THE LIVING PULPIT,

OR

EIGHTEEN SERMONS

BY EMINENT LIVING DIVINES

OF

THE PRESBYTERIAN CHURCH.

WITH

A BIOGRAPHICAL SKETCH OF THE EDITOR,

BY GEO. W. BETHUNE, D. D.

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THE TREE KNOWN BY ITS FRUITS.

BY

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Even so, every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.—MATT. vii. 17.

THESE words of our Lord contain a profound and comprehensive truth. As the nature of the tree, whether good or corrupt, is made known by its fruit, even so, the Master observes, false prophets may be detected. They come in sheep's clothing, yet being inwardly ravening wolves, their rapacity invariably betrays itself. Now we may give to this maxim a wider application, and suggest that a religious faith, as well as a religious teacher, whether true or false, will develope, by outward and significant marks, all its vital peculiarities. The inner life of Judaism, in its purer days, and then that life in the period of its degeneracy, clearly revealed its nature by many striking phenomena. The same remark applies to Christianity in all the phases which it assumes. These phases are determined by the peculiar theology which, from time to time, is received into the fixed and inward convictions of mankind. The

true discovers itself as good, and the false as evil, by inevitable developments. "Even so, every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." The text, as thus explained, prescribes to this occasion a discourse of

OUR THEOLOGY IN ITS DEVELOPMENTS.

The purposes of this argument do not require a discussion of our theology in its sources and evidences. Nor is it needful, in this presence, to expound its peculiar doctrines. These have been made widely known through its living disciples, its written formularies, its celebrated teachers of former generations, and their powerful adversaries. Few intelligent persons are ignorant of the doctrines which its faithful disciples deduce from the Scriptures, even those touching the sovereignty of God and the dependence of the creature; his purpose as foreordaining, and his glory as the end of creation, sin, and redemption; the imputation unto all of the guilt of the first man, our federal head; the utter corruption of human nature; the election unto salvation of a certain and definite number; their redemption by the vicarious obedience and penal sufferings of the Son of God; the work of the Holy Spirit persuading and enabling them to accept of Christ; their justification by faith alone; and their infallible perseverance, secured by the immutability of the decree of election.

These doctrines are further verified as of the substance of our theology, by its celebrated symbols. Our faith is held within the brief compass of the Lambeth articles; it is stated at large in the Latter

Confession of Helvetia; it is delivered systematically in the judgment of the Synod of Dort; and it is yet more accurately defined in our own accepted standards, the Confession and Catechisms of Westminster.

Our system of doctrine is also identified closely in some things, and substantially in the most, with the names of the illustrious men who, since the days of Paul, and of Him the greater than Paul, have been masters in this school of divine learning; even Augustine, Calvin, and Edwards. We speak with reverence too, of Beza, Turretin, Owen, Ridgley, Witherspoon, Bellamy, and Chalmers; "howbeit these attained not unto the first three."

This faith is identified, still further, with the reputation of its great adversaries—Pelagius, Arminius, the Jesuit antagonists of the Port Royal, the Tridentine Fathers, and Pope Clement XI. in the Bull Unigenitus.

I may assume, therefore, that our distinctive principles are, for the purposes of this argument, sufficiently familiar to every intelligent hearer, and especially to the members of the venerable court in whose presence I am required to appear. This being assumed, I proceed at once to indicate some of the fruits of our doctrinal system.

In the first place, *it developes a peculiar type of spiritual life.* The piety which has been subjected to the influence of our theology, includes a deep sense of personal unworthiness. The man perceives that he has violated God's law in instances without number; so that he is by wicked works a sinner. Still further, he ascertains that his actual transgres-

sions proceed from a disposition to sin inherent in his moral constitution, and that not only is his nature the source of sin, but its corruption is itself, like all the motions thereof, truly and properly sin; so that he is, in that double sense, a sinner by nature. He acknowledges, yet further, that he is wholly disabled to good, and wholly inclined to evil, so that he is a sinner only. And finally, he confesses that this death in sin is an hereditary corruption conveyed to him from the first man, Adam; so that he is a sinner of a sinful race. I spend no labour in showing that a conviction of sin fastened on the conscience by a sense of active, innate, total, and hereditary depravity, must be most thorough and pungent.

Nor is this all. The kindred feeling of utter helplessness rests on his mind. He perceives that every one of his unnumbered sins deserves the wrath and curse of God for ever; and, further, that he can offer no atonement to a violated law. He is fully conscious, also, of his absolute want of power to change his evil nature, itself being one main ground of his condemnation. Another step brings him to a knowledge of the condemnation that rests upon him with the imputed sin of Adam, our federal head. Now some may say, that his understanding is strangely perverted who accepts all these things as true; yet even they must concede that he who does in fact believe them, and believing, feels their power, will realize the ideas both of guilt and of helplessness to the uttermost. This theology brings the sinner face to face with his own inexcusable and aggravated transgressions, and face to face, also, with a condem-

nation, from which, as touching man or angel, every ray of hope is excluded, and in which is mingled every element of despair.

But our doctrines do not rest here. They impart to the piety of the believer the element of an undoubting faith. The Word of God, as expounded by our divines, exhibits the believer as a chosen in Christ from before the foundation of the world; so that his salvation springs from the eternal purpose of God. It further declares, that the love of God has abounded towards him in a plan of redemption; so that the believer's safety is secured by the mercy of God. Going still deeper, he learns that an atonement has been made for sin by the vicarious and infinite sacrifice of the Lord Christ, and that in this expiation, he hath fully obeyed the precept of the law, and exhausted its penalty, and now all law and all justice demand the pardon of the penitent sinner, so that he is saved from death by the act of God, not only meditating in mercy, but judging in righteousness. Still further, this expiation relieves us from the condemnation we lie under, by reason of our actual transgressions, our evil natures and our relation to the sin of the first man; so that this is an abounding salvation. The Holy Spirit, moreover, regenerates and sanctifies God's chosen ones by his efficacious grace, and secures also their perseverance unto the end; so that it is a complete salvation.

Now if the believer comprehend these wondrous truths; if he rest his soul on the unchangeable purpose of God, the finished righteousness of Christ, and the renewing power of the Eternal Spirit; if he apprehend all this to be true, planting his feet firmly

here, he realizes the stupendous idea of salvation by grace, and may raise the triumphant demands of the Apostle, "Who is he that condemneth?" "Who shall lay any thing to the charge of God's elect?" "Who shall separate us from the love of Christ?"

It might also be shown, that the spiritual life, developed by our theology, is the piety of humility; that it is, further, the piety of gratitude; and further yet, that it gives to Christ, as of debt, and receives from him as of grace: "You go to receive your reward," was said to the dying Hooker; "I go to receive mercy," was his reply. If all these things be so, we may well say that our theology developes a type of spiritual life, which is not only peculiar, but the highest possible to humanity in its mortal state.

In the second place, this theology developes the principles of a *free ecclesiastical polity*.

It were easy to show that our theology, when traced to its logical conclusions, wholly divests the ministry of the sacerdotal character, denies that ordination hath any sacramental efficacy whatever, distinguishes between the right of administering sealing ordinances and the power of government, affirms that all believers are, equally, and as such kings and priests unto God, and declares for the Lord Jesus Christ as the sole and supreme Head of the Church. In these conclusions, or rather in these articles of faith, our doctrinal system developes, theoretically, the four great principles which enter into the basis of a free Church government. These are the parity of the ministry, the authority of the laity as equal and co-ordinate with that of the clergy

in every ecclesiastical judicatory, the election of all church officers by the people, and the independence of the Church in relation to the State.* Now, treating this topic historically, we cannot fail to recognize a thorough alliance between our distinctive faith and each of these principles. The equality in office of all men ordained to the work of the ministry has been from the beginning invariably affirmed, and the doctrine of the prelacy has been constantly rejected, by all the churches strictly called reformed in Europe and America. Such conceptions of the ministerial office did they obtain from their theology, that the bishop's lawn or mitre would have been a spectacle, quite as rare in the French, Belgic, or Helvetian churches, as it would have been in a Presbytery of the old Scottish Kirk, or in a Puritan conventicle, or, as I take leave to add, in a company of the apostles.

*The doctrine of our ecclesiastical polity involves these two among other propositions. First, that its principles are laid down in the Word of God; secondly, that the same principles are indicated by our theology. The first proposition discovers the authority on which Presbyterianism, as a form of church government, rests; and the other discloses its logical relations. These two propositions are distinct, true, and in no degree inconsistent. The limits of this discourse did not admit the discussion of the higher topic—the authority on which our polity rests. The author was obliged to restrict himself to a brief view of the other particular —the logical relations of our theology and our polity. Not supposing that any hearer or reader of the discourse would regard the affirming of the second proposition as a denial of the first, the author is as much surprised as are the Princeton Reviewers, "to learn that some hearers took exception to his discourse, as though he placed the whole authority of our system on its logical relations." The same remarks apply to the treatment of the third head of the discourse.

The representation of the people in all ecclesiastical courts has almost invariably attended our doctrinal system. Our congregational brethren affirm this principle in its broadest sense, by investing the brotherhood in each congregation with the whole power of government. In most of the Reformed Churches, the office of the ruling elder is held to be of scriptural authority. The incumbents of this office are usually of the people, elected by the people, ordained in the name of Christ, and invested with a divine right to sit in every church court, and to share in all its deliberations. Their numbers, intelligence, and piety, give them a predominant influence in ecclesiastical affairs. Their office, at once the ornament and bulwark of a free Church, saves the kingdom of the saints from degenerating into a kingdom of the clergy.

Not less incontestible is it that our doctrinal system carries with it the free election of all church officers by the people. In the Romish establishment the sacerdotal order perpetuates itself. The Pope is the creature, and, in his turn, the creator of the cardinals. He also appoints the bishops, and they designate the priests; and this spiritual close corporation takes its charter from the dogmatic faith of the Church, as settled at Trent. In the Anglican establishment, the crown invests the bishops, the bishops appoint the priests, and the patron—it may be a profligate peer—endows them with a parish and a living. This hierarchy experiences no disturbing influences from the theology with which it is associated. But with a partial exception, soon to be mentioned, the churches which receive our pecu-

liar faith affirm that the election of persons to preach the Word, administer the sacraments, and use authority is in the people; and that the act of power, whether civil or ecclesiastical, which places in the congregation a pastor not of its own free choice, is an intrusion which is to be for ever denounced as unscriptural, and resisted as intolerable.

The fourth principle, the separation of the Church from the control of the civil power, exhibits, in its historical development, a remarkable illustration of the vital forces of our divinity. Calvin, Cranmer, and the Scottish Reformers committed to the secular power an injurious control over spiritual affairs, because their intellects, though large and comprehensive, were not large enough to comprehend fully the immense results of their theology. They did not perceive that their own principles, when carried to their legitimate conclusions, would deliver the Church of Christ from the dominion of both kings and republics, and establish it as a purely spiritual and independent power on earth. It was their high office to fix in the convictions of men a religious faith, which, being itself true, should gradually correct the errors of its most illustrious teachers; and, being pure, should purge itself from all human ordinances; and, being free, should throw off every yoke of spiritual servitude, until it became the inner and potential life of a Church, like our own, which answereth not to the Jerusalem that then was, and was in bondage with her children, but to the Jerusalem which is above, which is free, and the mother of us all.

It may be suggested, that the Established Churches

of England and Scotland exhibit clear instances of a coalition, rather than a repugnance, between our theology and the institutions of Prelacy and Erastianism. But as to the Anglican Church, it may well be said in reply, that although the doctrinal portions of the thirty-nine articles are orthodox in terms, yet an Arminian sense has been fastened on them by the general consent of all concerned. The form of sound words is but a form; the Genevan ingredient, originally cast into the Alembic, has long since evaporated, leaving undisturbed, henceforth, the Prelatical and Erastian elements in the crucible. As a further reply, it may be stated that when the Anglican Church was most distinguished for its orthodoxy, the doctrine of the prelacy sat but loosely on the convictions of its bishops and doctors. The theological views of Cranmer, the first Protestant Archbishop of Canterbury, are made known by the fact, that his advocacy of predestination and election was as decided as that of Augustine himself; and his opinions touching the ministry are revealed in his plain avowal of the conviction, that in primitive times there was no distinction between bishops and priests. So long as his successors in the primacy perpetuated his theology, they perpetuated also his gentle views of prelacy; one of them only, Bancroft, venturing to assert its divine authority. It was reserved for Archbishop Laud to inaugurate the Arminian theology in the Church, and with that a zeal for diocesan episcopacy, as an ordinance of God, a passion for ceremonies, and a merciless persecution of those who believed, without subscribing the creed which he subscribed without believing.

The history of this establishment, therefore, instead of weakening, confirms our argument.

Not less significant is the history of the Church of Scotland, where our theology has been perpetuated for three hundred years. Its developments in the way of order have been infinitely remarkable. In the first place, the persuasions of the English court, and the bayonets of her armies, have not been able to fasten an Episcopacy on the Kirk. Secondly, a representation of the people, sitting in all the Church courts, has ever been of the substance of her polity. Thirdly, the Kirk, although condescending to be by law established, has never been Erastian; and the moderate party, so called, which verged towards Erastianism in policy, exhibited at the same time the most unequivocal tendencies towards Arminianism in doctrine; while the opposite party contended both for orthodoxy in faith, and for the rights of God's people in the free choice of their pastors. Lastly, the unexhausted forces of our theology, having delivered the Kirk from every other element of bondage, is perpetually struggling through a series of agitations and disruptions, to purge her from the remaining iniquity of patronage. These disturbances will be incessantly renewed, from generation to generation, until the venerable Kirk must take her choice between disowning her patronage, or losing all her children, or abandoning that ancient faith, which teaches them to vindicate their rights, even unto a separation from her sacraments. Either her theology, as in England, or her subjection to the State, as in this country, must disappear from the crucible, or the crucible itself will be broken by the

antagonism of its ingredients. So intolerant is this theology of any other than a polity absolutely free.

In the third place, our theology developes a *simple and spiritual mode of worship.* The ritual of a religion is a most accurate expression of its system of doctrine. Comparing the Romish Church with our own, for example, we shall ascertain that their forms of worship are dissimilar, because their theologies are repugnant. The ceremonials of Rome are not accidents of the system, nor were they devised for dramatic effect alone. They embody a meaning; they express a doctrine; they address not more directly the imagination than the faith of the worshippers. It is held by that establishment that the sacrament of the supper, when rightly administered, hath an inherent power to save. It derives this power from the fact, that the elements are changed into the body and blood, the soul and divinity of Jesus Christ, and as such are presented to God, a true propitiatory sacrifice for the sins of the living and the dead. It is the function of the officiating clergymen to offer up this atoning sacrifice; he is, therefore, in fact a priest, and the table on which he lays the oblation is, in strictness of speech, an altar. The priest officiates moreover in the person of Christ. His vestments, the decorations of the altar, and all the surroundings, represent incidents in the passion of Christ. The practised eye of the devotee beholds, in the garments and bands worn by the priest, symbols of the robe in which Christ was clothed, and the cords by which he was bound. The crucifix, embroidered on the back of the robe, represents the cross which Jesus bore on his shoul-

ders, and the tonsure of the priest denotes the crown of thorns. The altar is the figure of Calvary, and its furniture represents the linen clothes in which the body of Jesus was wrapped, the sepulchre, and the stone which was rolled against the door. The crucifix is the image of Christ's passion and death; the lighted candles are in honour of his triumph; and the ascending incense is symbolical of prayer. The circular form of the wafer denotes the perfections of the Deity. In the wafer Christ is personally present; its elevation is the fearful immolation; and the prostration of the worshippers is in adoration of the atoning lamb. Every gesture and posture of the priest embodies a theological significancy. When he kisses the altar or the book, when he spreads forth his hands, or bathes the tips of his finger, or mingles water in the wine, or breaks the bread, or makes the sign of the cross, or smites upon his breast, or bows, or kneels, he does not perform one empty ceremony, but in every, even the minutest, act of the sacred pantomime, he exhibits some one element in the single definite idea of the great apostacy—salvation by the sacraments in the keeping of the priesthood. This central idea, this interior life of the system, not only prescribes its ritual, but regulates also the form, and size, and adornments of its sacred buildings. The cathedral is not designed for the preaching of the Word, nor yet for prayer and praise, but precisely for the dwelling-place of the Lord Christ present in the sacrament, and for the work of sacrifice. It is, therefore, at once a palace and a temple. As such it must assume the form of the cross, and must be of splen-

did architecture. Were the conception fully realized, every stone in its walls, though hidden from mortal sight, would be hewn and polished for the eye of the Master. Its massive doors would be curiously wrought in solid brass, so that men might gaze in wonder on the beautiful gate of the temple. Within, its pillars would shoot far upwards towards the heavens; its marble pavement would resemble the solid earth, and its swelling dome the bending skies. Exquisite creations of genius would adorn its walls; gold, and silver, and all rubies, the glory of Lebanon, and the purple of Tyre, would enrich its shrines; the incense burned at its altars would breathe Sabean odours; and music would invoke its utmost melody to fill the amplitude of the temple and its mighty dome with the articulate joy of the *Te Deum*, or the dolorous wail of the *Miserere*.

Returning now to our own doctrinal standards, we are taught that the believer is first chosen according to the eternal purpose of God, then justified by the finished righteousness of Christ, and renewed by the power of the Holy Spirit. The ritual, which expresses these ideas, is too simple to be called a ritual. When the Westminster doctrine, justification by faith, takes the place of the Tridentine dogma, justification by the sacraments, instantly the priest becomes a minister, and the altar a communion table. The bread and the wine are no longer the body and blood of Christ, but the memorials of these. The impious immolation of the mass is turned into a sweet and holy feast, and the mutterings of the priest are exchanged for the pastor's prayer. The devotee, kneeling to the bread and

robbed of the cup, is regenerated into the communicant, sitting, as the disciples sat, to receive the broken bread, and to drink from the cup of blessing, which in the Master's name we bless. The temple becomes a house of prayer; the preaching of Christ supersedes the elevation of the host; the hearing ear takes the place of the stupid stare; the lacerations of penance are exchanged for the sighs of penitence; the closet banishes the confessional; and the believer's act of faith, receiving Christ as the Saviour, supplants for ever the Auto de Fe of the Inquisitor, committing God's chosen ones to the flames. How quickly, how utterly does the true doctrine exterminate the idolatrous ritual of Rome! Away go surplice, tonsure, rosary, bowings, kneelings, mutterings, and antiphonies; away, away go crucifixes, paintings, images, dead men's bones, incense, lighted candles, the sign of the cross, masses for the dead, and indulgences for the living. All these symbols of a baptized idolatry do unquestionably proceed from the Romish theology; even so, every corrupt tree bringeth forth evil fruit. But how simple and spiritual the worship prescribed by our theology; the reading of the Word, the song of praise, the prayer, the sermon, the baptism, the supper, and the blessing upon the people; even so, every good tree bringeth forth good fruit.

In the fourth place, our theology developes *the intellectual powers*. Not only was pure religion revived at the period of Reformation, but the human mind was inspired with new activity. It were an easy task to trace this intellectual awakening to the theology of the Reformers. The doctrine of justifi-

cation by faith alone was, perhaps, their first great discovery. Then five of the seven sacraments were discarded as fraudulent, and the two that remained were wrested from their superstitious uses. Next the Word of God was rescued both from the hierarchy and the unknown tongue which concealed its light. A step further revealed the fundamental principle that the Bible is the only infallible rule of faith and practice. A final step brought them to the knowledge of our theology. Under the increasing light and power of these successive discoveries, sacerdotalism, ritualism, the sanctity of tradition, the legends of saints, the dreams of the fathers, the insolence and fraud of priestcraft, and the credulity and servility of its subjects, withered away. The human mind, so long darkened, or intimidated, or smothered by the midæval faith and worship, now experienced the vitalizing impulse of the apostolical theology. Other systems have inflamed the ardour of leading minds, but this communicated an upheaving force to the masses. Never since the days of the Apostles had there been such a wide spread and wonder working excitement.

It was a spiritual and intellectual resurrection. The dead were raised; the soul dead in sin, and the intellect dead in imbecility, were made alive. What was true then is true to this day. It cannot be denied that our theology, saying nothing here of its saving efficacy, is a mighty intellectual power on earth. It is an universal, unfailing educator. It planted in Scotland the free parochial school, and used the Shorter Catechism to discipline the mind of the peasant's child up to the comprehension of all

liberal learning. A missionary, sent by one of our Boards to a community where there is neither church nor school, will soon establish both, and his preaching will invigorate the understanding of his hearers, while it saves their souls. A sermon on the divine decrees, delivered by a passing stranger, in a place where that doctrine was never before expounded, has been known to agitate the minds of the whole community, planting in the bosoms of many a strangely quickening power. A doctrinal book, issued by our Board of Publication and carried, we know not how, to a distant frontier settlement, has led the reader not only to pray as he never prayed before, but to meditate with an intensity he never experienced before. "Thy testimonies," saith the Psalmist, "are wonderful, therefore doth my soul keep them. The entrance of thy words giveth light, it giveth understanding unto the simple."

If we would describe the effect of our theology on the development of individual minds, we should know not where to begin, and beginning we should know not where to end our labours. The pages of history fatigue the eye with the names of illustrious men, who have arisen in every land penetrated by this doctrine. The learning of scholars, the eloquence of preachers, the irresistible logic of controversialists, the wisdom of statesmen, and the genius of great commanders have borrowed the highest inspiration from their and our accepted faith. Let us discharge this part of our duty with the mention of a single name.

John Calvin was twenty years of age before he was converted from Rome to Christ. When, soon

afterwards, our theology struck its forces into his mind, it roused him to the utmost stretch of thought. It was like a fire in his bones. So vital was the new life within him, that at the age of twenty-six he had deduced our entire system of doctrine from the Word of God, adjusted its elements into a masterpiece of logical coherence, and published it to the world in his immortal Institutes. The twenty-eight years of life that remained to him were laden with affliction both of mind and body. Physical infirmities multiplied upon him, until no less than seven distinct maladies laid siege to his attenuated frame. He suffered also every private grief, even that domestic bereavement which he styled "an acute and burning wound."

It is impossible to look, without wonder, at the labours he prosecuted amidst all this weariness and painfulness. The products of his pen exist in nine huge folios of printed matter, besides several hundred letters, and more than two thousand sermons and theological treatises yet unpublished. He prepared a copious commentary on most of the Scriptures; he edited a French translation of the word of God; he disputed by tongue and pen with Bolzec on the doctrine of predestination, with Westphal and Hesshus on the sacraments, with Welsius on the free will, with Pighius on free grace, and Servetus on the Trinity. He wrote against relics and astrology, the Anabaptists, the Libertines, and the Pelagians. He employed his wit and sarcasm in assailing the Sorbonne, his powers of argumentation in confuting the Tridentine Decrees, and his noble eloquence in behalf of the Emperor against the Pope. He cor-

responded incessantly with his contemporaries—Farel, Viret, Beza, Melancthon, Knox, Cranmer, and the Kings of Sweden, Poland, and Navarre; projecting, by his long and masterly letters, his own intellectual and spiritual life into the leading minds of Europe. With an asthmatical cough upon him, he lectured three days in the week on theology, and preached daily on every alternate week. He presided every Thursday at the Court of Morals, attended the frequent assembly of the clergy, assisted in settling the civil and ecclesiastical affairs of Geneva; he founded there a seminary of liberal learning, and when the city was threatened with siege, laboured at the fortification. He educated preachers of the gospel; performed many journeys; was consulted on all important subjects; occupied the pulpits of his brethren in their absence; and did not neglect pastoral labour in the congregation. Besides all these things, he composed the dissensions which perplexed the Reformers, and the strifes which afflicted the churches; and aided in settling the affairs of the Reformation in Poland, France, Germany, Scotland and England. At last, being compelled by mortal disease to relinquish public duties, he received in his chamber all who sought his advice, and wore out his amanuenses by dictating to them his works and letters. When his shortening breath and failing voice terminated these labours, his kindling eye and heaving breast indicated that he was in constant prayer. On a beautiful evening in May, seven days later in the month than this the day of our solemn convocation, just as the setting sun was irradiating, with its purple light, the waters of Lehman and the

Rhone, the Jura mountains and the more distant glaciers of the Alps, this great man rested from his labours. He gave directions that his body should be buried without the slightest pomp, and that his grave should be marked by neither monument nor headstone. His commands were obeyed, and "no man knoweth of his sepulchre unto this day."

In the fifth place, our theology develops *the principles of republican liberty*. The full treatment of this topic falls more naturally into an historical discourse, than into one strictly religious. Yet a distinct mention, with a brief illustration of this part of the case, is essential to the completeness of our argument. We use no labour in showing that the principles inherent in a free commonwealth are identical with those which have been mentioned in this discourse, as inherent in a free Church. The theology, which in its full development, leaves no place for a bishop in the Church, will also rule the king out of the State. John Wickliffe understood this thoroughly when he uttered the memorable words, "dominion belongs to grace;" and Charles the First was no mean logician when he declared that "there was not a wiser man seen since Solomon, than he who said—no bishop, no king." The doctrinal system which conducts to the conclusion that all church officers should be elected by the people, will push on to the adjacent conclusion, that hereditary authority in the State is an intolerable usurpation. The creed which demonstrates the right of the people to sit by their representatives in all church courts, and which vindicates this right as divine, and which further denies that the assembly excluding the popular

element is a scriptural assembly, that creed will characterize as unlawful and iniquitous any civil government whereof the people are not the masters. Indeed, our system of faith does not more conclusively sweep away the last vestige of sacerdotal usurpation from the Church, than it exterminates every anti-republican institute out of the State. The temporal must follow the spiritual, and whom Christ makes free, he is free indeed.

Such is the conclusion of logic in the premises, and such, I now add as briefly as possible, is matter of fact. Any profound examination of the history of the Huguenots, will show that their church, in its faith and order, was essentially republican, and as such, was crushed by the monarchy; and that the political position of modern France, is to be referred, first, to the life, and then to the destruction of that old predestinarian church; its life so far surviving in the heart of the nation, as to render a fixed monarchy impossible, and that life so nearly extinguished, as to render a stable republic also impossible. Even a superficial examination of the history of England, Scotland, and Ireland, will show that this divinity, expounded by its divines in the pulpit, espoused by great statesmen in Parliament, and defended by illustrious commanders on the field of battle, infused into the British constitution the soul of rational liberty, until that constitution is, with a single exception, the richest repository on earth of free principles. What that exception is, we know, and where it received its treasures we know. This same divinity came with the Puritans to Plymouth, with the Dutch Calvinists and the Scottish

Presbyterians to New York and New Jersey, and with the Huguenots and Presbyterians to South Carolina. Our fathers did not found monarchical institutions on the shores of Massachusetts bay, or on the banks of the Hudson, and the Ashley and Cooper, for the same reason that they did not set up the worship of the Virgin. Monarchy and idolatry were, both of them, repugnant to their religious faith, and they repudiated both, and established a true worship, and a free commonwealth on all these shores. This ancient faith, and the institutions rising from it, were perpetuated from generation to generation, until they culminated in the war of Independence, and in the formation of these separate commonwealths, together with their great confederacy. From that faith, as from a living root planted on our virgin soil, and by our rivers of waters, have sprung the witness bearing Church, and the republican State. These, in their turn, seeking a higher development, have flowered out with all spiritual joys, and all the fragrant charities of life:

> "So from the root
> Springs lighter the green stalk, from thence the leaves
> More æry, last the bright consummate flower
> Spirits odorous breathes."*

In the sixth place, our theology develops its life in *the patience of the confessors and martyrs.* The

*The conduct of the ministers, ruling elders, and communicants of the Presbyterian Church in the Revolutionary war, furnishes some remarkable illustrations of this topic. Among the ministers who were actively engaged in the struggle, were John Witherspoon, who signed the Declaration of Independence; James

martyrs of Protestantism have been almost exclusively drawn from the bosom of the Reformed churches, rarely from the Lutheran or Arminian communions. A century before Luther was born, John Huss was consigned to the flames by the council of Constance, on charge of teaching, among other heresies, the doctrines of predestination and the perseverance of the saints. The charge was clearly sustained, for he had written in his book, that "no part or member of the church doth finally fall away, because the charity of predestination, which is the bond and chain of the same, doth never fall away." Jerome of Prague having avowed his faith in the preaching of Huss, was burned on the same spot by order of the same infamous Council. The works of

Caldwell of New Jersey, who was murdered by a British soldier for his patriotic exertions; William Graham of Liberty Hall Academy, Virginia, who, hearing that Tarlton was advancing on Staunton, raised a company of volunteers and led them in pursuit of the enemy as far as Lafayette's camp, below Charlottsville; President Smith of Hampden Sidney College, who repeatedly marched at the head of his pupils to repel the enemy; James Hall of North Carolina, who assembled his congregation, and besought them to take up arms for the common defence, and immediately raised among them a company of cavalry, and took both the command and the chaplaincy; Samuel Houston, who used his rifle with deadly effect at the battle of Guildford Court House; David Caldwell, for whose head Lord Cornwallis offered a reward of £200; Thomas McCaule, who led his flock to the camp, and stood by the side of General Davidson when he fell on the Catawba; and Hezekiah Balch, who, with nine ruling elders and other citizens, put forth the celebrated Mecklenburg Declaration. The military services of the ruling elders and communicants of the Church were so important and numerous that a few could not be specified, without seeming invidiousness towards the many that must necessarily be excluded from a brief note.

John Wickliffe being found by the council to contain similar doctrines, his body which had lain forty-one years was dug up and burned. As the old historian writes: "They cast his ashes into the Swift, a neighbouring brook running hard by; this brook hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wickliffe are the emblem of his doctrine, which now is dispersed all the world over."

One hundred and forty years later brings us to the reign of Mary the bloody. On the 4th of February, 1555, John Rogers went to the stake at Smithfield, having, during his imprisonment, set his hand to a confession instinct with the Genevan doctrines. On the following day, Dr. Roland Taylor, three days later Lawrence Sanders, one day after him, Bishop John Hooper, three weeks yet later Bishop Ferrar, and in the June following John Bradford, confessors with Rogers by signing the same memorable document, became martyrs likewise with him, giving their bodies to be burned. In October of the same year, Ridley and Latimer, both bound to one stake at Oxford, testified to the truth of our divinity in their last words to the Church and their dying prayer to God. In December following, Archdeacon Philpot, and not long after him the illustrious Cranmer, in the profession of the same faith, and the suffering of the same death, entered into the joy of the Lord.

Turning now to the sister kingdom, we learn that nearly thirty years before Rogers was burned in London, Hamilton passed through the fires of St. Andrews. If the cruelty of the English Bishop

justifies the historian in exclaiming, "that lion, tiger, wolf, bear, yea, a whole forest of wild beasts met in Bonner," he was well matched by the Scottish Cardinal Beaton. The priory of St. Andrews is no less monumental of Wishart's sufferings than is the gate of Baliol College of Ridley's; and the altar on Castle Hill, at Edinburgh, smoked as incessantly as that in Smithfield, with the blood of the saints. It is as certain, moreover, that the Scottish martyrs were of the faith of Knox, as that the English martyrs were of the faith of Cranmer.

I may not detain this argument with a detail of the sufferings endured for Christ, during the seventeenth century, by the non-conformists of England and the Presbyterians of Scotland. The intolerance of Archbishop Laud in the one country had its counterpart in the bigotry of Archbishop Sharpe in the other; the judicial murders of Jeffries were equalled in atrocity by the military butcheries of Claverhouse; the high commission answered to the court of justiciary; the "Bloody Assizes" of sixteen hundred and eighty-five, in England, corresponded to the "Killing Time" of sixteen hundred and eighty-four, in Scotland; and the grave yard of Bunhill Fields, in London, and that near the Grassmarket, in Edinburgh, gave rest to a multitude of "them that were beheaded for the witness of Jesus." Of the peculiar theology, to which all these gave testimony, there is no need that one should speak.

The martyrology of the Netherlands is not less decisive in support of our argument. The theology which entered these countries at the period of the

Reformation, was unquestionably the same that was subsequently affirmed by the judgment of the Synod of Dort. It is true that Holland was the original seat of Arminianism, and the birth place of its great teacher; yet it is also true that, twenty-four years before that teacher was born, William Tyndal was strangled and burned at Antwerp, having translated the New Testament Scriptures, and deduced from them the doctrine that, such is his own language, "in Christ the believer was predestinated and ordained unto eternal life before the world began." Five years before the birth of Arminius, the morose fanaticism, with which Charles V. had pursued the saints of the most High God, gave place to the wilder fury of Philip, the husband of Mary the bloody. The founder of the new theology was a lad of only eight years, playing in the streets of Oudewater, when the Duke of Alva entered the low countries and established the Council of Blood; and he was only fourteen years of age when the Duke left the Netherlands, boasting that he had, within five years, delivered eighteen thousand heretics to the executioners. If it be needful to add another word, we may observe that the Papal persecution had nearly, if not quite, spent its rage in Holland before Arminius became an Arminian.

And now, turning to the martyr Church, what shall be said of the theology which was received, and the sufferings that were endured by the Huguenots? Of the former it were enough to say, that the very germ of the Reformation was planted in France by Leclerc and Farel; that Calvin dedicated his Institutes to Francis I. as containing the precise

doctrines preached by the Reformers in the kingdom; that the confession of the French Protestant Church was drawn up by the hand of the same master, and was little more than an epitome of his "Institutes;" and that as late as the year preceding the massacre of St. Bartholomew, the National Synod sat under the presidency of Beza, who was second only to Calvin in ability, and not inferior to him in attachment to the Augustinian doctrines. The story of their sufferings should begin with the punishment, in 1523, of Leclerc, the proto-martyr of France. It should describe the fete of Paris, in January, 1535, when Francis I. closed the festivities of the day by suspending six Protestants from a beam, which was so nicely balanced that its motion plunged the sufferers successively and repeatedly into a blazing furnace, until they were destroyed. It should relate how Henry II., amidst the tournaments and illuminations which graced his coronation, passed from place to place to regale himself with the mortal agonies of men dying for the faith. It should also describe the massacre of St. Bartholomew, turning the Seine into blood, choking the current of the Rhone with the bodies of the slain, and awakening *Te Deums* and merry cannonades on the banks of the Tiber. Thousands were buried alive in dungeons. Some were tortured, and then delivered, so that women received, as it were, their dead raised to life again; others were tortured, not accepting deliverance, that they might obtain a better resurrection. They were burned, they were scourged, were gashed with knives, were branded, were hanged, were drowned, were slain with the

sword. But let me not wound your sensibilities with these details. I willingly turn from them, if nothing more be needed to identify our theology with the sufferings endured in all lands by those of whom the world was not worthy.

In the seventh place, our theology developes *the elements of an expanding and aggressive Christianity.*

A doctrinal treatment of this part of the case would demonstrate that a church, which incorporates into its inner life an intelligent faith in the fixed decrees of God, must become, by the necessity of its nature, a missionary church; one of these decrees, as declared by the Son of God, being that the heathen shall be given to him for his inheritance, and the uttermost parts of the earth for his possession. Indeed, our doctrines are, in a twofold sense, divinely adapted to this work; as dwelling in the bosom of the church, they sustain an intense and exalted life, even the life of God, urging his people to spread the everlasting gospel throughout the earth; as terminating on the world, they are clothed with a transcendent and mighty power, the power of God unto salvation.

The actual progress of Christ's kingdom, under the promulgation of these doctrines, confirms every word that has now been uttered. This theology entered Geneva, and in the space of thirty years caused the wrath of man to praise God, and the remainder it restrained. In France it made such headway against unrelaxing and unrelenting persecution, that within sixty years from its introduction into the kingdom, the National Synod had under its charge more than two thousand churches, the

greater part of these being furnished with two ministers, and some of them with five or six; and not a few of the congregations numbering more than ten thousand communicants. Entering Holland, England, Scotland and Poland, it subdued kingdoms, "wrought righteousness and obtained the promises." Having been planted on this continent, it is the accepted faith—though in some instances less purely and rigidly held than we could desire—of denominations numbering, in the aggregate, six thousand ministers, seven thousand five hundred congregations, and eight hundred thousand communicants.

The history of its missionary undertakings is not less remarkable. Our brethren of the English church are about to celebrate the jubilee of the Society for the propagation of the Gospel in foreign parts. Yet this oldest Protestant Missionary Association on earth received its charter from William III., who was orthodox after the Synod of Dort. The enterprise of foreign missions, in this country, received its earliest impulse in a college, the theology of which is indicated by the fact that soon afterwards, our own Griffin assumed its Presidency.

The zeal for Domestic Missions originated almost simultaneously in our own General Assembly, and in churches of whose faith, at the time, the Saybrook Platform and the Shorter Catechism were the exponents. The diffusive tendencies of our theology are still further indicated by the missionary schemes of the Scottish churches, established and dissenting; the Boards of our own church; and the voluntary societies sustained by brethren of other names, who

profess our faith in the "substance," if not in the "system of doctrine."

But it may be thought that the Arminian divinity, as preached by John Wesley, has developed a type of Christianity no less diffusive than our own. Now, while we may not conceal the profound conviction that our own theology, even when it differs from Wesley's, is the theology of the Bible, yet we would do all homage to the vital truths which that great man adopted into his system of faith, and to the zeal and success with which he and his disciples have proclaimed them. But the progress of this system raises several questions of immense importance. One of these respects the peculiar type of piety which it developes. On that question I do not propose to enter. Another question touches the elements of its power. It might be clearly shown, as I humbly conceive, that its past success is to be referred not to those doctrines which are peculiar to itself, but to those which are common to both theologies; not to its denials respecting election, efficacious grace, and perseverance, but to its utterance concerning original sin, justification, and regeneration.

A third inquiry relates to the continued and future efficiency of modern Arminianism. Is it a permanent, redeeming power on earth? On this part of the case I take leave, without intending any thing disrespectful towards brethren of other persuasions, to make a few suggestions.

It is now only a few years over a century since Wesley began his career. A religious system matures slowly. The truths asserted may, for a long

period, hold in check the serious errors with which they are combined. The errors, if not eliminated, will at last work out the dissolution of the system. It may indeed outlast many generations, but what are even ages to the life of a true, permanent theology?

It is to be remembered, also, that the Arminian scheme has yet to be reduced to a systematic and logical form. Where are its written formularies, pushing boldly forth, to their final and inevitable conclusions, all its doctrines touching predestination, free-will, and efficacious grace? We have its brief and informal creed in some five-and-twenty articles; but where is its complete confession of faith in thirty or forty chapters? Where is its larger catechism? Nay, where is even its shorter catechism? Where is its whole body of divinity, from under the hand of a master, sharply defining its terms, accurately stating its belief, laying down the conclusions logically involved therein, trying these conclusions no less than their premises by the Word of God, refuting objections, and adjusting all its parts into consistent and systematic whole?* It has furnished us indeed with some detached negations and philoso-

* Without disparaging the ability displayed in the "Theological Institutes" of the eminent Wesleyan divine, Richard Watson, we may suggest, that the points at issue between the Arminian theology and our own, are not discussed in that work with the thoroughness, the rigid and penetrating analysis, and the scientific order which are displayed in other parts of the book, and which are demanded at the present time. Of the Catechisms No. I. and No. II., "compiled and published by the British Conference," we may remark, that these manuals contain few allusions, much less any explicit and dogmatic propositions, touching debated points, corresponding to *Questions* and *Answers* 20, 30, 36, etc., in our Shorter Catechism.

phical theories. We have, for example, its flat denial of our doctrine of predestination; but has it to this day met, for itself, the problem of foreknowledge infinite by a more plausible solution than the celebrated sophism, that although God has the capacity of foreknowing all things, he chooses to foreknow only some things? We have, also, its notion of the freedom of the will, wherein there was supposed to be the germ of a systematic Arminianism; but this budding promise was long since nipped by the untimely frost of Jonathan Edwards' logic. It is clear that an exposition of this theology, which shall satisfy the logical consciousness, is indispensable to its perpetuity; otherwise it cannot take possession of educated and disciplined minds—educated by the Word and Spirit of God, and disciplined to exact analysis and argument; otherwise, again, although it may exert a temporary influence, it will retire before advancing spiritual and intellectual culture. It is also clear that the first century of its existence has not produced that exposition. Another century may demonstrate that such a production is impossible, by showing that the logical and scriptural element is not in the Arminian system; that the law of affinity and chrystallization is wanting to its disjointed principles; that this theology, combining many precious truths, and many capital errors, resembles a mingled mass of diamonds and fragments of broken glass and broken pottery, which no plastic skill of man or power of fire can mould into a single transparent, unclouded, many-sided, equal-sided crystal, its angles all beaming, and its points all burning with light—a Kohinoor indeed!

Again, it is to be seen whether this divinity has not, on the one hand, an inherent tendency to prelacy, as in the Anglican Church, and on the other, an inherent repugnance to the popular element—the representation of the people in church assemblies—as in the Wesleyan societies in England and this country. If the case be so, we must be permitted to doubt both its soundness and its permanency.

Still further, it remains to be determined whether this divinity can abide any great day of trial. Are its vital energies equal to such a work for God as was accomplished by another theology between the birth of John Calvin and that of James Arminius? Could it survive such a century of ceaseless struggles as that which culminated in the English revolution? Not only surviving itself, could it uphold a great nation through every terrible convulsion; every exterminating war and treacherous peace; its bow abiding in strength; its quiver ever full; smelling the battle afar off, with the thunder of the captains and the shouting; lifting its brow and its war-cry undaunted in the dreadful array; its chariot plunging into the thickest of the fight, and yet bearing aloft, flaming and unextinguished, its two sacred torches—even the truth, man's heritage in the Church, and liberty, his heritage in the State? And then is that theology equal to the task of exiling itself to another and distant continent, planting there two new commonwealths, the spiritual and the civil, both free, each separate from the other, and each independent of every power on earth besides; penetrating the vast interior; founding powerful States and prosperous churches under every latitude, from

the frozen to the burning zone, and under every meridian, from our own resounding sea to the golden shores of the West? Let the future age solve these momentous problems, and with them every question, touching both the Arminian theology and our own, as permanent or transient, as vital or decaying.

Here we close our inquiries into the developments of our theology. But before retiring from this vast and unexhausted theme, we should give attention to some reflections suggested both by our subject and the present occasion. The teaching and ruling Presbyters, in whose presence I stand, are about to constitute the General Assembly of the Presbyterian Church. To this judicature belong high spiritual powers, and its deliberations are of subjects infinitely momentous. Yet the most of these may be reduced to three general issues; and I take leave, in the close of this discourse, to indicate the bearings of our subject on each of these.

It belongs to the General Assembly, in the first place, to *conserve the accepted theology of the Church.* The results of the foregoing discussion apply with irresistible force to this part of our official duty. What are the fruits of this theology? At least these seven: an exalted type of spiritual life, a free church polity, a simple and spiritual method of worship, high intellectual vigour, civil liberty, the patience of martyrs and confessors, and the force of an expanding and aggressive Christianity. From each of these particulars springs an argument, pleading with us, most persuasively, to contend earnestly for the faith once delivered unto the saints. Each of these is a blessing and a heritage, and, taken together,

they compose our whole heritage of blessings. Our love for the fruitage must measure our zeal in behalf of the parent stock. Let it come into the ears of all men, every where, that we cannot give up our theology; we can spare none of its peculiarities, not one of its "five points;" no, not one. We are jealous even for the terms in which its truths are conveyed. When the discourse is of our relation to the sin of Adam, we retain the word imputation, even with the guilt it implies, lest we lose the word, and, with the word, the blessing it speaks of when we describe the righteousness of Christ. We keep our hold upon the terms guilt, condemnation, and punishment, lest we lose our hold upon the terms righteousness, justification, and propitiation. We adhere to the expression "original sin," lest men conclude that the phrase having disappeared from our sermons, the thing has ceased out of their hearts. These terms may be condemned as antiquated, but they express ancient truths. An old oaken, iron-bound casket is quite suitable to the crown jewels of the oldest kingdom on earth, of truth and righteousness.

It belongs, secondly, to this supreme tribunal *to cherish the spiritual life of the Church.*

We should ever bear in mind that vital piety is of the very substance of faith in our theology. The assent of the understanding to our doctrines, as clear deductions from the Word, is not necessarily a faith in the doctrines themselves; it may be no more than a faith in the processes of an impregnable logic. We are not saved by receiving our catechisms as true, nor even by believing in justification by faith,

but by believing in Christ. Ours is the high office to conserve our theology; but this we can do in no other way than by cherishing in the Church the spirit of genuine and unaffected piety. We should give earnest heed that we do not allow other sentiments to take the place of that in our hearts. Let us beware of the Churchmanship, which is the token of bigotry, as distinguished from the charity which is the bond of perfectness. A selfish love of the Church, as our Church, is possible; an unholy pride in its numbers, and learning, and wealth, and influence, and moral power, is possible; liberality to our Boards, because they enlarge our borders, and so give greater consequence to ourselves, as Presbyterians, is possible; a zeal for our polity as merely republican and free, while it is compact and phalanx-like, is possible; nay, these are sins that do easily beset. Let our theology teach us better things than these. Let it plant in our hearts that sweet and blessed mystery, the life that is hidden with Christ in God. Let it move us to cherish, in all our communicants, the divine life, which shall lead them to abhor their sins, to cleave to the Saviour, to frequent the closet and the family altar, to love the house of prayer and the communion of the saints—a life which shall generate in their bosoms an intelligent, perpetual zeal for the honour of God in the salvation of souls—a life which shall thirst after God, even the living God.

Our subject enforces, not less powerfully, the third great duty laid on this high judicatory, *even the duty of giving to the Gospel the widest possible extension.* We have seen that our Church derives from its

theology the capacities of a free, rapid, and world wide expansion. But why does not the Church experience such an expansion? It has accomplished something; why has it not done immeasurably more for the cause of the Master? Through its four Boards, it has given no small extension to the truth at home and abroad; why has it not planted ten churches in this country where now there is only one; and why has it not preached the Gospel in every land, yea, to every creature under heaven? Whether we measure the spiritual forces with which our doctrines are clothed, or trace out their proper developments, or examine the history of their achievements, we are conducted to the humiliating, but certain conclusion, that the energies now dormant in our church immensely exceed those that are in action. We seem to resemble, by a strange anomaly, both the faithful and the unfaithful servant in the parable; the faithful, to whom the Master gave the ten pounds, and the unfaithful, who went and hid his Lord's money.

The question forces itself upon our consciences, why does not a church, which rests on such a foundation, fulfil more perfectly its office? Let the judgment, which this inquiry brings to the house of God, begin at the pulpit. Does the ministry faithfully preach our peculiar doctrines? It has been thought that such preaching is uninteresting to the hearers; or if not wearisome, disbelieved; or if not rejected, unpopular; or if not unpopular, practically powerless. But what injurious mistakes are these! Our doctrines uninteresting? When clearly expounded, they compel the attention of men. In-

credible? They master the understanding of not a few by the force of a complete and irresistible demonstration. Unpopular? They are endowed with a sort of fascination, constraining those who heard them yesterday with fixed aversion, to hear them to-day with profound attention. This preaching powerless? Let no man say that within the precincts of a church which has gathered into a single grave yard the ashes of Samuel Davies, Archibald Alexander, and Jonathan Edwards; the first memorable for the awakening power of his sermons; the second trying the spirits and discerning even the thoughts of our rising ministry; and the third preaching a sermon on the doctrine of election, which was mighty in the conversion of sinners, and delivering another, so instinct with the terrors of the Lord as to bring his audience to their feet, and compel the preacher, who sat behind him in the pulpit, to start up with the exclamation, "Mr. Edwards, Mr. Edwards, is not God merciful too?" The sepulchres of these men are with us until this day, and so is their theology; but where the spirit of profound meditation and importunate prayer with which they prepared their sermons? Where is their vehemency and tenderness of utterance? Where their annihilating reply to the disputers of this world, their masterly appeal to the understanding, and their onset on the conscience?

And then let the judgment pass to our ruling elders and deacons, to all our two hundred thousand communicants, men, women, parents, children, masters, servants, all. Where are the people who are mighty in prayer, full of faith and the Holy Ghost?

Why are revivals of religion rather diminishing, than multiplying, in frequency and power? Who among the rich give heed to the apostolical charge to "do good, to be rich in good works, ready to distribute, willing to communicate?" Who among the poor imitate her example, which is spoken of in all the world where this gospel is preached? Why does our Board of Foreign Missions entreat the Church in vain to send the bread of life to starving millions? Why is our Board of Domestic Missions fainting under pecuniary embarrassments in the very heat and stress of its great work? Why is our Board of Education suffered to deplore, from year to year, the want of candidates for the sacred office? Why does not our Board of Publication expound and vindicate our faith in every mansion in the city, and in every log cabin in the wilderness? Here is our theology, not only embalmed in our standards, but received into our hearts. Here are its forces and its developments, many and mighty. Here are ministers and churches, and missions and schools, and colleges and seminaries of sacred learning. Here are all the elements of a redeeming power on earth, a paramount, permanent, expanding power. Why do we fail to realize its efficacy?

This venerable court of Jesus Christ is, by divine appointment, the tribunal to which such inquiries belong. And not less appropriate to them is the place of its present deliberations. Nearly one hundred and sixty-seven years ago, the revocation of the Edict of Nantz drove from the kingdom of France more than five hundred thousand Huguenots. They fled to all the Protestant States of Europe, to Eng-

land, to the Cape of Good Hope, and to the shores of the Western Continent. Invited by the genial climate of the South to the infant colony of Carolina, large numbers of these exiled people of God found rest, some on the borders of the Santee, and others on the banks of the Cooper river. The latter company built their house of worship in a little village, a few miles distant, called Charleston. Thither, on the Lord's day, they were borne on the bosom of the river, by the gentle flow of its waters, or the motion of the oar, or the ebbing of the tide. In their forest homes, and in their humble sanctuary, they wept for joy as the voice of their supplications and the melody of their songs, rising upon the tranquil and fragrant air, stood contrasted with the carnage and terror from which they had fled. This is the ancient Carolina. This, too, is Charleston. Near us is the site of their first house of prayer. Yonder is the Cooper river. There are the fields in which they set up their dwellings and domestic altars. There the rich and odorous vegetation of the early summer repeats for us the life it lived for them. Around us lies their dust, awaiting the resurrection to meet their kindred dust, as that too shall rise from the graves of murdered saints beyond the seas. Here, in this presence, are their children. The blood which moistened the beautiful valleys of Languedoc and Tours, which stained the waters of every river, and the pavements of every city, from the English Channel to the Mediterranean, now runs in the veins of those with whom we worship God this morning. With what unanimity these adhere to that ancient faith, a stranger may not presume to

inquire. But they are our witnesses, this day, that in faith, order and worship, our Church is identical with their own ancestral Church in its pure and heroic day. Not these alone; for here are they also, whose fathers brought hither, many generations ago, the living and fruit-bearing stock of Presbyterianism. Let these, our own brethren, partakers with us of the root and fatness of the olive tree, and let believers of every name, and them who believe not, discover in our proceedings, and in us, no spirit of contention, or uncharitableness, or evil-speaking. May they see nothing in this august council but a pious zeal for the theology, the spirituality, and the extension of the Church, and for the glory of its Eternal King.

Now, fathers and brethren, the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

THE END.