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8vo., as a Reporter for the General Assembly,
every morning during the sessions. It will con-
tain the minutes, and sketches of the debates.
The proprietors of the PRESBYTERIAN have gone
to much trouble and expense to secure accurate
and satisfactory reports for this paper.

The subscription price is 50 cents a copy. It
will be delivered each morning at the Central
Church, where the General Assembly holds its
sessions, and may be found near the desk of the
Stated Clerk, or it will be mailed daily to any
part of the United States.

The form and size of the daily edition is
adapted for binding up with the Minutes of the
General Assembly.

OUR REPORTS.—As we have gone to extra
expense and trouble to secure our reports of
the debates of the General Assembly, we re-
spectfully request that where they are used,
either in whole in part, by our contemporaries,
they would give credit for them to the *Pres-
byterian*.

GENERAL ASSEMBLY.

The General Assembly of the Presbyterian
Church in the United States of America, con-
vened on Thursday, 19th inst., in the Central
Presbyterian Church, at 11 o'clock, A. M., and
was opened by the Rev. John C. Lord, D. D.,
Moderator of the last Assembly, with the fol-
lowing

SERMON.

"For by Him were all things created that are in Heaven,
and that are in Earth, visible and invisible, whether they
be thrones, or dominions, or principalities, or powers: all
things were created by him and for him: And he is before
all things, and by him all things consist; and he is the
head of the body, the Church."—COL. i. 16—18.

The power, the dominion, and the glory of our Lord
Jesus Christ are set forth, in Holy Scripture, in
terms which seem to anticipate all the revelations
of the latter days in regard to the magnitude of the
material universe. Had the Apostle lived in this
age, and possessed all our knowledge of the extent
of the visible creation; had he been permitted to
gaze through the telescope, upon the innumerable
worlds which revolve through space, and to have
inferred, as we do, that they are peopled with
countless forms and orders of life, he could not
have used language more pertinent, more descrip-
tive, more comprehensive, or more sublime. We
borrow the words of the men who spake eighteen
centuries ago, as they were moved by the Holy
Ghost, to express in the most forcible and suitable
manner, our ideas and emotions in view of the stu-
pendous discoveries of the power and glory of the
Creator, which modern science has demonstrated.
If our view were extended in the field of space; if
with unclouded vision it should be given us to be-
hold, no more through a glass darkly, but face to
face, all systems and all creatures; if the impass-
able solitudes which now separate us from other
worlds were traversed, so that we could see as we
are seen, and know as we are known, would not the
language of the Apostle be sufficiently descriptive?
For what is possible or conceivable which is not
comprehended in the terms of the text, all things
that are in heaven, and that are in earth, visible and
invisible, whether they be thrones, or dominions,
principalities or powers?

It is no small proof of the inspiration of the Bible,
that the men of the nineteenth century find in the
Hebrew prophets who wrote in the infancy of
science and the race, those majestic descriptions
of the being and attributes of God, which best re-
present the ideas suggested by an enlarged know-

ledge—ideas which fill our souls with amazement, reverence and awe—that the language of unlearned apostles should anticipate those revelations of the extent of the universe, which seem like the multiplication of infinities, which expose heights in creation that even the imagination trembles to ascend—

“Where thought is lost ere thought can soar so high,
E’en like past moments in eternity.”

Many of the noblest of these descriptions of the creative energy of the Godhead, suggesting in advance the extent of the divine dominion and the various modes or orders of life, are made particularly referable to the second person in the Trinity.

In the text the Apostle is speaking of our Lord Jesus Christ, asserting in unequivocal language that all things, whether in heaven or earth, visible or invisible, that all creatures, of whatever degree or dignity, in whatever position of authority or influence, were created by him and for him, and are upheld in being by his power and providence. Can he be other than very God of very God, co-equal and co-eternal with the Father; of whom these things are uttered by the inspiration of the Holy Ghost? Is not he the ever blessed and only potentate, King of kings, and Lord of lords, by whom and for whom all things were made? Is not this Jehovah of Hosts, of whom it is written, “Lord, thou hast been our dwelling-place in all generations; before the mountains were brought forth, or ever thou hadst formed the earth, and the world, even from everlasting to everlasting thou art God, of old thou hast laid the foundations of the earth, and the heavens are the work of thine hands; they shall perish but thou remainest, and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up and they shall be changed, but thou art the same and thy years shall not fail?” Is not this he who stood and measured the earth, who beheld and drove asunder the nations when the everlasting mountains were scattered?

Is not this he who commanded the light to shine out of the darkness, who said, Let there be light and light was; who spoke and it was done; who commanded and it stood fast, when the morning stars sang together, and all stars, and suns, and systems, began to revolve in their vast orbits, making music fitted for the ear of God? Is not this the great I AM whom Moses saw in the burning bush, when he heard this voice saying, “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground;” and who afterwards from the storm-clad summit of Sinai, proclaimed in the ears of Israel, “I am the Lord thy God, thou shalt have no other Gods before me.” Is not this he who divided the waters of the Red Sea, who fed the Hebrews in the desert, who walked with the three children in the Chaldean furnace, and sent forth the monarch of Babylon to herd with the beasts of the field? Is not this he whom Isaiah saw in vision upon a throne, high and lifted up, before whom the veiled Seraphim continually cry, Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory? Is not this he of whom the Father said, “Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom? Is not this the mighty God, the Everlasting Father, the Prince of Peace, whose Kingdom is an everlasting kingdom, and whose dominion endureth throughout all generations?

Let us consider the kingly character of our Lord Jesus Christ, in the various aspects in which it is presented in the text.

His universal government as God over all, and

blessed for ever, is plainly declared by the Apostle. All things were created by him and for him, both the things that are seen and the things that are not seen; the kingdoms of matter and of mind are *His*; he gave to all substances their qualities, to all forms their proportions, to all bodies, whether natural or spiritual, their peculiarities, and to each of the varied orders of life throughout his extended universe, “a body as it pleased him, and to every seed his own body.”

From the abyss of emptiness and nothingness, the voice of the Son of God called into existence all matter, motion, and form; all being, whether rational or irrational, from the thrones and principalities in heavenly places, to those made a little lower than the angels; from man to the insect which sports its brief hour of life in the beams of the summer sun. No distant regions of space are beyond his inspection, no forgotten worlds lie out of the range of his providence, no kingdoms of silence and darkness are without his jurisdiction. If we ascend into heaven, behold he is there; if, with the wings of the morning, we extend our flight beyond the farthest boundaries of being, even there his right hand shall hold us. All creatures live and move in his infinity as in an atmosphere, “his chains the unmeasured universe surround;” he fills immensity with his presence, he is above and beyond his works. No angel’s wing has dared a flight so far as the limits of his government, no “covering cherub” has comprehended the greatness of his power, or measured the extent of his dominion, or seen the brightness of his glory, for he holdeth back the face of his throne, and dwells in the thick darkness, because none can look upon him, save through the veil of his flesh, and live.

By an expression, remarkable for its comprehensiveness, the apostle brings to view in the text, the absolute dependence of all existences upon our Lord Jesus Christ; not only were all things made by him and for him, but *in him* all things consist, all being subsists in him, not, indeed, as parts of himself, according to the pantheistic idea, that God is everything, and everything is God, or that the creation is related to him as the body to the soul, or that he comes to self-consciousness in the creature, according to the German transcendentalists, who, in this blasphemous conception, have distanced all their predecessors in daring impiety. The meaning of the apostle is unquestionably the same here as in the declaration in the Epistle to the Hebrews, where he represents Christ as upholding all things by the word of his power, which contains the important doctrine, that the omnipotence that called all things into being, is as necessary to their continuance as it was to their creation. The word of power that broke the silence of eternity, and made the glory of God declarative in the universe, is still omnipotently upholding what it fashioned, without which it must sink back at once and for ever to the nothingness from which it was evoked.

The Son of God has not given self-regulating or self-restraining powers to the forces of nature and matter. He left them for a time to the freedom of their own will, and the result was intended, perhaps, to demonstrate the fact to all intelligences, for the earth was without form, and void, and darkness was upon the face of the deep. Chaos and discord infinite prevailed, until the Spirit of God moved upon the face of the waters. The power that created was found necessary to restrain and keep in orderly motion the second causes which it had originated. As well might human intelligence leave the engine it has contrived to the unregulated

action of steam, as God abandon the forces of nature to their uncontrolled movement. Without his guiding and upholding hand they would dash the universe to pieces as a potter's vessel. The powers that men subdue and yoke, like captured giants, to their machinery, however carefully watched and guarded by finite wisdom and skill, do at times break their bands, and scatter fire-brands, arrows, and death, among their masters. Sampson like, the imprisoned Titans cast down the pillars to which they are chained, and overwhelm their tormenters in undistinguished ruin. The amazing forces of matter are kept in regular motion, only by the immediate supervision and constant action of infinite wisdom and power. Besides the doctrine of the text, of the subsistence of all things in him who created them, the inference from this and other passages in holy Scripture, that the continuance of all things is as profound a mystery and as great a miracle as their creation out of nothing, is taught by all the observed phenomena of matter, motion, and life. All the indications of a sound philosophy really confirm the same position, which, we believe, is yet destined to be acknowledged by all who have any just pretensions to science. A distinguished astronomer has recently declared that what we call the laws of nature, seem after all to be but the immediate actings of infinite and omnipotent intelligence. "What is the power," says this eminent layman, "which binds all the orbs to the sun's centre? Attraction, gravitation, these are the names we have bestowed upon it. But what are they? What the idea we are entitled to attach to them? Is it not the operation of some primal force or power, which, by the order it bestows on material events, manifests its character and influence?" "Law," continues our author, "is not even the Almighty's minister; the order of the material universe, however close and firm, is not merely the Almighty's ordinance. The forces, if so we name them, which express this order, are not powers which he has evoked from the silences, and to whose guardianship he has entrusted all things, that so he himself might repose. No; above, below, and around them is God. These evince his universal presence, speaking to finite creatures through finite forms, a language which only the living heart can understand."

This is language worthy of a disciple of Newton, a conclusion of the greatest theological importance, because the dependence of mind upon the Divine Spirit will never be fully acknowledged, so long as the partial independence of matter remains a dogma of the schools.

While the supreme divinity of our Lord Jesus Christ is abundantly taught in passages of Scripture which exhibit "him as the acting governor of the universe," in terms so grand and comprehensive that they anticipate all possible discoveries of the extent of the divine dominion, another reason may be suggested why the Son is so often exhibited in his relations to all creatures, which is perhaps worthy our attention. For aught we know he may sustain relations of grace and salvation to other worlds; nay to all worlds. It is by no means certain that there are unfallen races or orders of being who are saved by the law without the revelation of grace. We do know that there was apostasy in Heaven, and that the angels who stood fast in their allegiance were enabled to do so through grace, for they are called elect, and though Christ took not on him the nature of angels but the seed of Abraham, he may have been particularly concerned in that mercy which kept the unfallen in their first estate. If the

covering cherub, who sat amid the stones of fire, fell from his allegiance, the inferior angels who partook not yet of his guilt, must have seen their liability to apostatize, and so were prepared to receive and realize their salvation as the free gift of God, and their standing as by the election of grace. But the observable phenomena of other planets indicates their inhabitation by forms of life analogous to our own,—who can say that in such worlds and to such creatures Christ has not been manifested as a Redeemer? "If there had been a law given which could have given life," says an apostle, "verily righteousness (justification) should have been by the law," may not this be true of other creatures and of all worlds? Who can positively affirm that Christ has not appeared, or been revealed in some way, as a Saviour among all rational beings?

Is there not in the context an allusion to some such universal relation of redemption in these words, "For it pleased the Father that in Him should all fulness dwell, and having made peace through the blood of his cross, by Him to reconcile *all things* unto himself, by Him, I say, whether they be *things in earth or things in heaven?*" May we not fairly claim that the Apostle gives as large a scope to the work of reconciliation as to that of creation? "By him," says the inspired penman, "were all things created that are in heaven and that are in earth, and God by the blood of his cross," he continues, "hath reconciled all things to himself, whether they be things in earth or things in heaven." Shall we *narrow* the meaning, in the latter case, of the same terms used in the same connexion by the Holy Ghost?

The bare possibility of such a revelation of the second person of the adorable Trinity is a sufficient answer to the subtle scepticism which makes the extent of the Universe a ground of unbelief in regard to the scheme of grace in the Gospel, as peculiar to and confined within this insignificant corner of the extended empire of the Highest. For however satisfactory to most minds may be the reply of the greatest of modern divines to the specious objection to the Gospel from the newly disclosed extent of the creation—that the mercy bestowed upon the poorest and meanest of all worlds but magnifies the goodness of God before all existences—yet if salvation by grace be a universal feature of the Divine administration, a conclusion to which all known analogies tend, if Christ in some form sustains the relations of a Saviour to all systems, then his manifestation on earth in whatever peculiar or special manner, is no such partial dispensation as the sceptic presumes the Gospel to be, as the basis of his objection from the immensity of the universe.

Besides the general government of our Lord over mind and matter, and the subsistence in him of all things visible or invisible, the Apostle teaches, inferentially, his providential government over this world. His administration of the affairs of earth is special and peculiar. He has this kingdom by covenant from the Father; it is a part of the purchased possession which as God-man Mediator, he acquired by his obedience, sufferings, and death. When the covenant of works was broken by our first parents, when the sentence of condemnation was pronounced against them and those who sinned in them and fell with them in the first transgression, the government was put upon the shoulder of the Son, and became remedial and mediatorial. As a seed was given him out of all the generations of mankind, as all nations were eventually to be his in the day of millennial glory, when at the name of Jesus every

knee shall bow, it became necessary that he should exercise a general mediatorial government, in which forbearance and mercy should be shown both to the evil and the good, who were to remain together as the tares and the wheat until the harvest—in which sentence against an evil work should not be speedily executed—in which the guilty nations, however depraved and idolatrous, should still be perpetuated as the progenitors of those promised to him in the eternal covenant of redemption—of those for whom he was slain from the foundation of the world, and who by his one offering were perfected for ever, and who are to be effectually called and sanctified. The perplexing question, "Wherefore do the wicked live?" in its application to communities and races sunk in ignorance and barbarism, can only be fully answered by the fact, that their descendants are Christ's purchased possession when he shall appear as the desire of all nations, in the day of their gathering together in him, when the mountain of the Lord's house shall be established on the tops of the mountains, and all nations shall flow unto it. Our race was spared and perpetuated for this, all mercies, whether temporal or spiritual, were purchased by his death, all government was laid upon him as Mediator, all events are ordered by him with reference to the church which is his body, all things from the beginning have tended to the grand issue of his final triumph as King in Zion, when the stone cut out of the mountain without hands shall fill the whole earth.

The Apostle asserts in the text that all things were created for him. If this be true of other worlds, it is especially true of ours, and of its entire history. All things here tend to his glory, and to the final establishment of his spiritual kingdom; the wrath of man is made to praise him, all power is given him as Mediatorial monarch, and he orders all things to subserve the interests of his Church, of which he is in another sense, and in a different manner both King and Head. The history of this world will never be fully understood or explained until in the light of eternity we see the bearing of all the changes, the disorders, and the revolutions, which have affected the fortunes of communities and races, upon the final triumph of the Church. Limited as our view now is, we see enough to prove that even the afflictions of the people of Christ are ordered for the advancement of the gospel. When he would republish among the ancient nations, sunk in the grossest h æthenism, the great fact of his eternal power and godhead, he sent his people, for their sins, into captivity, to weep by the rivers of Babylon, that the truth might shine upon the mountain of the Chaldean monarchy over the whole world. There he walked with Shadrach, Meshech, and Abednego, in the midst of the fires; there he delivered his servant Daniel, and revealed by him the future history of the race; there he enforced from Nebuchadnezzar a proclamation of the signs and wonders of the true God, addressed to all people, nations, and languages that dwell in all the earth; there the fingers of a man's hand appeared upon the walls of Belshazzar's palace, announcing the doom of the first universal empire, whose iniquities were now full, and whose office was now accomplished. When afterwards he would extend the blessings of the gospel to the ends of the earth, he scattered the disciples from Jerusalem by the sword of persecution. Through three centuries of affliction he made the blood of the martyrs the seed of the Church. An eminent modern historian, speaking of this century, and the progress of Christianity and civilization as the result of the terrible

tragedy of the first French revolution, declares that the forces which are now accomplishing the Divine purposes, "sprang from the efforts of Voltaire and the Encyclopædists to deride and destroy Christianity. Such is the system of the divine administration," continues our author, "it is hard to say whether it is most supported by the efforts of its enemies or the sacrifices of its friends."*

No affliction has happened to the people of Christ contrary to his will; no apostacy has arisen which has not been predicted by his Spirit; no MAN OF SIN has been revealed usurping the throne of God in the temple of the Church, whom he has not promised to destroy with the breath of his mouth and the brightness of his coming; no empire has been founded in which was not the germ of some good thing for the elect; no discoverer has revealed a new continent, or explored some hidden island of the deep, but for the furtherance of the gospel; no merchant has dared the perils of distant oceans for the sake of gain, who was not sent to open a way for the word of God; no inventor has found new methods of traversing the sea, or compelled the lightnings to bear the messages of men, or driven the iron wheel on the broad iron ways, fulfilling that word, "They shall seem like torches, they shall run like the lightnings;" but for the breaking down of the barriers which separate the distant and darkened nations from the light of life. No skeptic has compassed sea and land to find arguments against the truth, but for a more perfect confirmation of the Scriptures; no persecutor has been allowed to force men and women before the judgment-seats of human tribunals for the word of God and the testimony of Jesus, but for the purpose of illustrating the power of that faith which overcomes the world, and rejoices to be counted worthy to suffer for Christ's sake; no weapon forged against his people has prospered; he has carried the counsel of the froward headlong, and taken the wise in their own craftiness. No wars have been waged among men, no conflicts of armed hosts, no shock of battle, deciding the fate of empires, but the victory was his whose chariots are twenty thousand and thousands of thousands. No city was ever besieged and ruined but the Lord was encamped against it; no beleagured walls were ever delivered from the assault and deadly imminent breach, which were not defended by the hosts that Gehazi saw, guarding the towers where the prophet had taken refuge from his persecutors. Amid all the storms that have assailed the ark which has borne the Church along her troubled pathway through the angry waters, a voice has been heard above the roar of the tempest—"the Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea." When the kings of the earth have set themselves, and the rulers taken counsel together against the Lord and against his anointed, saying, "Let us break their bands asunder, and cast away their cords from us," a voice has risen above the tumult, saying, "Wherefore do the heathen rage, and the people imagine a vain thing, for he that sitteth in the heavens shall laugh, the Lord shall hold them in derision; yet have I set my king upon my holy hill of Zion: thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel."

All events are subservient to the grand result, when, in the dispensation of the fullness of times, God shall gather in one all things in Christ, both which are in heaven and which are in earth, even in

* Allison's History of Europe, p. 50.

Him. All results are according to the working of his mighty power which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the Church which is his body, the fullness of him who filleth all in all.

The kingdom of Christ, as head over all things to the Church, is particularly brought to view in the text. It constitutes the climax of the Apostle's glowing description and comprehensive statement of the infinite power and eternal Godhead of the Son: "All things were created by him and for him, and he is before all things, and by him all things consist, and he is the head of the body—the Church." That this Kingdom sustains important relations to the universal government of God, is clear, from the declaration of the Apostle, that he "created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the Church, the manifold wisdom of God." This is the mystery which, from the beginning of the world, hath been hid in God, it is into the things of this kingdom that the angels desire to look; it is a kingdom extraordinary, peculiar, and diverse from all others, in various respects.

In the first place, it is an intermediate kingdom, existing between two eternities, having its origin in the counsels of the Trinity, before the world was; its commencement, after the covenant of works was broken in the Apostasy, and its termination when its design shall have been fully accomplished, for "then cometh the end when he shall have put down all rule, and all authority, and power, for he must reign till he hath put all enemies under his feet."

In the second place, this kingdom is peculiar and diverse from all others, because it is sustained and its government administered without the infliction of penalties. The Mediator-monarch bears no sword of judgment; no terrors clothe his brow; no thunders, echoing from the jagged precipices of the mount of condemnation, herald his approach, as he comes to take possession of his throne in the church. His office as King in Zion is not to condemn, but to save; not to bind, but to loose, to open the prison doors, to let the captives go free. He appeared in the likeness of men, and in the form of a servant, when he came to redeem and reign. He assumed the headship of his spiritual kingdom—not as when he led the embattled hosts of heaven against the apostate company who kept not their first estate; not as when from Sinai he uttered the words of the law amid blackness, and darkness, and trumpet, when Horeb trembled to its base, and staggered like a palsied giant at the touch of God; not with that voice and the sound of that trump which heard once more shall change the living and wake the dead—came Christ to his mediatorial throne; he did not strive or cry, or lift up his voice in the streets, and though oppressed and afflicted yet he opened not his mouth. Not in clouds and with fire, as he shall descend to the final judgment, robed in dreadful majesty, with an innumerable company of angels, taking vengeance on them that know not God—did the Redeemer appear in the church; but as one who had not where to lay his head, despised and rejected of men, a man of sorrows and acquainted with grief; in appearance criminal, being taken from prison and judgment, and condemned to the accursed death of

the cross. This was the price of the purchased possession, for this he has a seed to serve him, for this the pleasure of the Lord shall prosper in his hands. What king has ever appeared in such a form; what kingdom was ever founded in such a manner; what government but this has had its origin in the apparent defeat and real humiliation and death of its founder and lawgiver?

In the third place, this kingdom is diverse from all others, because it has none but voluntary subjects. Its laws are not written upon tables of stone, but upon the fleshy tables of the heart; its enactments are engraven by the finger of God upon the affections, as it is written, "I will put my law in their inward parts and write it in their hearts." It enforces and sustains the precepts of the universal law that binds all creatures and all worlds, but in a different manner, and by new and extraordinary motives, made effectual by the renewing energy of the Holy Ghost. The people of Christ are made willing in the day of his power, his love constrains them, his cross subdues them, and the believer is led to exclaim with the Apostle, God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I unto the world.

In the fourth place, this government accomplishes what none other does, for it secures the happiness of all its subjects. The King of Zion hath by one offering perfected for ever them that are sanctified. Not one of them is lost of all those given to him; he keeps their feet from falling, and presents them faultless and spotless in his imputed righteousness, before the presence of the Father with exceeding joy.

In the fifth place, the kingdom of Christ in the Church is independent of the kingdoms of this world; it has no appointed connection with, or dependence upon them; it has its own head, its own laws, and its specific and distinct jurisdiction. While human government is a divine institution as to its *fact*, following as to its mode the will of the governed, their caprices, or their necessities, its laws and principles of administration are always borrowed from the general government of God. It knows nothing of redemption, of remission of sins by atonement, or substitution; it proposes no pardons upon the condition of repentance; its language is that of the divine law, This do and live, and, The soul that sinneth it shall die. "My kingdom is not of this world," said the Son of God in the hall of judgment; "if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews." The Church has no jurisdiction over the legislative, judicial, or executive powers in human governments; neither is she in subjection to them in respect to her order, her government, or symbols; she is not authorized to use their coercive agency to effect her purposes, nor are they allowed to appoint her officers, to dictate her faith, or enforce her discipline. Acting each within their proper sphere, the Church and the State can never come in conflict, and yet their union is more to be dreaded than their antagonism. The Church has come out of the fires of governmental persecution like gold seven times purified, but where has her union with the State been followed by other results than confusion, corruption, and apostasy? Kings and magistrates become nursing fathers to the Church, not by any interference with her independent jurisdiction, but by the influence of their example as subjects of the spiritual kingdom of Christ—adorning the doctrine of God their Saviour by a holy conversation.

Most wonderful of all, is the fact that this government within a government, so paradoxical, so diverse from all others, this special intermediate kingdom, set up amid the operations of the general government of God, over all beings and all events, yet opposes no principle of its administration, interferes with none of the sanctions of the universal law, removes none of its foundations, weakens none of its motives, discharges none of its penalties. The eternal Son came to his kingdom, not to destroy, but to fulfil the law, to honour, and magnify, and justify its claims; what the law demanded, both in respect to precept and penalty, he exactly discharged, and so became the end of the law for righteousness to every one that believeth.

But let us consider more particularly the manner in which our Lord acquired, and in which he executes his government in the Church, that we may more fully perceive its nature and peculiarities, and the greatness and glory of this spiritual kingdom reflected from its ascended and exalted Head.

By the act of creation the Son of God became, in the highest conceivable sense, the absolute proprietor of all things. As Preserver and Benefactor, he is entitled also to the reverence, obedience and love of all intelligences, whether angels or men; his kingdom is an everlasting kingdom, his dominion endureth for ever. But Christ became head over all things to the Church by a different title and in another manner, that is to say, by redemption. He added to his kingly titles of Creator, Preserver, and Benefactor, that of Redeemer, when he purchased his Church, by making his own soul an offering for sin, when he appeared in form as a man. Then saw the moral universe the extraordinary spectacle of infinite power submitting to infinite pain; of measureless and exhaustless strength led as a victim, and laid as a sacrifice upon the altar of eternal judgment; of God's Almightiness exhibited in the endurance of immortal agonies, for the omnipotence of deity was as truly apparent in the work of redemption, as when he commanded the light to shine out of the darkness, and laid the beams of his chambers in the waters, and made the clouds his covering, and walked upon the wings of the wind; or as when he appeared in judgment against the fallen Son of the morning, and opened for him and his rebellious company the bosom of hell. A voice is heard from heaven saying "Awake, O sword, against my shepherd and the man that is my fellow." A response is made, "Lo I come, in the volume of the book it is written of me, I delight to do thy will, O my God—deep calleth unto deep, infinity meets infinity, God the Father lays on God the Son, the crushing load of human guilt, and, with an almighty capacity of endurance, the God-man, Mediator receives the burthen as the substitute of his people. Yet there are those who profess his name, who have sought to limit his sufferings, to measure and gauge the agonies which forced from his parched lips, that loud and lamentable cry heard from the cross, "My God, my God, why hast thou forsaken me!" who make the atonement a spectacle, rather than a sacrifice; a compromise, rather than a substitution; an argument, rather than a reality. This theology says the very foundation on which rests the kingdom of grace, and is against the entire testimony of the sacred Scriptures, whether we consider the symbols of the old dispensation or the express declarations found in the new, from the lips of apostles and of our Lord himself. It is only as we view the sacrifice of Christ, as a real satisfaction to the law that the attributes of justice and mercy are seen to be reconciled in the work of our salvation, it is

only upon this basis that the Gospel proclamation can be intelligently made, or the freeness, fullness, and certainty of the Divine promises set forth before a world lying in wickedness. No finite line can fathom the infinite depths of Christ's humiliation; no finite understanding can fully comprehend, either the nature or the degree of the sufferings which purchased the redemption of the Church. The Depth saith it is not in me, the Sea saith it is not in me, Destruction and Death say we have heard the fame thereof with our ears, God the Redeemer alone understandeth the way thereof. The length and breadth of the penalty of the law are not yet known to that lofty intelligence who is set forth for an example, suffering the vengeance of eternal fire, for the endless state of separation and despair still lies before the fallen archangel and his apostate company, a boundless ocean untraversed and unknown, whose billows as they roll over the lost do ever hoarsely murmur, Eternity! eternity! eternity!

Christ won his kingdom from death and hell by submitting to the one and descending into the other; he gave one hour of triumph to the powers of darkness, that he might procure eternal redemption for those sold under sin; he entered their dread domains by his humanity, and revealing the Godhead to his now startled and terrified enemies, he ascended to his throne bearing gifts for men, exclaiming as he rose—"O! death, I will be thy plague; O! grave, I will be thy destruction!"

The great problem to be solved in the divine government was this—"How can God be just and the justifier of the sinner?" The great question before the Holy Trinity in the counsels of eternity was, whether God could manifest his omnipotence and sovereignty, in the salvation of transgressors, without impairing the sanctions of that holy and just law, by which all worlds were governed, and to which all consciences were in subjection. Counsels and covenants were necessary to the consummation of the desired result; it taxed to the uttermost the divine wisdom, and gave to every person in the Godhead a special work and a separate office. The Father sent the Son and promised him a seed, and gave him a people; the Son covenanted to appear in the flesh as the second Adam, that as by the disobedience of one, many had been made sinners, so by the obedience of one many should be made righteous; the Holy Ghost engaged to call effectually and sanctify those who should be justified by the work of Christ. So the Eternal Trinity, by covenant, set up this kingdom, of which the Son is the head, and predestinated a people unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace. He who was before revealed to the moral universe as Creator, Sovereign and Judge, was now made known by the Church as the Redeemer. He who inhabited eternity as its King, who made the darkness his pavilion, because none could look upon him and live, was now manifest in the flesh, seen of angels, preached unto the Gentiles, received up into glory, and henceforth known and worshipped as God THE SAVIOUR;—the innumerable company of saints and seraphs, ascribing blessing and honour, and glory, and power, to him that sitteth on the throne, and to the Lamb for ever and ever, saying, worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing.

But in what manner does our Lord exercise government in his kingdom? How does he maintain, enlarge, and defend his Church?

We reply in the first place, that his government is direct and personal. He delegates to none his kingly power and authority; his promise to his people is: "Lo! I am with you always, even to the end of the world." Whoever pretends to exercise government over the Church universal, is a usurper and Antichrist. Whoever claims his prerogative in the temple of God, is that man of sin and son of perdition described by the great apostle to the Gentiles, as opposing and exalting himself above all that is called God or worshipped. Christ is spiritually present in all the assemblies of his people as King and Lord. He commissions no substitute, he appoints no vicegerent; God hath set him as king upon his holy hill of Zion, and woe to the man who assumes his titles or his office. Christ has not even conferred legislative power upon his Church or her ministry, their office is simply ministerial. The statute book of his kingdom was completed by the revelation of the last of the apostles; whosoever addeth to this, God shall add to him the plagues that are written in that book; and if any man shall take away from the words thereof, God shall take away his part out of the book of life. The idea of development in the Church and her institutions, that has been urged to sustain the ghostly tyranny which has its seat at Rome, and to justify the usurped authority to change times and laws, to forbid what the Bible has not prohibited, and to command what the Bible does not enjoin, is really an impeachment of the authority of the Scriptures, and a denial of his infallibility who speaks to us therein.

Our Lord has no where delegated his legislative powers, the Holy Spirit has finished his work in revealing to us the will of God. The ministry is composed of pastors and teachers to declare the revealed counsel of Christ, and to exercise, with the eldership, the discipline of the church appointed and commanded by her Head. In the discharge of their office, whatever they do in accordance with their commission, carries with it the authority of Christ himself; whatever they thus bind on earth is bound in Heaven; but let them depart a single step from their instructions, and from the statutes to which they owe obedience, and they are as weak and powerless as the Nazarite shorn of his locks. If they go beyond their commission, or come short of it; if they utter heresy or assume authority without express warrant of Scripture, their words and acts are as void as the decisions of a court without jurisdiction, or the treaties of an ambassador who abandons the instructions of his government. The claim of infallibility in the church or the ministry, or in both united, is in reality assuming the Headship of Christ, and involves the absurdity of a transfer of divine attributes to the creature; for how can infallibility be predicated upon any thing but infinite wisdom, power and benevolence; but these are confessedly incommunicable. From the necessity of the case, the Holy Ghost speaking to us in Holy Scripture, is the only infallible teacher of truth and judge of controversies; "to the law and the testimony, if they speak not according to this word, there is no light in them."

As Christ is alone King in his Church, so he maintains, enlarges, and defends it in a sovereign way. His mediatorial kingdom does not differ in this respect from his general and universal government; he acts omnipotently in both, whether as a Judge in the one, or a Saviour in the other. He hath mercy on whom he will have mercy, he hides the glory and power of his salvation from the wise and prudent, and reveals them unto babes, as it seems good in his sight. He said to his disciples repeatedly, "Ye

have not chosen me, but I have chosen you;" those born into his kingdom, are not born of the will of the flesh or the will of man, but of God. As in the sovereign act of creation, he commanded the light to shine out of the darkness, so he shines into the hearts of his people to give them the light of the knowledge of the glory of God. He is one travelling in the greatness of his strength, mighty to save. He justifies his people in a sovereign way. "Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth?" He sanctifies them as a king, perfecting infallibly his work; who shall separate those from the love of God, who are conquerors and more than conquerors, through him that loved them? As a Sovereign, he glorifies his people, conferring on them crowns and thrones, and making them kings and priests unto God.

Our Lord, moreover, advances the interests of his government, and maintains, defends, and enlarges his church, by the use of instrumentalities which he has appointed to that end. Yet all the means of grace have their power and efficiency in him; whatever, then, exalts means, measures, or men, as efficient causes, derogates from the kingly character of Christ. Nor will the diligent use of the appointed instrumentalities be hindered, as some imagine, by this exaltation of our Lord as the sole efficient in their success; the Scriptures urge this as a ground of confidence and hope—says an apostle, "Work out your salvation with fear and trembling, for (because) it is God that worketh in you of his own good pleasure. None have used less effort than those who have most strenuously maintained the dogma of human ability, none have so uniformly neglected good works as those who have most relied upon them, none have been so indifferent to the salvation of their fellow men as those who have denied the doctrines of divine sovereignty and human dependence. All experience has shown that there is no quickening principle like that of faith in the purpose, power, and promise of him upon whose shoulder is the government.

The doctrines which exalt Christ as King in Zion, are those which give confidence and courage to the believer in the darkest hour. What, though the storm-tossed vessel of the Church seems about to be engulfed in the turbulent waters whose yawning depths open like graves around her, he lives and reigns whose way is in the sea, and whose path is in the great waters, and whose footsteps are not known, whose voice is heard above the roar of the tempest, saying to the billows of opposition and affliction, "Thus far shalt thou come and no farther, and here shall thy proud waves be stayed." What if she be cast, bound hand and foot, into the fiery furnace of persecution, seven times heated, the flames have power only to consume the bands that confine her limbs, and melt the fetters which restrain her energies, for one walks with her there whose form is like the Son of God, and the smell of fire is not found in her garments. What if some giant apostasy appear, like the Apocalyptic Dragon, pouring floods of ruin upon the heritage of Christ, God will still preserve a remnant after the election of grace, one of whom shall chase a thousand, and two put ten thousand to flight. What if darkness cover the earth, and gross darkness the people, wherever the word of life comes, in whatever distant island of the sea, in whatever habitations of crime and cruelty, God will take out of them a people to his praise.

Because Christ is king in his church, because he will do all his pleasure, because he makes his pro-

vidential government subservient to his spiritual kingdom, because he has a promised and chosen seed to serve him in all generations, because all power is given him in heaven and earth, and his word shall not return unto him void, because he turneth the hearts of the children of men as the rivers of waters are turned—we preach the gospel at home and abroad, in the log-cabin of the borderer in the wilderness, and in the abodes of civilization; for this we send forth our young men as missionaries of the cross, to proclaim the eternal word in the dark places of the earth, who forsake the graves of their kindred and the pleasant homes of their youth, to live and die among strangers and idolaters, consumed by the frosts of the north, or scorched by the burning sun of the tropics, in the confidence of his promise who is King in Zion, in the hope to arise in the resurrection of the just, with many who have been won from the kingdom of darkness, saying, "Here Lord are we, and the children thou hast given us."

Moreover, the government which Christ administers in his Church, and the nature of his kingdom, are such, that those who are its subjects are no more in bondage. He who acknowledges his sovereignty, who calls Jesus Lord, by the Holy Ghost, is thenceforth delivered from the chains of superstition, and from a servile submission either to ecclesiastical or civil tyranny; he stands fast in the liberty wherewith Christ has made him free; God alone is Lord of his conscience, his word the governing rule of his conduct. He calls no man master, for Christ is his Lord; with whom his life is hid is God; he is made free by the truth, and is naturally and necessarily the friend of freedom, and the advocate of free principles, both in Church and State. The men who in modern times have been distinguished for maintaining the Kingship of the Son in the Church, whose watchword was ever "for Christ's cross and crown," were the undoubted authors of civil liberty, both in the old world and the new, and this by the admission of their adversaries. It is not too much to say that all the successful resistance which is now apparent against the wide spread tendencies to despotism is, and has been, made by those who maintain the Headship of Christ in his Church. The marked features of the old oriental despotisms begin to appear in almost all the governments of continental Europe; the antagonism of Christ and Antichrist was never more apparent; the kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed, and only where a free church is found, with Christ as king, is any effectual resistance offered. The organization of an infidel socialism, proclaiming liberty, equality, and fraternity, on the basis of human perfectability, has been scattered like the chaff before the wind, and driven as a rolling thing before the whirlwind, while the down-trodden nations are now being taught by the divine providence that he only is, or can be a freeman whom the truth makes free.

The prevailing heresies of the day which dazzle the world with promises of political and social millenniums, on the basis of a self-recovering power in man—heresies which have invaded the Church, and, to a great extent, corrupted her theology, are all in opposition to the kingly office of Christ. The King of Zion alone can open the prison-doors of our humanity, the instrumentalities of his kingdom are the only efficient agencies in the promotion of truth and holiness, the only sure barriers against the transgressions which come in like a flood. No other name is given under heaven among men,

whereby souls can be saved, or communities preserved from that tendency to corruption, decay, and barbarism, which has marked the history of states and empires from the Apostasy. Never did ideas of progress and advancement so abound as in our age, which yet have no connection with Christ or his kingdom; a thousand instrumentalities are called into action which have no relation to, or dependence upon the means of Divine appointment.

A spurious philanthropy, abhorrent of all that is penal, whose tender mercies are cruel, has, to a great extent, taken the place of a sound and manly piety; a sickly sensibility which waits over the fact that the creature is made subject to vanity, which is so sensitive of the evils inherent in our fallen condition and inseparable from it, as to abandon the obvious duties of life for wild theories and exasperating plans to effect the impossible—plans which, if they could be accomplished, would result in no true progress, no practical benefit to the citizen or the State, has exalted itself in the place of that humble piety which our Lord commended when he said of one, "She hath done what she could." The mouths of this school of philanthropists are full of cursing and bitterness against all who follow not with them; they assail the ministry and the Church with the most foul and calumnious charges. If they call Christ Master at all, it is after they have denied his testimony, slandered his people, and disregarded his authority; if they condescend to admit the inspiration of the Bible, it is only upon the condition that their absurd interpretations and manifest evasions of the divine oracles be first accepted; if they acknowledge the Church, it is only after having established new and unscriptural terms of communion which exclude all but themselves from its pale. Of the same spirit are those reformers who go a step farther, and charge upon the social and governmental institutions all the ills that flesh is heir to, who seek to break down the barriers divinely appointed, as bounds to human passion, pride and selfishness. The liberty which these apostles of Socialism propose, would introduce another reign of terror, and once more fill the earth with violence and the heavens with indignation; but, blessed be God, he lives and reigns, by whom and for whom all things were made, who as King in Zion will preserve the world until his elect be gathered in, until the appointed time, when the angel standing on sea and land shall lift his hand to heaven, and swear that time shall be no longer, when the final flood of fire shall roll its consuming billows over all material things.

Lastly, it is a king that Christ secures the final triumph of all his subjects over sin and death, and the eventual exaltation of his kingdom over all the thrones and dominions of earth. He sets up and sustains his kingdom in the soul as he does in the world; in both it is like a grain of mustard-seed cast into the ground, or like a little leaven which a woman hid in three measures of meal. The individual Christian is a soldier in conflict with the world, the flesh, and the devil; the Church as a body, is militant, contending with evil spirits in high places. The sanctified soul is often ready to despair through the greatness of its temptations and the power of indwelling sin; the Church at times seems overwhelmed with heresies within, and oppositions without—Christ as a King comes to both, walking on the sea of corruption and confusion, and says to the opposing elements, "Peace be still;" and to the tempest-tossed soul, "Be not afraid, only believe;" and to his dismayed Church, "Awake, awake! put on thy strength, O captive daughter of

Zion; for the Lord hath comforted his people, and will have mercy upon his afflicted." The divine life in the soul seems ever ready to perish, yet the burning bush is never consumed; that spark of fire kindled in it by the Holy Ghost shall never go out, though all the waters of the ocean conspire to quench it. The Church has been troubled on every side, yet not distressed, perplexed but not in despair, persecuted but not forsaken, cast down but not destroyed; a thousand times she has had occasion to exclaim in view of her deliverances, "God is my King of old, working salvation in the midst of the earth." The adversaries who have assailed her foundations, who have arrayed kings and nations against her, who have seduced the multitude by promising them liberty, who were themselves the servants of corruption, who have induced human legislatures to renounce their allegiance to God, and to pronounce by a decree that death is an eternal sleep, have gained no permanent victories; upon their graves the Church erects her altars, in their habitations she proclaims the everlasting Gospel; the King of Zion has broken them with a rod of iron, and the startled nations who disowned their Lord begin to hear a voice, saying, "Kiss the Son, lest he be angry and ye perish from the way when his wrath is kindled but a little." As the believer is glorified at last, and comes to the city of the living God, and to the spirits of just men made perfect; so the Church shall finally triumph over the rulers of the darkness of this world.

The sufferings of the present time shall give place to the glory which shall be revealed in her when the Lord shall comfort Zion, and shall make her wilderness like Eden, her desert like the garden of the Lord, when the fruit of the handful of corn in the earth upon the top of the mountains shall shake like Lebanon, when the heathen shall cast their idols to the moles and the bats, when the mystical harlot, scarlet mantled, and drunk with the blood of the saints, shall receive her doom, and the nations that have drunk of the wine of the wrath of her fornications shall hate her and make her desolate, and eat her flesh, and burn her with fire, and the souls of the martyrs under the altar shall cease to cry, "How long, O Lord, holy and true, dost thou not judge and avenge our blood," and lift up their voices in anthems of triumph, saying, "Alleluia! salvation, and glory, and honour, and power, unto the Lord our God," for true and righteous are his judgments. Then shall He appear who is King in Zion, who is called faithful and true, whose eyes are as a flame of fire, and on whose head are many crowns, treading the wine press of the wrath of God, and on his vesture, and on his thigh, having this name written, KING OF KINGS AND LORD OF LORDS, and the beast and the false prophet he will cast alive into the lake of fire, and the fallen spirits that deluded the nations, he will shut up, and set a seal upon them, that they shall deceive no more for a thousand years; then voices of angels and men shall mingle in notes of praise, saying, "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints, we thank thee because thou has taken to thee thy great power and hast reigned." Then the nations shall war no more, the lion and the lamb shall lie down together, and a little child shall lead them, and the sucking child shall play at the hole of the asp, and there shall be none to hurt or molest in all the holy mountain of God.

Then that royal word shall be fulfilled, addressed to the Church by her King and Head, "Arise, shine,

for thy light is come, and the glory of the Lord is risen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising, thy gates shall be open continually, and the sons of strangers shall build up thy walls; the sons also of those that afflicted thee shall come bending to thee, and all they that despised thee, shall bow themselves down at the soles of thy feet, and they shall call thee the Zion of the Holy One of Israel. Violence shall no more be heard in thy land, wasting nor destruction within thy borders, for thou shalt call thy walls salvation, and thy gates praise; and thou shalt know that I the Lord am thy Redeemer. Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

Fathers and Brethren of the Presbyterian Church in these United States, in General Assembly convened, you represent a portion of the Kingdom of Christ, ever distinguished for the maintenance of his Headship and Sovereignty. The ensigns of the Presbyterian body have ever borne the inscription "for Christ's cross and crown" known and read of all men in her conflicts in Scotland, in England, in France, and in Holland. The recent exodus of the Church of Scotland from her possessions and her patronage, the departure of her ministers, elders and members from the places where their fathers worshipped, and near which they were buried in the hope of the resurrection of the dead—from their manes and firesides, from the hallowed associations of centuries, not knowing whither they went, was in maintenance of Christ's authority and in defence of his crown. The division of the great body of the Presbyterian Church in this country, was the undoubted result of a firm determination of the majority to maintain the doctrines of grace against the various errors, which in diverse ways assailed the Sovereignty of Christ in his Church, as the *author* and *finisher* of our faith—a division which has manifestly tended to peace and to the increasing influence of orthodox views among those who have assumed a separate organization. It becomes us not to glory in these things, but rather to receive the admonition of the Holy Ghost: "Let him that thinketh he standeth take heed lest he fall." By the good fight for faith and freedom, which our fathers fought, both in the old world and the new, by all the honour which God put upon them, as the defenders of the Headship of Christ in the Church; by all the august memories of the conflicts, the persecutions and the victories of those who contended earnestly for the faith, and who have bequeathed to us their banners, we are admonished to be vigilant and faithful as stewards of the mysteries of God, lest Ichabod be written on the gates of our apparent prosperity. It behoves us, as the descendants and representatives of those who have fallen asleep, to maintain the integrity of their faith, the purity of their morals and the apostolic simplicity of their ritual, and to contend with unabated zeal for the doctrines which they defended; doctrines which stain "the pride of human glory" and exalt Christ upon his throne in the Church. Failing to do this we shall be found false to our profession, false to our predecessors, and above all, false to HIM whose sovereignty in Zion we are specially set to defend. Brethren in the ministry and in the Eldership, let us labour with greater earnestness, let us rule with greater diligence, let us watch more faithfully for souls as those that must give account, that at the last we may each hear from our King and Head these glorious words, "Well done, good

and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

After sermon, the Moderator took the chair, and constituted the Assembly with prayer. The Standing Committee on Commissions reported the names of 206 commissioners present, who had been duly appointed, who were accordingly enrolled as commissioners to this General Assembly.

The Moderator appointed a Committee of Elections, to whom were referred the cases of commissioners without commissions, or whose commissions were defective. The Stated Clerk reported that he had received official information of the organization of the Presbytery of Passaic by the Synod of New Jersey, and of the dissolution of the Presbytery of West Africa by the Synod of Alabama; and also of the organization of the Synod of Arkansas, consisting of the Presbyteries of Arkansas, Ouchita, Creek, and Indian. It was resolved that the names of the new Synods and Presbyteries be enrolled, and that any commissioners from these Presbyteries be admitted to their seats.

It having been announced to the General Assembly that the Rev. L. S. Gibson, a commissioner to this body, had departed this life on the 17th inst., in the city of Philadelphia, it was resolved, that the body of the Rev. L. S. Gibson be brought to this church, and the funeral attended by the General Assembly. The Rev. Shepherd K. Kollock, D. D., Nicholas Murray, D. D., and Joseph H. Jones, D. D., were appointed a Committee to make arrangements for the funeral services. The Assembly then adjourned until four o'clock in the afternoon.

The afternoon session was occupied with the funeral services of the Rev. Mr. Gibson, which were observed by the General Assembly in its organized capacity. The Rev. Dr. John McDowell introduced the exercises with a hymn, and read a portion of the fifteenth chapter of 1st Corinthians. Dr. David Magie and Dr. R. J. Breckinridge offered prayer, and Dr. S. K. Kollock and Dr. Gardiner Spring addressed the Assembly. After the conclusion of these exercises, on motion of the Rev. N. Murray, D. D., the officers of the General Assembly, and such other members as were specially invited, were requested to attend the remains of the departed brother to the grave, as representatives of the Assembly; and in respect to his memory, and, in view of the solemnity of the circumstances, the Assembly adjourned till to-morrow morning at nine o'clock.

THE PRESBYTERIAN.

PHILADELPHIA, May 20.

OPENING SERMON—REPORTS, &c.

As we supposed our readers at a distance would be glad to have an opportunity of knowing what was preached at the opening of this General Assembly, we have inserted the Moderator's sermon in full. This requires us to issue a paper of twelve pages to-day, instead of eight, which is our usual measure. Many of those who heard this excellent discourse, will also be glad to have it amongst the memorials which they may carry away from this meeting. We shall publish the roll of the Assembly to-morrow. It is usually so incomplete on the first day, that we judged it best to postpone its publication in our daily until it could be more full and satisfactory. We have every reason to hope that our reports of the doings of this General Assembly will meet with approval, as we have gone to no little trouble and expense to secure them. The Reports are to be made by Arthur Stansbury, Esq., of Washington, who, as is well known, has long enjoyed great celebrity as a reporter.

We trust the funeral exercises of the opening day will be so sanctified as to have a happy influence on all the remaining sessions. It was a solemn spectacle to see the venerable General Assembly of the Presbyterian Church assembled around the coffin of one of its members, paying to him the last sad tribute of respect, and endeavouring to educe lessons of piety and admonitions to faithfulness from the affecting event. As Dr. Spring touchingly remarked, pointing to the coffin before him, "Such an occasion needs no preacher—the preacher is *there*."

GENERAL ASSEMBLY.—The present General Assembly promises to be an unusually full one. The number of Commissioners enrolled at the opening was very large, and they are coming in daily. Quite a number whose names have been long and prominently known in the Church are members. It is to be hoped that the sessions will be harmonious, and that the results may conduce to the advancement of the interests of Zion, the welfare of mankind, and the glory of God. It is an interesting fact, illustrative of the extension of the boundaries