously entertained and expressed, in reference to the practical working of such relation, were, by the result of the experiment, proven to be groundless. Nothing, whatever, occurred during these more than six years, to interrupt the harmony, or destroy the mutual confidence of those who sustained this relation, or which could lead, even by the most remote implication, to the conclusion that such relations, when judiciously formed, and prudently managed, are unwise or undesirable.

On the first Tuesday of October of the same year, (1848,) the Presbytery dissolved the relation between myself and this congregation of Salem, and so terminated the union which had existed between that church and the church of Blairsville from the origin of the latter. At the same time, Presbytery authorized this congregation to employ all the time of their Pastor. For twenty-three years, nearly, his time has been so employed, making, with the seven previous years, thirty years since his pastorate began.

Let us now look at the results of these thirty years of labor expended on this field. I have already stated that the number of members on the roll of the church, at the time of the formation of the present pastoral relation, was 196. It ought to be further stated, that a careful revision of the roll, shortly after my settlement, revealed the fact that there were between thirty and forty names on it, of persons who were nowhere to be found within the bounds of the congregation; persons who *had* been members, but had removed from the bounds, and had gone without dismissal, and were now lost to the knowledge of the Session. These names were stricken from the roll, so that the actual membership was probably not more than 160. Of all these, there are not more than fourteen who are now members of this church. Most of them have passed away from earth, and some have gone to other localities, and are members of other churches.

Since my settlement, there have been added to the membership of the church, 673 persons, averaging $22\frac{1}{2}$ per year. Of these, there were added on examination, 354, an average of a little over $11\frac{1}{2}$ per year; and by certificate, 319, an average of over $10\frac{1}{2}$. During the same period, there have been 440 baptisms, of which 391 were infants, and 49 adults. The whole number of members at present in communion with this church is 222. Of the 913 members, who have at various times been under my pastoral care, it would be a happy privilege to be able to say that they have all walked worthy of the vocation wherewith they were called. This, however, (I say it with sorrow,) a regard to truth will not allow us to affirm. Some, (thanks to grace, their number is few,) "having put away faith and a good conscience, concerning faith have made shipwreck." Over others, (their number also is comparatively small,) the world, the flesh, and Satan, have had an influence, which has made them far from being exemplary Christ-

ians. But while these melancholy exceptions are to be recorded, it is a cause for devout thanksgiving, that the great majority have been "steadfast unto the end," and "have witnessed a good profession before many witnesses." A large number have finished their course, and, we doubt not, have received the crown of life that fadeth not away. Many have removed to other homes, and have there adorned the doctrine of God their Savior, by consistent lives, and active labors in his service. Of those who still remain, and now constitute the church of Blairsville, the great majority, we joyfully believe, are striving to walk worthy of their high vocation, are truly growing in grace, and in the knowledge of our Lord and Savior Jesus Christ, and are rejoicing in hope of the glory of God, which shall be revealed in them in due time. In view of all this, we may exclaim with wonder and gratitude, "What hath God wrought!"

Since my connection with this church, there have been additions made to the Session, at three different times. On the 25th day of June, 1854, JAMES SPEER, H. A. THOMPSON and MATTHEW GEORGE were added to it; the latter by ordination and installation, and the other two by installation only, as they had been previously ordained in other churches. Previous to this, the Session had been reduced, by death and removals, to one member; JUDGE CUNNINGHAM being the only one left of the six who constituted it at the time of my settlement. On the second Sabbath of March, 1861, JAMES H. FAIR, JOSEPH MOORHEAD, JACOB ZIMMERS and J. M. TURNER were ordained and installed. On the 26th day of April, 1868, JOSEPH HENDERSON, JESSE A. CUNNINGHAM and SAMUEL M. BELL were added to the Session, the former by installation, having been previously ordained in another church, and the latter two by ordination and installation. Seventeen elders in all have borne office in this church. Of these, but five now remain with us; five others are office-bearers in other churches, and seven have gone to their reward in heaven.

I regard it as one of the peculiar favors of God to this church, and as calling for special thanksgiving, that he has given such men to bear rule in it, as he has all along from the first given. If they have not all of them been the most efficient in active labors, they have, on the other hand, all been free, to an unusual degree, from those defects and foibles which so often, even in the case of good men, make them a curse instead of a blessing, as office-

bearers in the church. It is impossible to tell how great a calamity to a church, is the presence in the Session, of conceited, self-willed, contentious men; or passionate, suspicious, jealous men; nor is it possible to estimate how great a blessing is the presence of quiet, peaceable, humble men; upright, consistent, exemplary men. Our Elders have not been of the former class, but of the latter.

In the beginning of the year 1855, the congregation for the first time elected a Board of Deacons, consisting of JAS. BAIRD, DAVID LINTNER, JAS. H. FAIR, SAMUEL KENNEDY, W. A. LOUGHRY, THOS. CAMPBELL and JACOB ZIMMERS, who were set apart to this office by ordination. Subsequently, as vacancies occurred, others have been elected, and similarly set apart. These have been, JAS. ALEXANDER, E. G. STITT, THOS. HOTHAM, S. M. BELL, SAMUEL BARR, M. H. HOSACK, and WM. LINTNER. I think I am fully warranted in saying that the experience of this church attests the wisdom of the Apostolic example in committing the temporalities of the church to men chosen and solemnly ordained to this work. Certainly the temporal affairs of this congregation were never so well administered before, as they have been since the election of Deacons.

Of some of the results of these thirty years' labor, there is no record on earth. I now greatly regret that I did not, from the first, keep fuller notes of passing events. Many of them are written only in the Book of Remembrance which God keeps.

There are others, however, besides those already mentioned, of which a tolerably accurate record has been kept. An account of all moneys contributed to benevolent purposes, through the ordinary channels, and by our stated collections, has been kept for forty-six years, reaching back to within three years of the time the church was organized.

The whole amount so contributed, since my connection with the church, is \$14,635.79; an average of \$487.85 per year. This does not include considerable sums given at different times by individual members of the church, by subscription and private donation, to various objects of benevolence. Nor does it include any of the funds contributed for the ordinary expenses of the house of worship, for repairs, for the poor fund, for the Sabbath-school, or for the Pastor's salary. It includes *only* those funds given by the church in its stated collections for benevolent objects, most of

which went into the treasuries of our own Boards. There is perhaps no point in which the advance of this congregation beyond what it was thirty years ago, is more marked than in its scale of *giving* for the advancement of God's cause in the world. This will be seen by a comparison of the first two with the last two years of these thirty. The contributions to all objects in 1841, amounted to \$70.64; and in 1842, to \$90.56. The contributions in 1870 were \$1,587.00; and in 1871, \$1,527.15. A comparison of these sums shows that the amount contributed during the last two years, is more than thirteen times as great as that given during the first two.

A glance may now be taken at the means by which these results have been secured. And here, going back, for a moment, to the origin of the church, it deserves to be recorded and remembered that this church, and through it, all these results, grew out of a prayer-meeting. As early, perhaps, as 1819, a weekly prayer-meeting had been established, and has been kept up without intermission from that time to the present; with the exception of a very short interval, about the time of the organization of the church. Godly men, who appreciated communion with God, and communion with each other in his service, sought each other out, and though separated by miles of rough road, and although pressed by the cares connected with providing for their households, they found time, and what is harder to find, they found heart to meet together, and to unite their fervent prayers at a throne of grace. Sometimes in kitchens, and sometimes in stables, they met; and, *literally*, "with strong crying and tears," poured out their souls to God; and God heard, and they who then "went forth weeping, bearing precious seed, came again with rejoicing, bringing their sheaves with them."

A Sabbath-school also was started more than a year before the organization of the church. This school, like the meeting for prayer, has been kept up to the present time, having never been omitted, *even for one Sabbath*, for fifty years, except on the Sabbaths of communion. God has greatly blessed this school, as a means of perpetuating and enlarging the church; a large proportion of those who have, from time to time been added to its communion by examination, being from the youth who have been taught in it.

It is another interesting coincidence, that as this is the thirtieth

anniversary of the pastorate, and also the fortieth anniversary of the completion of this house, so it is likewise the fiftieth anniversary of the origin of the Sabbath-school.

As to the character of the more public means which have been used to promote the growth and prosperity of this church, I would only say that the regular and stated dispensation of God's word and ordinances has been almost exclusively depended on. No hostility has been manifested or felt to the *protracted* use of the means of grace, when the circumstances of the church seemed to demand it, and such protracted meetings have sometimes been held; but the main reliance has always been upon the stated ministrations of God's house; and God seems to have honored his own ordinances. The increase of the church has been mainly by a steady, gradual inflow of members to its communion. There has been little of a spasmodic and periodical character in the piety of the church, or in its growth. There have not, it is true, been wanting frequent seasons of increased seriousness and zeal on the part of God's people, and of awakening and conversion on the part of the impenitent; and on two or three occasions there have been marked, if not general revivals. There has seldom been a communion season, (of which there were at first three, and now, for a long time, four each year,) without some additions, greater or less; and no *year* has passed since the church had an existence, without additions, both from the world and from other churches, and frequently in considerable numbers. The first year of my connection with the church, there were 26 added; 14 on examination, and 12 on certificate. In the year 1848, the first in which my time and labors were all given to this congregation, there were 29; 6 on examination, and 23 on certificate. The following are the years of greatest increase, and the numbers added in each:

| Year. | Added on Examination. | On Certificate. | Total. |
|-------|-----------------------|-----------------|--------|
| 1852 | 15 | 12 | 27 |
| 1853 | 16 | 11 | 27 |
| 1856 | 20 | 9 | 29 |
| 1858 | 58 | 20 | 78 |
| 1866 | 25 | 15 | 40 |
| 1867 | 32 | 18 | 50 |
| 1870 | 18 | 8 | 26 |

I have thus brought in review before you, my brethren, part of the way which the Lord has led us these thirty years. There is

nothing very remarkable about it. Neither the events themselves, nor the instruments by which they were effected, nor the means employed, nor the results attained, possess any of the elements of the marvelous, or even of the uncommon. All is quite according to the ordinary course of God's providential working. And yet, far from the romantic and sensational, as all has been, is there not much in the review to call forth unfeigned thanksgiving to God? Is there not enough, even in the most naked and prosaic view of the results attained, to move the heart to grateful praise? Is it nothing that there has been this constant accession to the ranks of the followers of the Lord Jesus Christ, from year to year; and that God's people have been built up in holiness and comfort through faith unto salvation—a salvation which many of them have already attained, and to which many more are joyfully looking forward? Is not the training of the children and youth of a whole generation, in the knowledge of divine truth, and in the duties of our holy religion, a cause of devout gratitude to Him under whose providence and by whose grace it has been accomplished? Consider, farther, the money contributed for the furtherance of the kingdom of Christ in the world; the steady influence which has been exerted against Sabbath-breaking, intemperance, profanity, and all forms of corrupting and debasing amusements; in a word, pass in review before your minds the work accomplished—the social, moral, and religious results which these thirty years have brought to pass, and let our mouths be filled with laughter, and our lips with praise.

There is one cause of gratitude to God, which I desire specially to name. It is that, during all these years, he has preserved unbroken the peace and harmony of this church. If the outward manifestations of Christian love and brotherly kindness have not always been as conspicuous as they might have been, there has, on the other hand, scarcely ever been even a ripple on the surface of the river of our peace, or a jar in the steady on-going of our intercourse with each other. Let this be recorded to the praise of divine grace.

There are two lessons besides the call to thanksgiving, which this review is calculated to impress upon our minds.

First, let us learn to trust God for the future of this church. Many times during the past, have things looked so dark, princi-

pally through the emigration of many of our best families to the West, that men's hearts began to fail them for fear. Even Mr. DAVIS, who was not of a despondent disposition, used to say to me, "Blairsville Church will inevitably go down." But God has always appeared for our help. He who led Israel in the wilderness has led us; and well may we feel encouraged to say, "Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!"

Finally, let us be led by this review to consecrate ourselves afresh, with renewed energy and faithfulness, to God's service. To us He says most impressively, as He did to Israel in the text: "Thou shalt remember all the way which the Lord thy God led thee, * * * to humble thee, and to prove thee, to know what was in thine heart, *whether thou wouldst keep his commandments or no.*"

NOTE.

The following facts are added, in reference to the changes which have taken place in the Presbytery of Blairsville, since I was settled as Pastor of the church of Blairsville:

Of all the ministers then connected with it, but one (as is elsewhere stated) remained, at the time of these anniversary services, a member; the Rev. ADAM TORRANCE, whose ministry in the church of New Alexandria extended over a period of nearly thirty years. Infirm health compelled him to resign his charge some three or four years ago.

Since the Anniversary, the Rev. SAMUEL SWAN, under whose ministry in Ligonier Valley I was brought up, after a residence of sixteen years in Illinois, has removed to Blairsville, and is now a member of this Presbytery.

Since my settlement, the Presbytery of Blairsville has been divided, and the Presbytery of Saltsburg (now Kittanning) constituted. Of those who were members at the time of my ordination, two are members of this latter Presbytery, and are occupying substantially the same fields which they occupied at that time. One of these is the Rev. ALEXANDER DONALDSON, D. D., of Eldersridge, who has been more than thirty-two years in his present charge. The other is the Rev. JOHN CARUTHERS, who, within the past year, resigned the charge of the church of Gilgal, of which he was Pastor more than thirty years. He is still at Marion, a new organization formed out of his former charge.

Long pastorates are not so rare in this region as they are in some others. The Rev. DAVID KIRKPATRICK, D. D., who died less than two years ago, was Pastor of Poke Run more than thirty years. The Rev. SAMUEL MCFARREN, D. D., who "fell on sleep," in Blairsville, last year, was Pastor of Congruity forty-two years. The Rev. JOSEPH SCROGGS, D. D., who taught me Latin and Greek

when I was a boy, has been Pastor of the U. P. churches in Ligonier Valley for more than fifty-seven years, and is still at his post.

There were, at the time of my settlement (1841), twenty ministers, and thirty-four churches in the Presbytery of Blairsville. In 1870, (I use the statistics of that year, because the boundaries of the Presbyteries have since been changed,) there were on the same territory fifty-three ministers and sixty-three churches. This is an increase of thirty-three ministers and twenty-nine churches. There were then in the churches under the care of Presbytery, 3,858 communicants; in 1870, there were 8,148; an increase of 4,290. The contributions to objects of benevolence were then \$1,125; in 1870, they were \$16,100. Thus it will be seen that, while the number of ministers is two and one-half times as great as it was, the number of churches less than double of what it was, and the number of communicants only a little over twice as great, the contributions are more than fourteen times as great as they were thirty years ago.

G. H.

S E R M O N .

MUTUAL JOYS OF PASTOR AND PEOPLE.

BY THE REV. WM. F. HAMILTON.

II. Cor., 2: 3. "Having confidence in you all that my joy is the joy of you all."

There are two points pertinent to the text, to which we may call a moment's attention, in passing to the consideration of the subject embraced in it.

The first of these is the frequency with which, in the Epistles, more than in any other part of the sacred writings, there occur references, often very tender and affectionate, to the intimate relation subsisting between the Christian minister and those to whom he dispenses the word.

In the Gospels and Acts, these allusions are less frequent, because the church was yet strictly in its formative state; and the life-scenes presented are chiefly those of the Master and his disciples, and of the labors and endurances of the disciples, after the Master was taken from them. But by the time the epistles were sent out, the church was emerging from its nascent condition, the fruits of evangelical labor were becoming visible, individual believers were being gathered into organized societies, and the general relations of ministers and people were becoming more fixed and permanent.

Hence the Epistles, without foregoing their main design, which was to teach doctrine, and impose rules of church order, and instigate to practical duty, are yet incidentally full of beautiful pictures of the inner life of the primitive church—not, it is true, elaborate, finished pictures, but outline sketches—pictures in perspective.

Such, in particular, are the frequent statements made by the writers of the Epistles of their personal feelings toward those whom they addressed, their intense solicitude for their spiritual

welfare, their gratification in beholding their orderly walk, and steadfastness of faith, their sympathy with them in their trials, their warm approval of their Christian liberality and beneficence, their sorrow for apparent defections in some cases, their hope that what was wrong would be amended, their earnest desire for the continued advancement and ultimate salvation of all that were called to be saints; and then, the no less frequent statements, on the other hand, of the reciprocal feelings of Christian people toward ministers, their kindly affection, their gratitude for spiritual benefits conferred, their sympathy with them in their great work of preaching the gospel, their prayers and co-operation, and their communion with them in holy joys and blessed hopes, and spiritual delights.

And, in a less degree, such are, also, the frequent allusions in the Epistles to particular persons, the mention of their names, and their kinship to each other; salutations, kindly greetings, commendatory notice of special activity in Christian labor, or special kindness of Christian affection and hospitality—true, thorough, yoke-fellowship in the gospel.

And, in a still less degree, perhaps, such are also those casual allusions to various incidents and objects, not apparently essential to the fullness of revelation—as Paul's mention of certain books and parchments, and the cloak that was left at Troas, and similar allusions. These all, however apparently trivial and incidental, are, nevertheless, apt lines drawn designedly by the master-hand of the Divine Spirit, to give life-likeness, naturalness to the picture held up before us. And we may not say that even the faintest shadowings are needless, or without effect. Gazing upon the whole picture, just as it has been given, in its precise structure of light and shade, and hue and outline, we realize, as we could not otherwise do, what ministerial life was, and what Christian life was, eighteen centuries ago, and the conscious sympathy with this life, which we find awakened in our own hearts, and arising out of our own experience, of necessity, confirms our faith, and we are made to feel that, notwithstanding the lapse of time, and the disparity of circumstances, and the vast inferiority, on our part, of gifts and endowments, and devotedness; yet, at the bottom of all, the hearts of true Christian ministers now, are essentially one with the hearts of those who wrote the Epistles; and the hearts of all true Christians now are essentially one with the hearts of

those to whom the Epistles were addressed; and thus, according to the measure of our faith, we are made to enter afresh into the comfort of that grand truth of God, for all ages, all generations of men, all types of Christian life. *There is one body, one spirit, one hope, one calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all.*

The other point suggesting itself, is the fact that our text in particular, and the Scriptures in general, always assume it as a thing not to be controverted, that Christianity is the parent of joy, and not of sadness, in the human heart.

Sadness is correlative to death, but Christianity is essential life; and, therefore, essential joy. Even in the presence of greatest sorrows, it puts into the lips of its possessor the word of triumph—as *sorrowful, yet always rejoicing*. The gospel is intrinsically *good news, glad tidings of great joy*. The inception of spiritual life in each individual soul is a great joy, reaching beyond earth and time, and thrilling the hearts of heavenly beings. *Peace and joy in the Holy Ghost*, together with *righteousness*, are the integral elements of the spiritual kingdom of Jesus Christ.

The life of faith and of love to an unseen Savior, is a life of *rejoicing with joy unspeakable and full of glory*. No other idea of Christianity can any where be gathered from the written word. Even under the Old Testament, gladness was sown for the upright in heart; and much more under the new, it is given to the children of the kingdom to rejoice and serve God *with gladness and singleness of heart*.

Christianity, therefore, owes it to itself to repel the calumny of its enemies, charging upon it that it is a thing of sadness, and austerity, and gloom. These evil whisperings are plainly the offspring of either misapprehension or malignity. They err in attributing to religion what is obviously owing to the lack of religion. Nothing such pertained to primitive Christianity. The aroma of New Testament piety is always an aroma of cheerfulness, joyousness, spiritual delight. The contrary ideas which began to prevail, even in the early centuries, were not the outgrowth of the truth, but of the multitudinous lies that flooded and corrupted the church. Protestant Christianity is not responsible for the hideous progeny of Papal superstition. It refuses to be branded with such a stigma. The true brotherhood of Christ

disclaims the gloom of monkish austerity—disclaims the painful virtue of flagellations, and macerations, and mechanical penances; eschews the odorousness of mendicant saints; eschews the ghostly offices of scowling priests. The true sisterhood of Christ disclaims the gloom of the cloister—its prison-like solitude—the misanthropy—the ennui—the aimlessness—the carking, self-consuming dissatisfaction of its doomed inmates. These all are things that pertain to the caricature, not the reality. Living, breathing, acting Christianity has no sympathy with them. When Father Martin, emancipated, led the emancipated Sister Catharine Van Bora, to the marriage altar, the whole true church of God washed its face of its dismalness, and took back again its old Christ-like smile. And so we say, quarrel if you will, with the counterfeit presentment, yet say not that Christianity itself is aught else than a bright, sweet, blessed, joyous thing, pouring its fullness of abundant delights into every human heart which it thoroughly pervades.

Carrying these two thoughts with us, let us pass now more directly to the specific subject of *The mutual joys of Christian ministers and people.*

The assurance expressed by the Apostle in this text, of a thorough sympathy of religious joy between himself and the Corinthian Christians, is an assurance which all Christian ministers and Christian people may and do have, according as they partake of the spirit of Paul and of primitive Christianity. These mutual joys of pastors and people are among the pleasantest of the many pleasant fruits that are to be gathered only on Zion's hill.

Let it be our object at present, to indulge simply in a rapid survey of at least some of these joys.

And, First. We may view them as developed on the lowest plane conceivable—the plane of *secular life.*

While we are in the world, we must needs have to do with worldly things. But even a man's secular life may become a thing of beauty and of joy. And what we claim for the life of the Christian minister, and those who are one in heart with him, is, that viewed merely on its worldly side; it approximates more nearly to this perfect standard than any other secular life. The most prosperous career of a mere worldling, cushioned in wealth, and intoxicated with Epicurean delights, falls unspeakably short of it. *Thou hast put gladness in our heart, more than in the time that their corn and their wine increased.*

That most profound of the German thinkers—Goethe—has a passage in his autobiography that is strikingly pertinent to this point. He remarks: *A Protestant country clergyman is, perhaps, the most beautiful subject for a modern idyl; he appears, like Melchisedec, as priest and king, in one person. To the most innocent situation which can be imagined on earth, to that of a husbandman, he is, for the most part, united by similarity of occupation, as well as by equality in family relationships; he is a father—a master of a family—an agriculturist—and thus perfectly a member of the community. On this pure, beautiful earthly foundation rests his higher calling; to him it is given to guide men through life—to take care of their spiritual education, and bless them at all the leading epochs of their existence, and instruct, and strengthen, and console them; and if consolation is not sufficient for the present, to call up and guarantee the hope of a happier future.*

What is here said of the country clergyman, is measurably true of every Protestant minister—every Christian pastor. And it is not difficult to see why such a life, viewed merely on its secular side, is thus a beautiful and joyous thing—most fit to be a poetic theme. It is so, because it is a life in harmony with the real end of earthly being, and consonant to the better, the purer yearnings of the human heart. Remote from the arena of worldly ambitions—free from the world's bitter rivalries and jealousies, and unvexed by its feverish anxieties, its fretful disquietudes, its saddening disappointments, and all the blight of its keen remorse; and yet, at the same time, in its own sphere, a life of abundant activities, it glides calmly along—its image neither the rushing torrent that carries ruin, nor the sluggish moat that gathers foulness—but the clear, gentle stream, that with rippling, gurgling gladness, fulfills its allotted course.

Even the very home where such a life is acted out, assumes a character of its own—shapes itself into a becoming mould—not, it is true, lavishly pretentious, yet not æsthetically repulsive—not without something to gratify the taste and imagination, as well as instruct the understanding; not without pictures, and music, and flowers, and innocent recreations, as well as books and substantial comforts; most of all, not without living inmates, the sympathizing helpmeet, the sweet babes, the lovely prattlers; or, peradventure, the good, busy Mrs. Primrose, the handsome Olivia, the charming Sophia, the industrious, but not always quick-witted,

Moses ; in short, a home that rears itself up among other homes, as a quiet, modest thing, upon which the poets love to hang their garlands, and at which the weary toilers for earth's glittering prizes, pausing on their dangerous heights, look down regretfully ; and into which friends of kindred spirit come together, and sit at frugal boards, and hold pleasant converse of the things of the kingdom ; and upon which—best of all—the dear Lord, who loves the habitations of his saints, looks down with affectionate regard, and delights to send his shining ones to keep their loving vigils over it.

Nor is the joy of such a home, and such an earthly life, by any means a selfish, an exclusive one. The Christian minister may here truly say to his people : *I have confidence in you all that my joy is the joy of you all.* The home-life of the pastor is measurably the home-life of the people ; modified, of course, by their necessary engagedness in worldly avocations. But, despite this abatement, the experience of both is substantially a common one. And this not because the home-life of the people is derived from that of the pastor, though doubtless some influence in this direction does go forth, but because both are derived from a common source. Pastor and people both drink at the same fountain, and imbibe the same life. The diffusiveness of Christian influence secures assimilation of habits, and pursuits, and character, and therefore, a community of enjoyment among all who share it in common. In the natural world, what a marvel is floral perfume ! A little flower, day after day, with ceaseless constancy, by some strange alchemy, elaborating and sending out on every side such a wealth of odor. Even thus the blossoms of faith, which God makes to spring in human hearts, are ever diffusing their fragrance of delight, and communicating to all around the sweet experience of mutual joys and a kindred happiness.

But leaving this part of our subject thus merely hinted at, let us pass now to a more elevated plane, and look, in the *next place*, at those mutual joys of pastor and people, to which more of sacredness attaches, realized as they are in the *higher sphere of religious life.*

As respects the pastor, are these joys such as to make up to him the loss of all that he has sacrificed—such as to vindicate to his own heart the wisdom of his life-calling ?

A quarter of a century ago, or more, we shall suppose, he was

a boy at college, not distinguishable from other boys who were his yoke-fellows in delving into Greek roots, and solving mathematical problems. On graduation day he stood, if not above, certainly not below the average grade. His scholarship, his natural ability, the correctness of his mental and moral habits were conceded by all, and before him, equally with others, opened up the pathway to fortune and distinction, and worldly applause. But in the Pauline spirit, he says: *I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord*; and far down in the depths of his soul—too far down to be seen, to be apprehended by any other, is wrought out the crucial test of his supreme love to Jesus. Sore, and obstinate, and painful, is the soul-conflict. Fiercely opposing forces contend for mastery. The issue, what—what is it? Hallelujah! another triumph for the grace of God! *Wo is me*, he says, *if I preach not the gospel*; and the last tear of regret for the world's honors and emoluments is brushed away.

And now, as pausing in his life-work, after the lapse of years, he looks up and around him, what a strange panorama is that which the vicissitude of things has evolved.

His classmate A, who was in the same grade with himself, wears the judicial ermine, honored, and justly so, by his fellow-men. B, who excelled him only in the skillful manipulation of his neck-tie, is a bishop in *the church*. C, and D, and E, make their power to be felt in the halls of Congress, and in gubernatorial chairs. F, who was at the tail of the class, is a merchant prince of the metropolis. And he—what is he? A poor, obscure country pastor, do you say? Oh! put it not so rudely. The poet does far better:

“A man he was to all the country dear,
 “And passing rich with forty pounds a year;
 “Remote from towns, he ran his godly race,
 “Nor e'er had changed, nor wished to change, his place:
 “Unskillful he to fawn, or seek for power,
 “By doctrines fashioned to the varying hour;
 “Far other aims his heart had learned to prize,
 “More bent to raise the wretched, than to rise.”

And is there really, in such a life as this, enough of joy, enough of pure, rational happiness to dignify it—enough to redeem it from the world's scorn, and the superciliousness of the proud and

vain—enough even to eclipse the dazzle of earthly greatness, and to fill the heart, not with regrets, but with unspeakable gratitude and thanksgiving to God? Brethren in the ministry! the answer to this is in *your* hearts. Nay, the world reads it in *your lives*.

And then, as respects the people. Is their experience in unison with that of their Pastor? Is his joy their joy also? Does a reciprocity of experience vindicate more fully to the minister's heart the wisdom of his life-calling? Do they thankfully accept and appreciate his ministry? Do they feel that in *servicing to them spiritual things*, he is and has been a blessing to them? More of a blessing than though he had healed the maladies of their bodies—more of a blessing than though he had protected their worldly estates, or legislated for them in seats of civil power, or laid at their feet the wealth of cities? Do they really thank God from the bottom of their hearts, that it has been given to them to hear, from the lips of his servants, the words of salvation, and be led by them in the green pastures and beside the still waters of the sanctuary? Brethren of the churches, I am bold to answer for you: *We have confidence in you all that our joy is the joy of you all. For as we have many members in one body, and all members have not the same office, so we being many are one body in Christ, and every one members one of another.*

To justify the strong conclusions we have expressed in favor of the blessedness of ministerial and Christian life, consider the subject a little more in detail.

One large class of enjoyments is made up of those realized in the intercourse of pastoral life.

The pastor moves among his people as their spiritual guide, pointing to heaven and himself leading the way. In this character he mingles freely with them in their homes, enjoys their hospitality, speaks to them a word of counsel, or instruction, or encouragement, as may be needed, bows with them at their family altars, sympathizes with them in their difficulties and griefs, shares their social enjoyments, presides at their marriage festivities, and in all these and many other ways, becomes at once a recipient and a dispenser of pleasurable emotions.

Nor must we forget his relation to the little ones of the flock, his joy in them and their joy in him.

In the familiar poem of Goldsmith, already quoted from, one of the happiest touches of all, I think, is where this is hinted at.

“E'en children followed with endearing wile,
And plucked his gown to share the good man's smile.”

Many a pastor, I venture to say, has shed tears over these beautiful lines. Why? Because sympathy with the children is one of the deepest, tenderest feelings of his heart.

The Master's word, *Suffer little children to come unto me*, has penetrated his soul, and is spirit and life there. He looks upon the dear lambs of the flock, with eyes swimming with tears of tenderness, thinking how, upon the brows of many of them, he has himself sprinkled the waters of baptism, *in the name of the Father, and of the Son, and of the Holy Ghost*; to all of them he is ever ready to say as a father, *my son, my daughter, if thine heart be wise, my heart shall rejoice, even mine*. And if love beget love, how shall not the intercourse, that is founded on such a basis of kindly affection, prove a perennial well-spring of joy?

But, among the reciprocal pleasures of pastor and people, a still higher place must be awarded to those realized in the direct *speaking and hearing of the word of life*.

The pastor comes before his people as a commissioned *servant of the Most High God, sent to show unto men the way of salvation*. He comes as an *ambassador for Christ* to beseech men to be *reconciled to God*. He comes as a minister of the everlasting gospel, an evangelist of mercy, an apostle of God, to rescue the imperilled and edify the body of Christ. The joy of success in such an undertaking, even though it be but a limited success, is the brightest, purest, holiest satisfaction on earth. Is it joy to a parent to minister to the wants of his child? Is it joy to one who loves his brother to relieve him of his distresses and extricate him from his difficulties, and supply his need? Is it joy to the humane physician to heal the maladies of the afflicted and suffering? Is it joy to the philanthropist to strike off the fetters from the oppressed? Is it joy to the sympathizing friend to be the bearer of a pardon to the criminal, languishing in his cell, condemned to die? Learn then the joy of the Christian minister, whose joy is all these blended into one, and elevated to a higher, a spiritual plane, and expanded with the grandeur of eternal issues. Contemplate here the history of a soul passing into the spiritual kingdom of Christ. Follow it through its experience of the great change. See the mighty power of God lifting it up from the darkness, and doubt, and terror, and guilt, and all the degradation and ruin of

sin, and starting it forth with bounding hope in the path of a new and endless life. See the same mighty power of God, with ever new and ceaseless unfoldings of grace, moulding and shaping that soul and fitting it for higher and still higher stages of moral and spiritual improvement. Oh! the joy of a pastor's heart, to see this and to be able to feel with no exultation but that which magnifies the grace of God, that *his* poor imperfect ministry of the word has been honored by God as the instrument of accomplishing such a result.

Add to this the joy of those more general results that are being constantly realized. What delight to see even a part of God's children make visible progress in their religious life! How delightful to see the faith of the people becoming more and more strong, established, influential, ever fixed upon the cross of Jesus, taking in his divinity, his atonement, his omnipotent grace, ever looking to *that within the veil, tasting the powers of a world to come*, and thus operating reflexly upon the daily life, purifying the heart, strengthening the hands, subduing the world! How delightful to see Christian patience becoming perfected, the child of God resigned under affliction, lying passive in the Father's hand, assured even when all is dark that his infinite wisdom and love will ever conduct to the best end. And how delightful to see the holy god-like principle of love, ever expanding, deepening, strengthening, reaching out to the infinite God, clinging to Him in the person of Christ, taking hold of all that bears his image; nay, taking hold of the whole race as children of the common Father, and brothers of human kind; and then to see this heavenly principle as a great, mighty, constraining power in the soul, impelling to acts of constant devotion to God, and beneficence to man. How delightful in a word to see the soul beautified with Christ's image, and in the spirit of Christ the whole person, body and soul, devoted to the glory of God. Such is the pure, holy satisfaction, which every faithful pastor realizes according to the measure of his faithfulness.

And correspondent to this joy on his part, is the joy of his people. The blessings which he is instrumental in dispensing, are blessings which inure to their benefit, and in the reception of these they are made glad with exceeding joy. The man who was yesterday standing in dismay and terror upon the verge of the pit, to-day has a hope in Jesus which is more to him than thou-

sands of silver and gold. The man who was yesterday a maniac among the tombs, covering himself with wounds and gashes, to-day sits at Jesus' feet clothed and in his right mind. The man who was yesterday helpless, powerless, under Satan's temptation, is to-day *strong in the Lord, and in the power of his might*. The man who was yesterday cast down and discouraged, is to-day comforted. The man who was yesterday perplexed and puzzled with the deep things of revelation, to-day walks in *the light of the Lord*. The man who was yesterday backslidden, a shame to himself and a reproach to the church, to-day holds fast consistently the profession of his faith. And thus through all the varying shades of religious experience, the people are still following on to know the Lord, and learning better and better to walk worthy of him who has called them unto his kingdom and glory by Jesus Christ. And what but joy, deep, pure, thorough joy, can be the result of all this?

Cognate to these joys of pastor and people, derived from the experiences of pastoral life, and the ministry of the word, are *those shared by them in common, as workers together in one great cause, fellow-helpers of the truth*.

Work is the law of the kingdom. Says our Lord, *My Father worketh hitherto, and I work*. And patterned upon this, must be the life of the disciple. His commission is given to him in ringing, trumpet words: go work, untiringly, till the day ends. *To every man his work*, is a divine ordinance, and the wisdom that thus ordains, secures to all Christian work, however lowly, its intrinsic reward.

The joy, says Bishop PORTEUS, resulting from the diffusion of blessings to all around us, is the purest and sublimest that can enter the human mind, and can be conceived only by those who have experienced it. Next to the consolations of divine grace, (I would rather say, itself attracting these consolations,) it is the most sovereign balm to the miseries of life, both in him who is the object of it, and in him who exercises it, and it will not only soothe and tranquilize a troubled spirit, but inspire a constant flow of good humor, content and gayety of heart. And such is the joy of every one who works for Christ; for his kingdom is the great fountain of blessings to all the needy ones of earth. Most astonishingly therefore does the blind world err, in looking only at the hardness of christian labor, and accounting it drudgery. There is an ex-

hilaration, an ecstasy of spirit in working for Christ,—love lightening labor that makes the work done its own abundant recompense.

And the very community of such labor, adds unspeakably to its zest. Working men who have wrought together in the same enterprise; mariners who have braved in the same ship the perils of the sea; soldiers who have stood shoulder to shoulder in the shock of battle, have a sympathy peculiar to themselves; so co-laborship in the gospel is a link of unity, binding the hearts of christians together, inspiring them with common sentiments and emotions. And what a sacred joy is that which they feel in common in witnessing successful results!

During the late meeting of our General Assembly, what a thrill of joy and thanksgiving was that which pervaded the hearts of all when it was announced that the Five Million Memorial Fund was an accomplished fact, and even far beyond the designated amount! That spontaneous outburst of praise, that lifting up of the voice in the grand old Doxology, *Praise God from whom all blessings flow*, was the vibration of the great Presbyterian heart, something that the eye of man could see; but only the eye of God [could see the lesser pulsations of individual hearts, beating in unison all through the length and breadth of the church. And thus from day to day and year to year, with growing frequency, all along the battle-line of conflict with the powers of evil, manned not alone with this or that division, but by all who love *Jesus Christ, our Lord both theirs and ours*, one common feeling of joy pervades all hearts, whenever they are permitted to behold new triumphs of truth over error, and of the love of Jesus over the idols of the human heart, and the kingdom of God's dear Son superseding the terrible sway of Satan's empire; and at every fresh report of victory for King Jesus, the serried hosts with renewed exultant joy, unite in exclaiming, *Hallelujah! for the Lord God Omnipotent reigneth.*

And now let us pass, though but for a moment, to that *highest plane*, on which are realized the mutual joys of pastors and people.

What, says the Apostle, is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy. And to the Corinthians: *Ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.*

The best experiences of the present are but the faint shadows and foretastes of the future. Ministers and people united in Christ on earth, shall be companions and associates in glory; and then the imperfectness that has clogged earthly enjoyment shall no longer prevail. Fruition divested of all alloy, purified from the last vestige of earthly dross—elevated, refined, expanded, perpetuated, shall be their portion in common forever. The communion of saints, too much now a lifeless dogma of the creed, will then be an ever felt reality. The joy of spiritual life will gather fresh vigor and strength from the purer atmosphere of the celestial world. The pleasant intimacies of the church militant will ripen into the holy fellowships of the church triumphant. The common experience of toil and sacrifice here, will merge into the common experience of rest and reward there. The delight of earthly sabbaths and sermons and songs and sacraments, will expand into the higher delight of the eternal sabbath and sweet converse of things celestial, and hallelujahs of praise, and the ineffable gladness of the marriage supper of the Lamb. The crown which the minister shall receive at the hand of the Chief Shepherd will be a crown all gemmed with stars of joy, and mingled rejoicing and gratitude will fill the hearts of all the saved, from meeting in heaven those by whom they were led to Christ on earth, and who were *fellow helpers of their joy*; and ministers and people will together cast their crowns at Jesus' feet, and He, the Lamb slain, Lord of all, will be the delight of every eye, the joy of every heart. Oh! the rapturous transport of that life within the veil; how all earthly joys fade into dim shadows in its presence! And this, Christians, is the blessedness that is promised to us in Jesus Christ our Lord, ministers and people alike. These things we look for. Beyond the fitful present, beyond our now conscious joys and comforts, beyond these pleasant intimacies and fellowships and sweet counsel,

“Beyond the smiling and the weeping,
Beyond the waking and the sleeping,
Beyond the sowing and the reaping;”

beyond all that pertains to earth—these things we look for. Nearer and more near rise to the view of faith, the turrets of the celestial city; nearer the gates of pearl and streets of pure gold and the many mansions in the Father's house, and the Father's welcome home, and the sparkling crown, and the lily white robes,

and the beatific vision, and the presence and smiles of Jesus and holy companionships, and all the fullness of joy that is in the presence of God, and pleasures that are at his right hand forevermore. Delightful prospect; inspiring, purifying hope; what more could we have asked of our Lord? Is it not enough? Can we not truly say, *my cup runneth over?*

Manifestly incomplete, brethren, as are our best ideas of the heavenly life, we surely take in enough to cause our warmest affections and desires to mount thitherward.

That was a beautiful thought of MELANCTHON, when in his last hour an attendant friend asked if there was anything more he desired to have: *Nothing more except Heaven*, replied the dying saint. *Nil nisi Coelum.*

Brethren, thanks be to God, if we abide faithful this shall soon be ours. Ministers and people, we shall together enter into that highest, best of all joys, *the joy of our Lord.*

Suffer, in conclusion, a few very brief remarks. The first is this: Let brethren in the ministry be thankful, hopeful, encouraged in their work. Let them appreciate the high privileges of their vocation, *and thank Christ Jesus their Lord, who hath counted them faithful, putting them into the ministry.* I do not deny that darker shades, still consistent with truth, might have been employed to modify the picture which has been drawn. But if there be—as unquestionably there is—a bright side to ministerial life, is it not wise at times to look at it, and seek to realize it? Why should we be always contriving to disturb the flowing of the clear, bright stream, by delving to the bottom, and bringing up its mud and filth? Brethren, great as our trials at times may seem to be, they are but as a drop in the ocean of our mercies. With all its drawbacks, the life of a Christian minister, and particularly the life of a country or village pastor, is the brightest, sweetest, most joyous life on earth.

And further, in the light of this subject, let Christians in general learn to enter into more thorough, cordial sympathy with their pastors. Let us *have confidence in you all that our joy is the joy of you all.* Jealousies, and conflict of aims and efforts, and alienations of feeling among those so intimately and sacredly related, are unworthy the gospel, inconsonant with the spirit of Christ. They have their origin in lack of grace. They are the fungous outgrowth of a secular spirit. They do not properly

belong to scriptural piety. At the beginning, Paul could say, with startling metaphor: *Ye received me as an angel of God—even as Christ Jesus. I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me.* In the present day, uninspired ministers feel not that they have a right to expect such affection and devotion as were lavished on the chief of apostles. But what we do ask of you, brethren, is, that you have confidence in us, that you sympathize with us, that you think, and feel, and act in unison with us, so far as you can do so in the Lord. What we ask, in brief, is, that your hearts be right, as our hearts are with your hearts. No less than this can be thankfully accepted from those who are sharers with us of *the common salvation*, and co-laborers in the same cause.

And yet, again, let it be hoped that the spirit of this subject, pervading all our hearts, will fit us the better to unite in the service of joy and thanksgiving to God, which has called us together. By the kind invitation of the pastor and people of this church, the members of Presbytery, with their wives and other friends, have come up hither to rejoice with them, that through the goodness of the great Head of the Church, a pastoral relationship of thirty years has been pleasantly and prosperously maintained. Such an event is certainly as joyful as it is remarkable. In our degenerate day, the continuance of a pastoral relationship for a single decade is a thing to be noted. But here, three entire decades have passed away, and still the relation between pastor and people remains unbroken—its kindly sympathies increasing with the lapse of years; the seal of God upon it ever becoming more and more visible. Its beneficent results who may tell? They have manifestly and signally gladdened the city of our God here on earth; but their whole extent will be known only when the records on high are opened and read. Let us fondly hope, and devoutly pray, that the loving kindness of the Lord in the past will prove but an augury of blessings yet to come; and that when this pastor and this people stand together in the presence of their gracious Lord, *he* will then, as now, be *their rejoicing*, even as they also are his, in the day of the Lord Jesus.

Sermon.

BY THE REV. JAMES J. BROWNSON, D. D.

Woman : her place and influence, especially in the Christian Family.

GEN. 2: 18. "And the Lord God said, It is not good that the man should be alone; I will make an help meet for him."

If we would learn the will of God concerning our race, we must study the original plan of our creation, and the purpose and scheme of redemption in Christ, rather than take the illustration from the condition of things under the curse and derangement of the fall. And this standard of judgment is especially needed in considering the subject of fundamental interest, presented in the text. It is a most instructive fact that the family, as represented in the institution of marriage, was not only one of the appointments of Eden—indeed the only surviving memorial of the primal bliss, except the Sabbath—but also that it is a type of the life-union of Christ and the church, in the highest fulfillment of the Gospel. The first inspired human history tells us that, "so God created man in his own image; in the image of God created he him; male and female created he them." (Gen. 1: 27.) Adam was first formed, and then Eve was formed from his side; and they were formed for each other. And confirmatory of this, is the word of the great Teacher himself, when he was on earth, to reveal and fulfill the plan of salvation. "Have ye not read," said he, "that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh? * * * What therefore God has joined together, let not man put asunder." (Matt. 19: 4-6.)

This is the true foundation of human society, laid in the Creator's wisdom, and sealed with the Redeemer's grace, which a reckless infidelity seeks to overturn. The substitute offered to us is polygamy, free-love, socialism, divorce for trivial reasons, or any other like iniquity, which shall avail to break the covenant of "a godly seed," and open the floodgates of sin over the ruins of the Christian family. And, therefore, upon this very line of battle must a large share of truth's warfare be conducted, in vindication of God himself, through his own appointment, for the purity and happiness of mankind. The organic law itself is unmistakable, except to willful blindness. One husband and one wife, joined in holy love, like unto that with which "Christ also loved the church, and gave himself for it," parents and children united in the mutual bonds of care and obedience, and all comprehended in one home-circle where, in the heart's tenderest confidence, there is complete unity of interests and hopes, separation from the world's rude selfishness, and the culture of every virtuous principle and habit; this is the family, as God formed it, and as Christ sanctifies it, the first and best school of earthly training, and the highest resemblance of heaven.

It is the beauty of our text, that it gives us the principle and germ of this divinely arranged social organization. At the head of all other orders of life in this world is man, made in the image of God, with dominion over all below him in the scale. But, in his very being, is the law of society, with the deepest longings after the support and joy of communion. It neither suits the Creator's plan, nor man's physical, mental, moral or spiritual nature, that he should be alone. He must love and cherish, as well as be loved and cherished. Strength and authority must have their supplement in delicate refinement, and the dominion of affection. Rugged toil and conflict must find relief in fond and tender sympathy. If to fill his position well, his endowment of faculties and dispositions, in some directions, must be somewhat at the expense of wants in others, the deficiency must be supplied, the completeness of true unity must be secured, and the mastery of strength must be blended with the power of affection. "I will make an help meet for him," says the Almighty decree. "An help as before him," a learned commentator renders it: "one corresponding to him, one adapted to him, a counterpart of himself, one like him in person, disposition, and affection, united to him in the

tenderest ties, always present before him to aid, sympathize with, and comfort him; in a word, a second self." And just such is woman, the life and centre, the joy and crown of the family, and through it a very queen of society, seated upon the throne and wielding the sceptre of love.

Just at this point, of course, rises one of the most prolific questions of the present time—the proper attitude and sphere of woman in human society. Amidst the tumults of opinion, we may surely find the safest landmarks in the concurrence of sound experience and the Word of God. Doubtless, notwithstanding modern progress, much of the inequality, if not oppression of the feudal ages, may still remain in the relation of the sexes, which the power of Christian civilization will rectify by processes even now active. But is it not as clear that, by violent reaction, we are threatened with theories of unbelief which, in their fulfillment, would unsex woman in the very effort to secure her real or fancied rights? The just medium we discover in the capacities and tastes of woman herself, in her obvious relations to the other sex, and in the teachings of the gospel. Inferior strength finds in her a counter-balance of refinement. Quicker intuitions in her supply the place of endurance in long and difficult investigation. Affections and aptitudes, fitting her for all that is pure and good in her own place, disqualify her for the rougher work, and harder conflicts, and more perilous exposures of life. Average equality may be freely admitted, even when we fail to see exact equality in the same things. But every point of unlikeness turns in its own direction. The qualities wherein woman is inferior, and those wherein she excels, alike look to a different sphere from that of man. And in all this the law of nature is more than confirmed by the law of Christ. Not among the stern enactments of Sinai, but among the well-defined liberties of the gospel, wherein male and female are "one in Christ," is woman "not suffered to teach, nor to usurp authority over the man, but be in silence, for Adam was first formed, then Eve." Neither is it a symbol of degradation, but of the highest honor, that, in the system of family government, "the husband" is the declared "head of the wife, even as Christ is the head of the church." Just here is the very spring of the mutual obligation of wives to "submit themselves unto their husbands in the Lord," and of husbands to "love their wives even as Christ loved the church, and gave himself for it."

Authority and subjection are simply governmental, and in perfect harmony with equality of faculties, interests, joys and benefits. Headship, with its corresponding responsibility, is not strictly personal, but representative, answering alike the purposes of order in the circle of home, and of advantage and liability, at every point of contact with the outside world. Man's authority carries with it the obligation of support and defence. It is an unchanged law which says, "Thy desire shall be to thy husband, and he shall rule over thee." (Gen. 3: 16.)

Woman, we must say then, best fulfills her calling, not as a rival in contest, but *as an help meet for man*. "What idea then have you of woman," says ADOLPHE MONOD, "if you believe her willing to exchange the humble glory of accomplishing the mission which belongs to her for the mortifying vanity of failing in that of another—satisfied with being an incomplete man, while she might be a complete woman; and of losing her natural and legitimate influence in the sterile pursuits of an influence factitious and usurped? Nothing more remains to her than to regret the nature which God has given her, and to indulge this regret by begging without shame from our sex the name, the dress and the gait of man." Woman is not the slave of man, nor yet his lord, but "bone of his bone, and flesh of his flesh," his friend and the sharer of his joys and sorrows. Then her very gentleness, tact, quick discernment and sensibility become the elements of her power. Subjection is her attitude; but, by means of it, she rises to the noblest ascendancy in affection's empire. Dependence is hers; but it is that which lays foundations for the strongest support. Humility is her glory, that is, "the hidden man of the heart, even the ornament of a meek and quiet spirit, which is in the sight of God of great price; but that very humility is the pledge of exaltation. She governs by means of obedience; she carries her point by concessions; the force of her rebukes consists in their affectionate gentleness; truth turns upon her lips to persuasion; her reins of power are faith and love; and from her throne, at home, she wields an influence which brings the world to her feet. Not upon the thronged streets, nor in the marts of business, nor at the hustings, nor in legislative halls, nor in ecclesiastical councils is her place. God does not call her down to roughening and tempting contests with man, but up to the higher plane where, by her superior refinement, she may win him to virtue. Neither is

it her special call in the sacramental host, to be a watchman upon the walls, nor a captain in the tented fields.

But yet woman's mission is not for this reason less distinct and honorable. Home is the centre of her operations, but she is not limited to its narrow details. Far beyond its threshold she may go, only without any substantial change of its relations or spirit. Among the best tokens of progress is the opening of forms of industry suited to female strength and delicacy, with remuneration greatly in advance of the disparaging scale of former times; thus lifting women to the nobler level of self-support and more extended usefulness. Mechanical industries, clerkships, proof-reading, merchandise, the school-room for the instruction of youth of both sexes, and the advanced seminaries for the training of their own sex in the higher scientific studies, contributions alike to the periodical press and to the more permanent book literature, not to mention other kinds of business, capable of the largest development and yet strictly within womanly propriety—all these, and many others, now invite their competition, with a proportionate diminution of the prejudices of other days. It only needs that in all this the relations and habits of home life be maintained.

But in the higher work for God and humanity, woman's calling is even more unquestionable. If she was first in the temptation, was she not the instrument also in the gift of a Redeemer to the world? Did she not linger longest amidst the perils and shame of the crucifixion, and hasten to be the first witness of the resurrection? Has she not served the Lord in the largest proportion in all generations of disciples? Who were first in the heart of the great Apostle of the Gentiles, when he entreated his "true yoke-fellow" to help those women which labored with him in the Gospel? Who, it has been well asked, were Lois, and Eunice, and Dorcas, and Priscilla, and Phebe, and Tryphena and Tryphosa? And, in later times, who were Harriet Newell, and Mrs. Sigourney, and Charlotte Elizabeth, and Mary Lyon, and Miss Dix? Who belonged to the noble army of ministration to the sick, wounded and dying, when the fiery tempest of civil war raged in the land? And who now, in the beauty of quietness, and yet with irresistible force, in the sabbath-schools and other christian agencies, alike in the fertile fields of the church, at home, and in the sterile plains of paganism, are with brave hearts and delicate hands planting "the Rose of Sharon and the Lily of the Valley?" Just

gathered by the same hands the first fruits of that redemption, of which, in the person of one woman, the sex was made the honored channel, and of which still, in the persons of a countless number, we find the most humble yet efficient instruments—angels of mercy unawares. Such service may not attract the world's gaze, but its blessings will flow as "rills from the fountain of life." It may comfort the toil-worn servants of Jesus, as the sisters of Bethany comforted the Lord himself. It may carry, with noiseless foot-fall, bread to the hungry and the bread of life to famishing souls. It may ply the needle like Dorcas, to cover the nakedness of the famishing, and receive back the reward of the widow's tears. It may give instruction in the Scriptures to the young Timothies, who through faith shall be made wise unto salvation and heralds of the cross. Or it may be a service of Christian heroism, to carry the lamp of life over mountains and waves and burning sands, to the children of darkness, sure of the plaudit of "*well done!*" in the day of Christ, and, even here, sure of the epitaph,—"*She hath done what she could.*"

Such is Christian woman in any walk or sphere, just because she represents and fulfills the hallowed relations and influences of home-life. But let us return to our salient point, and behold her *within the family*, as man's counterpart and complement, where is the centre of her work and power. The civil state is only the family enlarged in social and civil relations; at first, patriarchal in form, and, through all change and development, preserving the authority and obedience, protection and dependence, benefit and allegiance, of the original type. The church, too, is in spiritual things, just the enlarged family, the "family of God," the "household of faith," wherein the fatherhood of God and the brotherhood of man answer to each other; and where, by adopting and regenerating grace, we are treated as "sons and daughters of the Lord Almighty." But back of these divine institutions is another, the original both in nature and history, which contains every germ of which the state and church are developments. This is the Family. Within this highest and holiest sphere of woman, we find her in the tenderest and noblest attitude. What she is or may be as *daughter*, in filial love, gratitude, and obedience, to requite the abundance of parental care and affection; and what she may be and is as *sister*, to refine, cheer and win rougher youth and manhood, by means of heart-strings, which only a sisterly hand can touch,

might well engage us at length, did not the demands of our subject call us mainly to other relations back of these, and yet, in a sense, representing them. God does not, indeed, call every woman, any more than every man, to assume the conjugal relation, even though such may be the ordinary rule of nature and providence. I must bear witness that some of the noblest and most useful women, as well as men, of my acquaintance, have been among those who, of choice, have remained in "single blessedness," to follow a path which seemed to have been marked out for them by the invisible hand. There are even yet bright examples of the apostolic testimony concerning some in primitive times, that "the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit." The highest honor lies in a calling fulfilled, when we "therein abide with God." Yet, surely, in full harmony with this, may we assert that, if God so order it, woman, in the tenderest ties of *Wife* and *Mother*, as in no other, can be "an help meet for man."

The original creation of a single pair—one man and one woman for each other—confirmed by our Lord's teachings, is enough for the sacredness of the first of these relations. Its obligations and affections cannot be subdivided nor shared. Polygamy and licentiousness belong only to sin. When Eve, formed from Adam's side, was presented to him by the Lord, his highest social impulse led him to exclaim: "This is now bone of my bone and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore, shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh." And wherein is the gospel more distinguished from human error than in this, that it brings back marriage from the perversions of the apostacy to this one simple, sublime and holy union? It is a union without parallel in the closeness of its bonds, the firmness of its confidences, the purity of its sentiments, and the tenderness of its affections. It is, in short, a sacred oneness, both of body and spirit, which only death can properly sever. Only the matchless names of *husband* and *wife* can express alike its fullness and exclusiveness. In blended hearts and lives these twain are thenceforth one.

"Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord," says one proverb; and its full counterpart is in another, which bears witness that "a prudent wife is from the

Lord." Both sides of the picture are real. A true wife's love, sympathy, support and faithfulness, are beyond any other social gift, even from the hands of God. Every joy of life is heightened, and every pang of sorrow is mitigated by her sharing it. Her quick perceptions, her warm and true affections, her practical and almost unerring judgments, her words of sincere counsel, encouragement and hope, her deeds and sufferings of heart-devotion, her smiles for prosperity, her tears for misfortune, and her prayers for every emergency of duty, perplexity and trial—these are a wife's contributions to the welfare of one, for whom her reverence is only surpassed by her love. Such a wife is more precious than gold. Others may be treacherous, but she is ever true. Others may be remiss, but she is constant. Others may shrink in the day of misfortune, but she is ready at a moment for the sacrifice. Others may be selfish, but she calculates neither the value of comfort nor life. Others may be alienated by poverty or disaster, but the fiery trial only brings out the true metal of her heart's sincerity. "She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all." (Prov. 31: 26-29.)

The power of this picture lies in its reality, as tested by experience. With solemn emphasis and tenderness, the late venerable HENRY R. WEED, D. D., of Wheeling, one of the wisest men in the Presbyterian church, once said in my hearing, in the Presbytery of Washington: "I have, for forty-five years, enjoyed the counsels, sympathy, assistance and prayers of a loving and pious wife, and I have seldom failed to discover, in the end, that both in anxieties concerning myself or my family, and in the perplexities of my ministry, the path to which she pointed was the true way of the Lord." And I challenge you, my brethren of the sacred office, to say, from your own memories of encouragement in arduous work, whether this witness is not true. When duties have heavily pressed, when misgivings have cast dark shadows over our paths, when seeming failure of success has cut the nerves of our strength, when "without were fightings and within were fears," to whom, next to Jesus himself, have we found it safest to turn, if not to the loving wife, who, both as helper and pleader, has been wont to make every care of ours her own?

But would you know yet more of woman's noble mission as man's helper? Then follow her in the paths of toil and self-sacrifice, where a *mother's* love dispenses its blessings. Next to being the wife of Adam, it was the glory of Eve, and that which determined her very name, that "she was the mother of all living." And down through the ages of the covenant, "children are a heritage of the Lord;" and divine promise itself finds a glad fulfillment when a believing woman becomes the "joyful mother of children."

"To bring a helpless babe to light,
Then, while it lies forlorn,
To gaze upon that dearest sight,
And feel herself new-born;
In its existence lose her own,
And live and breathe in it alone:
This is a mother's love."

Could a higher tribute be paid to woman, or even to humanity itself, than is conveyed in the simple fact that the Saviour of the world, though without a human father, must be born of a mother, the "blessed among women," in order to complete fitness for his work? Only next to it was the honor he put upon his mother, when in the agonies of the cross he combined the care of a son with the conflicts of a Redeemer, and looking down upon that mother and the "beloved disciple," he said to one, "Behold thy son!" and to the other, "Behold thy mother!" thereby providing an earthly home for her who gave him birth, until the time when her home would be forever with him in the skies. Thus sacred, even to the heart of Jesus, were the love, comfort, and even the person of his mother.

God may have given us many friends. Even a mother's place made vacant by death, may be nobly and faithfully filled by another in the highest sense of affection and duty. But nature allows us to have but one actual mother. Her place is distinctive and peculiar. Her love is the highest human instinct. It is capable also of undergoing the very highest sanctification of divine grace. Her relation to helpless infancy is first and chief. Her plastic hand, more than all others, implants the principles and fashions the manners of youth, at the most critical period of life. In the sickness of her child, she discovers with matchless quickness each varying symptom; in temptation, she startles before any

other at the sight of moral danger; and in distress, there is neither sigh nor craving which does not fall first upon her ear. Yea, even when wrinkles have furrowed her face, when her steps have turned to feebleness, and when her arms are powerless, still as no other can, she carries us *upon her heart*.

“Tis a mother’s large affection
 Hears with a mysterious sense,
 Breathings that escape detection;
 Whisper fine and fine inflexion,
 Thrill in her with power intense,
 Childhood’s honeyed words untaught
 Hiveth she in loving thought—
 Tones that never thence depart,
 For she listens with her heart.”

Never, not even to the latest days of life, will the words, sympathies, deeds and prayers of a faithful mother fade from the memory and the conscience. Her influence will, under heavenly sun-shine and shower, come like good seed in fruitful soil to ripe fruit; or, in its very failure, it will be a perpetual witness of what a proper improvement on the part of the recipient might have realized from it. Manhood never reaches such strength, courage never rises to such power, learning and eloquence never acquire such mastery over the public mind, and zeal never wins such triumphs in the cause of patriotism, humanity or religion, that the lustre of the achievement is not brightened, when, along the track of a common law of Providence, it is traced back to the heart and home of a wise and godly mother. “When I find a great man,” said John Quincy Adams, “who has risen to the height of a benefactor of his race in science, government or religion, my first question is, who was his mother?” An illustration nearer home is also in point. Twenty miles from this spot, at the place, and in the days of my first ministry, I was wont to feel an inexpressible thrill through my soul, as often as I stood in the resting place of the dead, beside the stone erected by a devoted son, over the grave of a pious and venerable mother, to whom he traced the impressions of his youth, which had fulfilled themselves in his own brilliant career. That son,* my parishioner and warm personal friend, an eloquent advocate, a distinguished statesman, and an eminent jurist, though, I regret to say,

* The late Hon. RICHARD COULTER of Greensburg, Pa.

not a professor of religion in the church, now sleeps by his mother's side, whilst the fame of his personal honor, his thrilling oratory, and his professional ability still remains fresh and green. But the passer by may yet read upon the monumental stone which covers the dust of that sainted mother, the following inscription, as a filial tribute to her character from the heart and hand of her distinguished son :

"The tears which sorrow sheds, the flowers that affection plants, and the monument which gratitude rears over the grave of a beloved parent soon pass away ; but the deep memory of maternal kindness, piety and virtue, survives over death and time, and will last while the soul itself endures."

Yes, it is true in all experience—true in the results which appear in all human society—that the mothers of the land have a power as peculiar as it is matchless, to fashion the public mind and thus control the public welfare, by means, not of noisy demonstrations, but of their quiet work at home. And like unto their work must be their reward ; it will be co-extensive with their influence, though deepest of all is its record upon the very hearts whose noblest aspirations are but a true response to the lessons of maternal love and faithfulness. And, what is better far, to the mothers in the church is committed an equal, if not a greater, share in every method of personal influence in the work of winning souls to Christ, to which must be added a work of salvation peculiar to a mother's heart, voice and hand, in that God has placed her, as he has placed none beside, in charge of the entrances into the inner chambers of character, that she may lead her sons and daughters heavenward, even before they shall have come under the wiles of the world. And the fidelity of her work and prayers in such a charge has a promise of reward second to no other here, with the triumphant prospect of saying before the Great White Throne, "here am I and the children whom thou hast given me."

"What can a mother's heart repay
 In after years,
 For watchful night and weary day
 Beside the cradle passed away,
 And anxious tears ?
 To see her dear ones tread the earth
 In life, and health, and childish mirth.

"What can a mother's heart repay
 For later care,—

“For words that heavenward point the way,
 For counsel against passion’s sway,
 And earnest prayer?
 To watch her little pilgrims press
 Along the road to holiness.

“This will a mother’s heart repay,
 If that loved band,
 Amidst life’s doubtful battle-fray,
 By grace sustained, shall nobly say,
 ‘Next to God’s hand,
 All of true happiness we know,
 Mother to thy dear self we owe.’”

And now, in conclusion, these thoughts may be left to suggest their own general application, whilst I only say a brief word respecting the happy and useful pastorate of my beloved friend and classmate, whose service for Christ here covers the period of a generation. This church is strangely different from others, if the most constant and effective human agencies of its preservation and growth have not been found among its company of women. How largely they have composed its worshiping assemblies; what spirit and power they have given to its meetings for prayer; how earnestly, alike by individual and co-operative work, they have sustained its Sabbath-school and missionary enterprises; how, by showing and inculcating “piety at home,” they have won husbands, brothers and children to the truth; how their sympathies and prayers have cheered the heart of their pastor, and brought down the blessing of heaven upon his work; all these things have a permanent place among the precious memories of this occasion, as they are written forever in the Book of God. Let us be thankful for the long list of those whose holy works survive them, and for the living who rejoice to serve the Master by any devotion, ready, we may hope, if it may be so, “to wash his feet with tears, and wipe them with the hairs of their heads.”

But there is a closer application, still. I am unable to disconnect from the support of this pastor’s heart, the happiness of his home, and the success of his labors, the names of those who, in the nearest of all relations, have shared with him the grace of God, and co-operated with him in the work of the gospel. The beautiful truthfulness, the affectionate tenderness, the simple confidence, and the unreserved consecration of *the sainted dead*, may

not be forgotten amid the memories of these thirty years. And hallowed still, in loving thought, will be the sweet resignation with which, at the Master's call, she committed her spirit to the heavenly acceptance of Jesus, whilst she resigned her dear husband and children, as well as this church of God, ever so near her heart, to the care of his earthly providence and grace.

Nor would silence be any more just concerning her who, for these eighteen years past, has with so much intelligence, refinement, affection and fidelity, filled the place of wife to your pastor, and mother to his children. It is no small honor, now so unanimously accorded to her, that she has brought down to this hour the unity of his household in the bonds of peace and love; and has so sustained and extended his influence as the shepherd of the flock, that her works, words and example, are identified with all that he has been, and all that he has done for Christ. "The heart of her husband doth safely trust in her, so that she shall have no need of spoil. She will do him good and not evil all the days of her life. * * Her husband is known in the gates, when he sitteth among the elders of the land." (Prov. 31: 11, 12, 23.)

Long may they both live to do the Lord's work in your midst! Blessings, both of earth and heaven, be upon each of their children! And may the baptism of fire and of the Holy Ghost descend upon a church which has already, during half a century, witnessed alike the literal and spiritual turning of the wilderness into the fruitful field and the city; and which, I verily believe, is destined to be a birth-place of souls, and a tabernacle for the Lord's saints, for years and ages to come. For this let us ever pray.

Sermon.

PRESBYTERIANISM.

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MATTHEW 7: 20.—“Wherefore by their fruits ye shall know them.”

THE text is the rule to which the Saviour appealed in the warning given to his disciples against false prophets. Their pretensions were fair and plausible; they came in “sheep’s clothing;” in reality, their teachings and the influence of their characters were mischievous and ruinous; “inwardly they were ravening wolves.” It was important for the disciples then, equally so for all persons now, and at all times, to be able to distinguish between the true and the false. As the rule given by the Great Teacher for this purpose is applicable to both characters and principles, or to teachers and their doctrines, it is a sure test for both the one and the other.

Two remarks in regard to the excellence of this rule.

1. It is of easy application. It is not intricate, but plain and simple, therefore, it does not require any great amount of intellectual ability in order to understand it. The only requisites to a right application of it are a simple knowledge and an impartial sense of right and wrong.

2. It is a safe rule, and therefore to be relied upon. On the principle of this rule, history teaches. The actions of men, which history records, conduct to a conclusion concerning their characters.

On the same principle, science makes her deductions; she observes and classifies facts, and from these draws her inferences.

Theological systems are tested and known in the same way. Their respective merits or demerits are determined upon by the kind of life and character which each develops.

Thus we come to the subject assigned for discussion in this sermon,—viz: "PRESBYTERIANISM TESTED BY ITS FRUITS."

The term Presbyterianism, in this subject, must not be restricted so as to denote only the peculiarities that distinguish Presbyterians, as a denomination, from others of a different name. It comprehends that system of doctrine and ecclesiastical polity appropriately styled Presbyterian, and held in common by all the denominations that pertain to the whole Presbyterian family of believers. Presbyterianism is not a thing of modern birth and life in the history of the church. This system is derived to the Church from the teachings of the Apostles, and was the only one held by the church during the period of her primitive life. The light of it, we know, was obscured, and the life of it repressed by the errors, superstitions and burdensome rites of the Romanizing ages; but when, in the providence of God, the time came, the divine doctrines of this system "were recognized by their native purity—were recovered back to the possession of the church," and since then have been handed down from age to age as the "faith once delivered to the saints." However much is due to CALVIN for collecting and reducing to order the materials of the system, to allege that he was the founder of Presbyterianism, betrays puerile ignorance. But our subject does not permit us to trace out the history of our faith; and therefore we proceed to point to its fruits.

1. Presbyterianism *develops the intellectual powers.* Training the mind to think, and storing it with useful knowledge are two things necessary for the cultivation and development of its powers. To attain these ends, teachers use *systems* of truth in the various departments of learning. There are systems of Philosophy, natural, mental and moral; of Mathematics, Astronomy, &c. The advantages derived from the use of systems are obvious. 1. The attention of the mind can be more easily concentrated on truth classified, systematized, than it can be, if truth lies scatter-

ed in confusion over a wide field. 2. Concise and accurate definition and statement of truth impart precision to the conceptions of the mind. 3. The investigation of the relation of truth to truth, and the application of principles in explanation of existing phenomena, invigorate the mind, enlarge its views, and inspire the heart with love for truth.

Now, Presbyterianism is a *system* of truth—divine truth. The materials thereof have been gathered from the Bible and from biblical criticism.

For educating the mind, the advantages furnished by other systems may be justly claimed for *this* system of truth. For the correct use of terms—for clear questions—for correct answers—for accurate definitions—for precise statements of truth, there is nothing superior, if indeed there is anything equal to the Confession—the Catechisms, larger and shorter—the symbols of our distinctive Presbyterian faith. For the development of intellect, these standards are adapted in the fullest sense. They contain the most profound truths, and therefore invite to thorough investigation; truths of the deepest and most stupendous concern to man, and therefore stimulate the mind to most earnest and searching inquiry; they establish the soul in a fixed and steadfast belief.

The Presbyterian system is adapted to the development of *all* the powers of the soul. It teaches the understanding to reason; it inspires the heart with lofty sentiments of purest affection; it offers a wide scope for the exercise of the imagination; it establishes the will in high and holy purposes for good; it develops all that is ennobling and elevating to humanity. “It begets those high qualities of soul that dignify human nature with ability and grandeur.” Intellect and intelligence have always sought the congenial companionship of Presbyterianism; therefore it is, that illustrious minds and a high degree of intelligence have been allied to it in all ages.

2. *Presbyterianism develops a sense of personal responsibility.* It recognizes *individualism* as an important element in Christianity, as an element of great power for the accomplishment of good. Popery, on the contrary, ignores *individualism*, and makes all personal rights, powers and prerogatives, subject to the church.

Popery claims that, by “divine right,” the church is supreme in power over the *individual*; hence, the right of private judg-

ment must be surrendered; conscience is made subject to the laws of the church, and personal responsibility is delegated to the priest. Romanism is a vicarious religion. Those who seek to be saved by it must transact their business for eternity by proxies—the priests.

Presbyterianism is a *revolt* against all this. Recognizing the right of every individual soul to know, to judge, and decide for itself, it teaches all men “to call no man master,” to acknowledge the Lord of heaven as the only Lord of the conscience, to refuse “for doctrines the commandments of men,” and to take “the scriptures of the Old and New Testaments as the only rule to direct them how to glorify God and to enjoy him forever.”

The Presbyterian system of doctrine not only teaches men that they are free, but personally responsible to God; that every individual is responsible for his spiritual state, for his belief, his character and conduct. It lays its arresting hand on every individual conscience, and brings it face to face with God, and links all the transactions of this life with the retributions of eternity. It allows of no priestly intervention, but imposes upon all the obligation to pray for themselves, to believe and repent for themselves; in short, “to work out their own salvation.”

That the development of personal responsibility is a fruit of Presbyterianism, is confirmed by reference to the period of the Reformation. Under the light and influence of these doctrines, then re-asserted to the world, and re-published as the doctrines of salvation, souls awoke to clothe themselves again with the powers of which a spiritual despotism had divested them. The right of private judgment was then reclaimed; conscience recalled from its confinement in the Confessional; souls inspired with sentiments of true liberty cast off the yoke of priestly domination, and bowed in submission only to the will of heaven.

DANIEL WEBSTER, once being asked what was the greatest thought that ever passed through his mind, answered: “*a sense of my personal responsibility to God.*”

The power of this moral feeling insures the progress of individuals and societies in their advancement to the highest attainable good; it gives stability to confidence between man and man. What are pledges, promises, contracts, or even oaths, without it? It is an element of great power to aid in qualifying the family, church, and the state, for the performance of the work to

which God has respectively ordained them. In a good measure, it has been the source of the grand and benignant enterprises that contemplate the temporal and eternal welfare of our race.

3. Presbyterian doctrine begets *a strong and confident faith*.

The essential properties of faith are the same, whether produced by one system or another. But there are *peculiar* properties attributable to the *peculiar* tendencies of different theological systems.

The doctrines of the Presbyterian system give no place for even the suspicion of a doubtful issue in the case of any believing soul. They impart strength and confidence, because they point to an end that is certain. To confirm the view just expressed, we may refer to the effect naturally produced upon the faith of the believer by the doctrine of *predestination*. The purpose of God, from which salvation takes its rise, is eternal, unchangeable; it cannot be thwarted by any thing accidental, "for God hath foreordained all things; whatsoever comes to pass."

The divine decree embraces the means, the agencies, the efficiency, the end. The believer is *confident*, knowing that the purpose of God shall stand, and that he will do all his pleasure. Connect with this the doctrine of a *vicarious atonement*. The Son of God appears for sinners; stands in their stead; meets for them the demands of the law, and satisfies the justice of God. He purchased a complete redemption.

"The ransom-price he fully paid."

The righteousness of the Redeemer is finished—perfect; imputed to the sinner, his debt is thereby cancelled; clothed therewith, the believer can confidently put forth the challenge, "Who is he that condemneth?"

Join to those already mentioned the doctrine of *the perseverance of the saints*. This doctrine is sure and steadfast, supported by the unchangeable covenant of God, and the constant indwelling of the Holy Spirit.

Now combine all these precious doctrines, and they form a firm foundation for the faith of the saints of the Lord; concentrate their light and influence upon the faith of the believer, and they invest it with a power that excludes weakness, and inspires it with a confidence that forbids wavering.

4. Presbyterian doctrine imparts *decision and steadfastness to Christian character.*

The so-called Liberalism of the present day is an undecided thing. It does not affirm any thing positively, neither does it deny any thing positively. It is willing to make a compromise with almost any belief that seeks fellowship with it. It admits alike every shade of belief, and strives to combine various and different opinions.

Now the character formed of elements furnished by such a Liberalism, is not consistent—not steadfast—not decided. Presbyterianism is wholly different from this. Whatever it affirms, it affirms; whatever it denies, it denies. It says yea or nay. Every doctrine of the creed is a manly and decided statement of truth. No equivocal terms are employed, nor any ambiguity of meaning in any of the statements of Presbyterian doctrine. The form is that of sound words. It never has sacrificed truth for the sake of union with any other belief. There is not a compromise doctrine in all the creed. It seeks to unite in one body only those of the same mind.

Presbyterianism is not a system of opinions, but of truth revealed from heaven. It produces a conviction; not doubtful, but decided; not traced in faint lines, but branded into the hearts and consciences of all true Presbyterians. Now like produces its like. The character then formed upon the basis of the doctrines of this system, is stable, reliable and decided.

When stiffness is charged upon Presbyterians, candor requires them to plead guilty to the charge. They must, however, be permitted, in explanation, to say, that they cannot help it, because their character is constructed upon the basis of a firm and inflexible creed. Their creed is unique. Their character the same. Like creed, like character.

5. Presbyterianism inspires the heart with *true Christian courage.* Courage is a manly virtue. It gives to the soul a steadfast bearing, when dangers and difficulties are to be encountered. Christian courage is a something different and better than mere animal daring. It is an inspiration derived from love for, and loyalty to, the truth of God. This is a quality that has always been much needed, because of the many and powerful enemies arrayed against the truth.

Presbyterianism has provoked more opposition than any other system ever constructed. We point to this fact as a proof that it is a system of heavenly truth. From the fact that spiritual darkness has tried to drive it out of the world, we derive a proof that it is the true light. "Christ came not to send peace, but a sword."

The enemies of truth have conspired against this system. Cardinals, archbishops, bishops and priests, joined themselves together in the Council of Trent to concert measures to overthrow it, and to establish Romanism. It has been opposed by persecution, it has been followed by fire and sword, its destruction has been plotted by every device that wicked ingenuity could suggest. The conflict has been severe, it has been sorely tried, yet it has never failed to inspire a courage equal to the conflict. To what a height of invincible courage did the spirit of LUTHER rise, when he said, "I will go, though there be as many devils in Worms as there are tiles on the houses." He fearlessly uttered truths that "went crashing like thunderbolts from heaven through the hoary system of Romish superstitions."

Another heroic, courageous spirit was that of JOHN KNOX, a man of our own distinctive faith. "From the iron grasp of kings and princes, KNOX wrung the rights of Scotland. Ready to contend even unto death, he bearded proud nobles and prouder churchmen; he had stood under the fire of battle; he had been chained to the galley's oar; he had occupied the pulpit with a carbine levelled at his fearless head; and to plant God's truth and the tree of liberty, civil and religious, which has struck its roots so deep in our soil, and under whose shadow we are this day sitting, he fought many a hard-fought battle. He was a bold confessor, the foremost man of his time and country." Thus says GUTHRIE, of the greatest of Scotchmen.

The truths of Presbyterian doctrine have been opposed by errors. Deism, Atheism, Pelagianism, Arianism, Socinianism, Arminianism, all have denounced Presbyterianism. Tyranny and despotism have hated it with a will. Inspired with an invincible courage, its advocates have manfully contended for this faith, because they believe it to be *the* faith delivered to the saints. Every doctrine has had to fight its way to its place in the Confession of Faith. Those that have come up from the thickest of the fight have been triumphantly victorious. Predestination has

slain its thousands; a definite atonement, its tens of thousands; justification by faith has put to flight the armies of the aliens. These glorious doctrines have conquered, because they were clothed in the immortal panoply of eternal truth.

Every doctrine is a citadel of strength. Then, "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks; consider her palaces, that ye may tell it to the generation following."

6. *An humble piety* is another fruit borne by Presbyterian doctrine. Deep humility necessarily attaches itself to the piety that results from a saving belief of the doctrines of grace, as held by Presbyterians. These doctrines represent man as guilty in God's sight; destitute of righteousness, and with a nature wholly corrupt, from which actual transgressions proceed. They exhibit his *helplessness*, for they teach that, by the work of the Spirit of God, he is "persuaded and enabled to embrace Jesus Christ freely offered in the gospel." They exclude personal merit as a ground of acceptance in the sight of God, for justification is defined to be "an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight only for the righteousness of Christ imputed unto us and received by faith alone." Prostrated before God, under the effect of these humbling truths, penetrated with a deep sense of his unworthiness, the believer gives expression of his humble piety in words like these:

"Oh! to grace how great a debtor,
Daily I'm constrained to be."

Again, the Presbyterian system is productive of *fruits of righteousness*. It were easy to show how these fruits are the natural results of a belief of its doctrines. The proof will be plainer, if we point to the effects produced by this system in places where it has been fully established. Amongst its fruits, it is easy to reckon morality, honesty, uprightness, integrity, godliness of life, and zeal for the glory of God and the salvation of souls. Surely, to these must be added, also, the closet, with its private devotions; the family altar, with its morning and evening sacrifices of prayer and praise; and sanctuaries filled with humble worshipers of the living God.

When summoned to witness to these results, Scotland and our own country at once appear, and give a ready and united testimony.

As to acts of piety towards God, and acts of benevolence towards man, Presbyterianism may safely challenge comparison with any other system of doctrine in the world.

Again, it is worthy of note, that our doctrinal system prescribes a *simple mode of worship*. This insures a spiritual religion, and guards against the danger of a religion merely ceremonial. Here there are no imposing rites, nor pompous ceremonies to engage the attention, and so turn it away from spiritual concerns—no cumbrous ritual to take the place of the power of godliness. The Presbyterian ritual is very short and simple. Reading the Word, prayer, praise, preaching, baptism, the Lord's supper, benediction, these comprise it all. These few and simple modes contribute to a *spiritual worship*—"a good fruit."

7. Presbyterianism develops the principles of *civil liberty and republican government*.

All power and authority pertaining to the offices of the government of the church, are derived from Christ, its head. The authority to exercise these prerogatives over any congregation is lodged with the people, and may be delegated by them, at their will, to others. Hence the people have a right to *elect* to the several offices those whom they wish to bear rule over them. Delegating their authority to these, they have a right to sit by them, as their representatives, in all ecclesiastical assemblies called to consult and determine upon measures for the common good.

These principles of Presbyterian polity, thus briefly embodied, present to view the grand feature of a *representative government*.

"These principles formed the basis of all the colonial governments of our country. When these several governments were formed into one grand confederacy, they were embodied in the Federal Constitution. There they stand giving to us a more consistent liberty, both civil and religious, than any now enjoyed by any nation under heaven."

These principles that tend to rule a prelatical form of government out of the church, tend also to rule kingly and aristocratical forms of government out of the state. Though King James meant to express a sentiment somewhat different, he most

concisely expressed this truth when he said,—“no bishop, no king.”

That Republicanism is derived from Presbyterianism will be most manifest, if we note the resemblance of Republican to Presbyterian institutions.

The people elect persons to fill the offices of the government of the church, but the election of itself does not invest them with official power and authority. It belongs to the constituted authorities to fully invest with power those chosen to bear office. In the church this is done by *installation*.

In a republican form of civil government, the people elect their rulers—the constituted authorities of the government induct them into office by *inauguration*.

Here the resemblance is striking.

Presbyterian church government has its several departments—legislative, judicial, executive. All these however are filled by the same persons, who act in different capacities as circumstances may require. When any church court is about to sit in a *judicial* capacity, it is the duty of the moderator to remind the body of their high character as judges of a court of Jesus Christ. Republican civil government has the same departments, though filled respectively by different persons.

Presbyterianism has its several courts rising in regular gradation from lowest to highest. These are the Church Session, the Presbytery, the Synod, the General Assembly. Corresponding to these in the church, there are in the state the Magistrate's Court, the County Court, the State Court, the United States Court.

In both church and state, cases may be appealed from one court to another till they reach the highest. In the church, the decision of the General Assembly; in the state, that of the Supreme Court is final.

The light derived from these and other resemblances leaves no darkness to obscure the fact that Presbyterian institutions have furnished the model, after which has been fashioned our own, the best government in the world.

8. The doctrines of Presbyterian faith *impel man to give the glory of his salvation to God*. They are doctrines of grace. Taught by these, made effectual to salvation by the Spirit of God,

believers know and realize that the sovereign grace of God in Christ devised the way of salvation—that the work of salvation in the heart is begun, carried on, and completed by grace. Assured that their salvation is all of grace, they unite in this address to God:—"Not unto us, O Lord, not unto us, but unto Thy name give the glory."

Believers, knowing that they were chosen unto eternal life by the mere good pleasure of God; that their redemption was purchased by Christ, and effectually applied by the Holy Spirit, heartily join in the doxology, "Praise Father, Son, and Holy Ghost."

In conclusion. Let us put a high value upon the doctrines of our Presbyterian faith. They, together with their fruits, are a goodly heritage—a heritage of blessings. Let us not regard them as mere theological dogmas only. Neither as cold and desolate abstractions. No! no! derived from the Word of God, "they are spirit and they are life." Let us count them, what they have ever been, both "forms of sound words," and spiritual, redeeming forces in the kingdom of Christ.

Let us then show a just appreciation of these doctrines.

1. By *conserving* them. They are a trust committed to us by heaven. They have been bequeathed to us by our forefathers, who contended for them. Let us preserve our creed in its purity and entirety; its purity from corruption, its entirety from addition, alteration or diminution. Let us be jealous for even its phraseology, with all its jots and tittles.

Let us treasure our Presbyterian faith in our hearts, and love it, not as bigots, because it is *ours*, but because of what it is itself—the doctrine delivered to the saints.

2. By *transmitting* them. These doctrines are a heritage, intended not for us only. They are the birthright of children's children; yea, of generations to come.

Let us then hand these doctrines of precious, priceless truth down to our children, and solemnly charge them to transmit them to theirs. Thus descending, Presbyterianism will become the possession of remotest posterity.