

DEDICATION

OF THE

First Presbyterian Church,

SAVANNAH, GA

SERMON

BY

Rev. B. M. PALMER, D.D., LL.D.,

OF NEW ORLEANS.

SAVANNAH.

Geo. N. Nichols' Steam Power Presses.

1872.

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INTRODUCTORY.

The new edifice of the **FIRST PRESBYTERIAN CHURCH**, Savannah, Ga., having been completed, the congregation was assembled, on the evening of June 7th, 1872, according to previous announcement. Rev. **DAVID H. PORTER**, Pastor, was called to the Chair, and **H. F. TRAIN**, Esq., was appointed Secretary. The object of the meeting having been explained, after prayer, **Col. A. M. SLOAN**, Chairman of the Building Committee, submitted the following report, which was unanimously received and adopted, to wit:

*To the Trustees and Members of the
First Presbyterian Church, Savannah, Ga.*

On the presentation of this the final report of the Finance and Building Committee, the undersigned, to whom you have entrusted the responsibilities attending the erection of the present structure, in recognition of the valued services of their predecessors, who faithfully labored in the same cause, and as a grateful tribute to the memory of a generous testator, **WILLIAM G. FOOTE**, who bequeathed to the Church the sum of \$50,000, beg leave to submit the following prefatory remarks, deeming that an historical record of the enterprise, from its inception to its happy and final consummation, would be an acceptable and appropriate offering.

The site of the present edifice and lecture-room was purchased from **Dr. James P. Screven**, in the month of February, 1854, for the sum of \$3,358 40. About the same time a Building Committee was appointed, composed of the following gentlemen: Messrs. **H. A. Crane**, Chairman. **Geo. G. Farries**, **E. J. Harden**, **C. W. West**, **G. W. Garmany**, **Edward Lovell**, **William King**, and **Wallace Cumming**. The last named was appointed Secretary and Treasurer. In May, 1854, at the request of the Committee, **Mr. John S. Norris**, architect, pre-

sented plans for a building, which were accepted. The old Church lot on Broughton Street having been sold to Mr. H. D. Weed, for the sum of \$6,000, the amount thus realized was appropriated to and expended in the building of the lecture-room, which was commenced in the month of February, 1855, and completed the following October. After its completion, the first religious services held therein were conducted by our present beloved and venerated pastor, the Reverend DAVID H. PORTER, D. D., who was installed in office in November, 1855, and who has ever since devoted himself with zeal and piety to discharge with fidelity his ministerial duties.

In 1857, the foundation of the lately completed structure was laid, at a cost of \$2,500. About the same time the Committee opened a "Subscription List," and had collected the amount of \$5,000; but, by the occurrence of the war, and the consequent misfortunes, the funds were lost or otherwise rendered valueless.

In the year 1862, Mr. William G. Foote, who for many years was a member of this Church, made a will, by which, as previously stated, the Church became a legatee in the amount of \$50,000. On the 22d day of February of the following year, Mr. Foote died at the Island of Madeira, while on a voyage from Liverpool to Nassau.

Subsequently to the laying of the foundation in 1857, farther proceedings were suspended, and not again resumed until the month of November, 1870. As a preliminary measure, it was found necessary to ascertain the precise financial condition of the Church.

At a meeting of the Congregation, on the 13th day of December, 1870, a report was presented by the Treasurer, exhibiting the total assets as \$25,753 06—composed of Stocks and Bonds \$18,553 06, and reliable subscriptions \$7,200.

At a called meeting of the Congregation, held in January, 1871, it was then proposed that a Committee be appointed, (the former Committee having dissolved,) with full power to proceed to obtain Plans and Specifications for the erection of the Church. The proposition having been acted upon by the members then present, the following gentlemen were ap-

pointed: A. M. Sloan, John Blair, G. W. Scott, Edward Lovell,* W. E. Alexander,* T. M. Norwood, L. Y. Gibbs, J. F. Cann, and A. N. Wilson, who held their first meeting at the residence of A. M. Sloan on the 11th of January, 1871, and organized by appointing A. M. Sloan Chairman, and John Blair, Secretary; and, under the name of the Finance and Building Committee, they have zealously labored to discharge the duties imposed upon them.

Upon the exhibit above mentioned, the Committee deemed themselves fully authorized to advertise for plans and specifications; and, after the lapse of a short interval, designs were offered by Mr. DeWitt Bruyn, architect, which being strongly recommended by their beauty and simplicity, and the estimated cost being in conformity with the views of the Committee, the designs were unanimously accepted, and Mr. Bruyn appointed to supervise the construction of the Church.

In reply to the advertisements of the Committee for estimates for the erection of the Building in accordance with the Plans and Specifications submitted, applications were received from sundry artisans, and Messrs. Rose, Curtis & Co. having been the lowest bidders at \$29,200, after due deliberation the contract was awarded to them.

It was the intention of the Committee to have had the present superstructure commenced on the first day of June, 1871; but, in consequence of some delay attending the preparation and perfection of the working specifications, it was necessarily deferred until the 28th day of July following; since which date the building has progressed in a manner most creditable to the contractors, and to the full satisfaction of the Committee.

The undersigned now beg leave to submit the following Financial Statement.

In consequence of the depreciation and loss of property by the war, the amount actually realized from the Estate of William G. Foote on the bequest of \$50,000, was \$18,553 06, consisting of Stocks and Bonds, which were subsequently sold as follows:

* Resigned.

136 Shares South-Western Rail Road Stock, at \$99 50.....	\$ 13,532 00	
\$5,500 City Augusta Bonds, at \$81 75.....	\$4,496 25	
Less discount check on Augusta..	2 81	
		4,493 44
City Bonds, Savannah, \$300, at \$85.....		255 00
Interest on Bonds and Stocks.....		1,334 50
		<hr/>
Amount realized from legacy.....	\$ 19,614 94	
Amount received from Ladies' Society.....	3,111 15	
Interest received on loans.....	926 31	
Amount received on subscriptions.....	4,615 00	
Amount received through G. W. Scott, for cushions,	1,000 00	
Proceeds of 6 months note for \$5,000, signed by A. M. Sloan and G. W. Scott, and endorsed by J. F. Cann, due Nov. 16	4,750 00	
Amount paid contractors.....	\$29,350 00	
Other payments as per detailed statement and vouchers.....	7,618 16	
Amount advanced by A. M. Sloan & Co.....	2,950 76	
		<hr/>
	\$36,968 16	\$36,968 16

SUPPLEMENTAL.

To amount due A. M. Sloan & Co....	\$2,950 76	
To sundry debts yet unpaid.....	340 00	
To amount of Note due Nov. 16, 1872, 5,000 00		
By amount of subscriptions yet uncollected, but considered reliable.....		3,345 00
By Balance.....		4,945 76
		<hr/>
	\$8,290 76	\$8,290 76

To Balance, being the debt of the Church.....\$ 4,945 76

VALUATION OF CHURCH PROPERTY.

Cost of Church Building and Furniture.....	\$37,806 16
Cost of Lecture Room	6,000 00
Cost of foundation for Church.....	2,500 00
Cost of Lot.....	3,358 40
	<hr/>
Total Cost.....	\$49,664 56

On retiring from the position to which you have assigned them, your Committee beg leave gratefully to acknowledge the kind services of the ladies of the congregation, to whose untiring zeal and energy of action are they greatly indebted for the final accomplishment of the undertaking.

Having attained the object for which they were appointed, and having, to the best of their ability, fulfilled their allotted task, your Committee now transfer the trust, and deliver the keys of this edifice to the Trustees of the Church, whom you have chosen as your representatives; and beg to be discharged.

Respectfully submitted:

A. M. SLOAN, Chairman,
JNO. BLAIR,
L. Y. GIBBS,
G. W. SCOTT,
T. M. NORWOOD,
J. F. CANN,
A. N. WILSON,

Finance and Building Committee.

The keys of the building having been thus delivered to the Board of Trustees, H. A. CRANE, Esq., Chairman of the same, responded as follows, in behalf of the Board and the Congregation:

Mr. Chairman and Gentlemen of the Building Committee:

In accepting at your hands the keys of this beautiful edifice, in behalf of the trustees and members of this Church and congregation, language fails me to express the emotions of my heart.

In taking a brief retrospective view, and recalling the labors, the efforts, and the struggles, through which we have passed, there appear before my mental vision the faces and forms of many who once occupied seats with us in the sanctuary, and who shared our labors, our toils, and our prayers, in this good cause, whom God has called to their final rest; and we trust they look down upon us, to-night, and rejoice in spirit with us at the happy realization of our long deferred hopes.

When many of us had labored amidst anxieties and discouragements, until our energies began to flag, and some even to despair, the Lord of the vineyard raised up other laborers, and brought them into the field to take up the work and carry it forward to a successful issue; and we behold around us its accomplishment in this elegant structure to be dedicated to the worship of our Heavenly Father, whose protecting care has been over us and around us all these years.

To you, gentlemen of the Committee, I return the thanks of the Church and congregation, for the faithful manner in which you have discharged the duty assigned you; and may God's richest blessings descend and rest upon you and your families; and may we all be spared many years to come up here and worship Him, not only in form, but in spirit and in truth!

And to you, our beloved Pastor, allow me to say a word:

You came to us when we were a feeble band, in the morning of your ministry, and you have continued with us through all the trials and discouragements we have encountered, sharing them with us, and refusing every inducement to draw you away to other and brighter fields, with the eye of your faith steadily fixed upon the object of your mission, until its realization begins to open upon you. And may I not invoke for you that plaudit of the Master—"Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things."

And now that we have realized such abundant *temporal* blessings, let us look earnestly to God for *spiritual* blessings. And will these good brethren lead us as successfully in the *spiritual* as they have in the *temporal*? Let us be "all with

one accord in one place," invoking the Holy Spirit; and may a great work of grace be wrought among us, which shall go forth and pervade all the Churches and this entire community; and may this be the commencement of a new era in the Christian history of our city!

At the conclusion of this address, the following resolutions were offered and unanimously adopted:

Resolved, That the memory of William G. Foote, formerly a member of this Church, be cherished by us with gratitude for the noble bequest left us in his will, which has materially aided us in the completion of this work.

Resolved, That, at the earliest convenient, day a tablet be placed in this Church to the memory of Mr. Foote.

Resolved, That the thanks of this Church and Congregation are due, and hereby cordially and affectionately tendered, to the Building Committee for the very able, efficient, and satisfactory manner in which they have discharged the responsible trust committed to them.

Resolved, That a copy of this resolution be addressed to each member of the Committee, and be placed upon the permanent records of the Church.

After announcing the order of exercises attending the dedication of the building upon the ensuing Sabbath, in which the following Ministers would take part: Rev. Edward Palmer, of South Carolina, Rev. Dr. Irvine, of Georgia, and Rev. Dr. Palmer, of Louisiana, the meeting was adjourned, upon motion, by prayer and the apostolic benediction.

DAVID H. PORTER, *Chairman*.

H. F. TRAIN, *Secretary*.

CORRESPONDENCE.

SAVANNAH, June 25th, 1872.

REV. B. M. PALMER, D. D.,
New-Orleans.

Dear Sir—Will you have the kindness to furnish us, for publication, a copy of your Dedicatory Sermon, delivered in the First Presbyterian Church of this City on the morning of the 9th inst., and very much oblige

Your brethren in Christ,

DAVID H. PORTER,
Pastor.

H. A. CRANE,
EDWARD J. HARDEN,
A. M. SLOAN,
Elders.

NEW ORLEANS, LA., July 4, 1872.

*To the Rev. D. H. Porter, Pastor, and to the
Session of the First Presbyterian Church, Savannah.*

DEAR BRETHREN:—I reached home only yesterday, and to-day's mail brings me your letter, requesting, for publication, the sermon on the 9th June, at the dedication of your new Church. I will comply with your wish, so far as to set about writing it: the attempt will show whether I can sufficiently meet it after so long an interval. It will, however, be only for "substance of doctrine" that I can pledge myself. The points can be reproduced; but, I fear, very little of the language. Whether this change will be for better, or for worse, remains to be seen. I will report progress soon.

Yours, most truly,

B. M. PALMER.

DEDICATORY HYMN.

WRITTEN, FOR THE OCCASION,

BY REV. DAVID H. PORTER, D. D.

Praise Jehovah, praise Jehovah,
Praise Him in these courts to day!
To His feet we bring this tribute,
While our voices join the lay.

CHORUS—Praise Jehovah, praise Jehovah,
Praise Him, ye celestial host!
Praise Jehovah, praise Jehovah,
Father, Son, and Holy Ghost!

With our hearts to-day rejoicing,
After years of trial gone,
Now we dedicate this temple
To the blessed Three in One!

CHORUS—Praise Jehovah, &c.

Let Thy Spirit, Lord, descending,
Consecrate these sacred halls;
And Thy presence, e'er abiding,
Dwell within these humble walls!

CHORUS—Praise Jehovah, &c.

Now, to Him who reigns in Heaven,
And reveals Himself to men,
Be the praise and glory given,
While the Angels shout—AMEN.

CHORUS—Praise Jehovah, &c.

Christ the Builder of the Church.



A DISCOURSE

AT THE

DEDICATION

OF THE

NEW CHURCH EDIFICE

OF THE

First Presbyterian Church,

SAVANNAH, GA.,

On the 9th of June, 1872:

BY THE

REV. B. M. PALMER, D.D.

OF NEW-ORLEANS, LA.



NOTE BY DR. PALMER.—The Discourse which follows was delivered without the manuscript, according to the speaker's habit. It has been written out, from full notes, after an interval of six weeks. The line of thought has been rigidly preserved; but no effort has been made to recover the language, except in passages distinctly remembered. Those who appreciate the wide distinction between what is intended for the eye, and what is impressively addressed to the ear, will not regret the altered phraseology.

The labor, however, of preparing it for the press, has been equal to that of the original conception; but it has been a labor bringing its own reward in the refreshment of the writer's own heart. There is a double joy in presenting it as an affectionate memorial to a Church and congregation endeared to memory, as the author's earliest Pastoral charge.



DISCOURSE.

“Behold the man whose name is THE BRANCH: and He shall grow up out of His place, and He shall build the temple of the Lord: Even He shall build the temple of the Lord, and He shall bear the glory, and shall sit and rule upon His throne; and the counsel of peace shall be between them both.”

[Zechariah, vi., 12 & 13 vs.]

In this passage we have a remarkable prediction of the Messiah, partly conveyed through the symbol, partly uttered in language. A brief historical statement is necessary to make it understood. The first act of the Persian Cyrus, after subverting the Babylonian empire, you remember, was to decree the restoration of the captive Jews. These were conducted to their own land by Zerubbabel and Joshua: the former being invested with the civil jurisdiction; the latter, with the Priesthood. Their piety was signalized by immediate efforts to rebuild the temple upon Mt. Zion. The work, however, languished, from the extreme poverty of the people, and the sluggishness that springs from continued discouragement. The Prophet, Zechariah, was accordingly raised up to stimulate their flagging zeal; and to him was afforded a series of visions, the tenor of which was to exhibit Jehovah as still the God and protector of the Hebrews.

In the particular work of rebuilding the temple, very important aid was furnished in the pious contributions of those Jews who remained voluntary exiles in Chaldea. Upon one occasion, when the deputies arrived from the distant East, the Prophet is instructed to go into the house of Joshua, with whom these gifts were, doubtless, entrusted, and there, in the presence of the whole Commission, to take of the silver and gold which they had brought, and to “make crowns and set them upon the head of Joshua, the son of Josedech, the High Priest.” We are not concerned, at present, with the structure

and He shall be a Priest upon His throne,

Joshua

of those crowns, represented as plural—whether they were several in number, or one complex crown of several parts. But as, under the Jewish Dispensation, the sacerdotal and the royal functions were widely separated—being discharged not only by distinct tribes, but by designated families in each—this coronation of the High Priest would be at once construed as symbolical. The explanation is at once afforded: The Messiah should be the builder of the spiritual temple, of which this of Solomon's was only the type. In order to do this, He must unite in Himself the priestly and the royal functions—and to this consolidation of offices upon Him we owe the consummation of those counsels of peace, devised in eternity between the persons of the God head, for the salvation of our lost race.

Through a period nearly half as long as the Captivity in Babylon, you, my brethren of this Church, have meditated the erection of this edifice, which to-day we meet to consecrate to the worship of God. Thirty years ago, a young man, fresh from the School of Divinity, knelt before you, in an obscure building, in an obscure portion of this city, to receive his commission as Minister of the Word, and as your pastor. To-day, you have called that young man back, with the frost of age upon his brow, that he may stand before you a connecting link between the present and the past; a witness, to testify how early you cherished the wish to break forth from your concealment, and how patiently you have labored, through years of discouragement and trial, to realize the joy of this hour. It is a feeble word to say that I congratulate you upon the fulfilment of hopes so painfully deferred. Long may these sacred walls abide; at once the memorial of that heroic patience, which through bleak and weary years never faltered in its purpose; and of that Covenant faithfulness, which never fails to crown a long and testing discipline with its due reward. As my eye ranges over this large assembly, memory bears upon its rising tide the forms of many who were with you in the gloom of that night, but are not with you to greet the dawn of this bright day. Let me think of them as present with us still. Blessed be God, there is no parting in the Redeemer's Church! Death breaks all ties

but those which bind us to our common Head, and to that immortal Church "which is His body—the fulness of Him that filleth all in all." And those who have gone before into "the General Assembly and Church of the First-Born, which are written in Heaven," who knows upon what ministries of love they may be sent? Who knows but their happy spirits may bend over this scene, the appointed messengers to bear our first notes of praise to the courts above?

It would require little effort to reproduce the old Session of thirty years ago; the faithful body-guard of the young pastor, whose inexperience was then first learning how it should "behave itself in the House of God, which is the Church of the living God, the pillar and ground of the truth." Here, just upon the right, sat the patriarchal MAXWELL; an Israelite, in whom there was no guile; who united the simplicity of the child with the prudence of the sage; in whose fatherly heart the children of sorrow and care ever found shelter, and whose word or smile was a perpetual benediction to the weary and worn. There, in front, and near the middle of the house, was the unbent figure of JOSEPH CUMMING, with the steel-grey eye and compressed lip, the very symbols of decision and power; whose broad intellect measured truth in the grandeur of her proportions, and whose massive will crushed difficulties, as bars of iron are sometimes bent in a giant's grip. A few pews in advance of him was present the honest CRABTREE, the frankness of whose nature was like the open sea with which, in earlier days, he held communion; positive in his judgment, as those are apt to be whose only education has been hard experience; and whose practical wisdom was gathered in the same school. There, upon the left, sat the John-like INGERSOLL, whose gentleness distilled like the dew and softened all about him; whose counsels were always of peace, and whose loving spirit fitted him so early to ~~get~~ up and lie upon the Saviour's bosom; whilst, a few steps in the rear of him, was the humble and timid FARIES, with a gift in prayer that I have never heard equaled since; and a memory so steeped in the language of David and of Paul, that his petitions at the Mercy-Seat seemed like the breathings of the Holy Ghost.

These it may be proper to distinguish as the "Overseers" appointed to feed the Church of God, purchased with His blood. But the roll of those who gathered around the sacramental board would sound ~~very~~ like precious names—as of Richardson, Copp, Ferguson, Sturtevant, Barnard, and others—written in the book of life, and sitting now at the marriage supper of the Lamb in Heaven; whilst a few survivors of that early band, venerable in age and mellow with grace, gather within these walls to-day, and trace with me these pleasing, but melancholy, traditions of a past, which now yields up its feebleness and gloom to the brighter anticipations of the future.

"The saints below, and saints above,
But one communion make:"

and, in the presence of our remembered dead, I feel this occasion to be one of equal sweetness and solemnity. The Lord has indeed "turned away your captivity." Ye "shall no more be termed Forsaken, neither shall your land any more be termed Desolate: but ye shall be called Hephzibah, and your land Beulah; for the Lord delighteth in you." I know not how we can render a richer service to Him who has thus "enlarged the place of your tent," than by considering CHRIST JESUS AS THE TRUE BUILDER OF HIS CHURCH; who "will lay her stones with fair colors, and her foundations with sapphires—who will make her windows of agate, and her gates of carbuncles, and all her borders of pleasant stones."

Your patience will then be challenged in the exposition of the three following points:

1. THE SENSE IN WHICH CHRIST IS THUS EMINENTLY THE BUILDER OF HIS TEMPLE;
2. THE UNION OF THE PRIESTLY AND ROYAL OFFICES IN THE ADMINISTRATION OF ITS SERVICE;
3. THE COMPETENCY OF CHRIST ALONE TO BEAR THE GLORY WHICH SHALL ACCRUE.

That Christ is here designated under the title, "The Branch," is plain, from the fact that it is employed throughout the prophetic Scriptures as the appellation of the Messiah. The fundamental reference is that contained in the eleventh

chapter of Isaiah: "there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." What follows in this prediction fastens the application of it to the Messiah; "and the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." In another connection, the same Prophet says: "in that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." Here, it will be perceived, the two constituent terms of our Lord's mediatorial person are signalized in the reference to both the divine and the human natures. In like manner, Jeremiah takes up the term as an accepted designation of Christ, in the twenty-third and thirty-third Chapters of his prophecy: "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch; and a king shall reign and prosper, and shall execute judgment and justice in the earth; in His days Judah shall be saved, and Israel shall dwell safely—and this is His name whereby He shall be called, THE LORD, OUR RIGHTEOUSNESS." The Prophet, Zechariah, too, in another of his visions besides the text, hears the angel of the Lord saying, "Hear now, O Joshua, the High Priest, thou and thy fellows that sit before thee, for they are men wondered at—for, behold, I will bring forth my servant, The Branch." These references unquestionably point to one and the same individual; and they set forth antitheses which were never united except in the person of Christ. He is at once a king, and yet the servant of the Lord—the Branch of David, and yet the Lord, our Righteousness—the Branch of Jehovah, and yet the ~~priest~~ priest of the earth; whilst the offices He discharges, of lawgiver, king, and judge, are precisely the functions which the Scriptures assign to the Mediator. He it is, then, the Messiah of the Old Testament, the Lord Christ of the New, who is designated here as The Branch; a term applied fitly to his human nature, in the humility and condescension of its origin, and in the gradual development of His mission and claims before the world.

- I. Of this man, The Branch, it is affirmed with the empha-

sis of a double utterance, that "He shall build—even He shall build—the temple of the Lord." The repetition evidently carries with it a sense that is exclusive. He *alone* builds the Church—and all human agents are but the instruments with which He works; as the mason with his trowel, or the carpenter with his saw. Let us discover in what particulars this is so eminently affirmed of Christ. He is the Builder, then:

1. *Because the Church has from all eternity existed ideally and potentially in Him.* Every structure has its origin in the conception of an architect. It exists in thought, before it is rendered in stone. The image, too, exists not in vague outline, as the shadow which is cast upon the ground, but in the minuteness of all its parts, as these are combined in the perfected whole. The stones in its foundation; every beam and timber in its frame, the pins and sockets by which these are secured; every nail driven into its walls; the chambers and halls into which its space is divided; every window which admits light, and every lattice which excludes the glare; the mouldings and carvings upon its panels; the fresco of its ceiling, and the capitals which adorn its columns; all the details and their total effect lie within the designer's thought; just as a landscape, with its exquisite but diminished proportions, lies in the camera of an artist. So distinct, indeed, and so perfect, is the image in the mind, that its diagram is readily thrown upon the trestle-board. Section by section, the interior arrangements and external proportions are figured to the eye; the front elevation reveals the countenance of the whole; until, step by step, the conception is wrought by cunning workmen into the concrete reality of iron, wood, or stone. Precisely so, the Church exists as an eternal thought in the mind of God. His purpose is, that intelligent creatures shall be brought into just such associations as are realized in the Church below; and shall there be trained under the discipline of His grace, to render the service and the worship which are consummated in the Church above. But, whether here or there, she is viewed only in Christ Jesus, her glorious Head. In the divine thought, she exists only in Him. This is essential to the idea of the Church; so that to separate her from Him in thought would be to cancel the con-

ception, as to separate her in fact would be to destroy her actual being.

Constrained as we are, by the limitations of our faculties, to represent Divine things by analogies, we must remember that these are always imperfect, and liable to mislead when too closely pressed. It is not intended to represent the Lord Jesus as simply the architect, who frames in himself the image of what the Church is to be when wrought into actual existence according to that model. We mean something more: that, as the Eternal God thinks her, He thinks her in His incarnate Son. In His Divine purpose, she exists virtually and immanently in Him; and all the dealings of His love with her are through Him and in Him. Consider for a moment who are the subjects of this grace, and the reason of this will immediately appear. They are fallen men, who lie beneath the penalty of the broken law under which they were first placed. Granting, then, the infinite mercifulness of God, the serious question arises: how shall this bar to its outflow be removed, which is interposed by his own justice and integrity? The difficulty lies at the very initiation of a scheme of grace. Impelled, by His absolute holiness, to be displeased with the sinner, and, by His inflexible justice, to condemn him, how shall He entertain thoughts of favor and life? The Divine attributes must be consistent with each other, and must be exhibited in their adorable harmony. It is mediation alone that solves the problem; and the possibility of this lies in the tri-personal constitution of the Godhead. At the council-board of the Eternal ~~Throne~~, it is the Son who answers to the challenge of Justice and Law. He undertakes the cause of the guilty and lost, and represents, in His own person, before the Divine tribunal, all whose guilt He chooses to expiate. The thoughts of compassion, which justice inhibited towards transgressors viewed in themselves, may be freely indulged towards them in the person of a responsible surety who is pledged to discharge them from guilt. In themselves, they are objects only of that "wrath revealed from Heaven against all ungodliness and unrighteousness of men." In the Mediator, they are viewed as restored to that image of God from which they fell, and to that communion

Three

with Him which this fits them to enjoy. We are so familiar with the idea of mediation as necessary in our approach to God, as, perhaps, somewhat to overlook its corresponding necessity in God's loving approach to us. Yet, in the hours of legal conviction,

"When guilt lay heavy on the soul,
A vast, oppressive load,"

who has not cried out to the Days-man, as did the Israelites to Moses at the burning mount, "speak thou with us and we will hear, but let not God speak with us lest we die."? Thus it is, the Church exists *ideally* and *potentially* in Christ. Composed of those who have forfeited every claim under the law, there is no way by which she could be made to exist, but by relating her to a Mediator who is competent and willing to relieve her disabilities. In Him she might become the object of the Divine favor; and all God's purposes and thoughts would turn to Him, in whom, as her representative, she would virtually exist.

Here, too, we have the key by which to interpret that large class of scripture texts which affirm the believer's election to eternal life in this very relationship to a Mediator, in whom he becomes the object of Divine regard. Take but a single example, from Ephesians: "according as He hath chosen us *in Him* before the foundation of the world," "having predestinated us to the adoption of children *by Christ Jesus* to Himself," "wherein He hath made us *accepted in the beloved*." If all believers are thus chosen in Christ — if their appointment to the adoption of children is by Christ — and if their acceptance with God turns upon being in Him as the Beloved, then, surely, the Church, as embracing these, must exist only as she exists in Him, who is, upon that ground, the true and alone builder of His temple.

2. The next step of the builder, after framing the design, is to go into the quarry and obtain the materials for his structure. *Thus does Christ go down into the depth of the curse, and rescue men from the ruin into which they are plunged by sin.* It has been shown that the ideal conception of the Church is that of a body of redeemed sinners, who are

viewed in Christ as discharged from guilt. This pledge of the surety must be actually fulfilled; the redemption must be actually accomplished, upon which the Church rests as a basis. Here, evidently, two things are involved: Christ must achieve the ransom of those who are to be the stones in his temple; and He must acquire the life to be imparted to them as "living stones" in the same. As man's original relation to God was through the ~~Son~~, every privilege and every right was forfeited upon transgression. He was at once sold under execution for the debt, and became a slave to the law. He is bound under the penalty, to pay the forfeiture incurred. If then a Mediator interposes for his deliverance, the first condition is to discharge this debt. He must take up the bond which the law has foreclosed against the sinner, and satisfy the claim which justice is exacting through the penalty. Thus alone can the Mediator establish any right to use these as the materials of His spiritual temple. The Father's grant of them to the Son, in the Council of Redemption, was conditional upon this vicarious payment of their original legal obligations; otherwise justice is in conflict with mercy, and the harmony of the Divine attributes is fatally disturbed. In the work of redemption, therefore, Christ, by canceling the sinner's bond, buys up the claim which the law holds under its judgment, and transfers it to Himself. He, as the builder, has now the right to go down into the ruins of the First Covenant, and quarry out the stones which He has purchased to Himself.

This temple, moreover, is not material, but spiritual. It is the Church of the Redeemed restored to the image of God in knowledge, righteousness, and true holiness; who "also as lively stones are built up a spiritual house," "builded together for a habitation of God through the spirit." But the natural effect of sin was to destroy the life of God in the soul. It separated man from Him who is the source of all life; and spiritual death was the immediate and necessary consequence. The life to be restored must first be acquired; and acquired through the same process of law by which it was judicially forfeited. The principle is perceived as soon as it is stated. When man was originally put upon probation, the Law took

Law

ed

a lien upon his life as security for the obedience. The distinct promise of that Covenant was the perpetual guaranty of this life upon the fulfilment of the condition. At the expiration of his term, life would have been held forever, through an approved obedience, upon a legal tenure, subject to no conditions, incapable of future alienation, and guaranteed under a judicial decision. Transgression, of course, reversed the whole. The sentence, which pronounced the sinner guilty, extinguished his life, which was forever forfeited to the penalty. The same act of redemption, then, which lifts this condemnation, discharges this forfeiture. When the guilt is removed, the right to life is restored, and He who becomes our righteounness becomes also our life. Both are alike vested in Him, to be held in sacred trust for all whom he represents in these immense transactions. He holds their life precisely as He holds His own, under the Law's guaranty, safe from all contingencies, and only needing to be communicated to each to conclude the scheme. The language of inspiration is singularly emphatic as to these results. Christ is declared to have "*abolished death* and brought life and immortality to light in the gospel." As to Himself, it is said: "in that He died, He died unto sin *once*; but in that He liveth, He liveth *unto God*—death hath no more dominion over Him." And so the life of His people, acquired by the same purchase, *rests* by the same title in Him, as trustee, to hold and distribute according to the stipulations of that Covenant in which they were given Him to be redeemed. Thus does the builder, Christ, go into the quarry of the *Lord*, to redeem from the curse those whom He will build into His Church, and acquire for them the life by which they become the living stones in His spiritual House.

3. But this life, thus acquired, must also be communicated, which is the third step on the part of this Builder, *in renewing and sanctifying the members of His body, the Church*. The agent by whom this work is accomplished, as you all know, is the Holy Spirit, the exposition of whose functions would be a delightful subject of meditation, were it not too far aside the line of thought we are now pursuing. We are restricted to the relations it sustains to the person and office

of Him whose name is the Branch. *By whatever agency wrought, He must be considered its original author. Observe, then, the following facts: In all this work of imparting and developing spiritual life, the Holy Ghost is uniformly presented as officially subordinate to the Son. He is called the Spirit of Christ; whom the Father will send in Christ's name; whom Christ will Himself send, after His own departure from the earth: and the office He fulfils is that of "bringing to remembrance whatsoever Christ has said," "taking the things of Christ and showing them unto us." Evidently, then, all that the Holy Ghost does within the Church, He does under the commission and seal of her acknowledged Head. It is Christ who acts through the Spirit as His deputy and vicar upon earth, building His spiritual temple by the agency of the Quickener, to whom it appertains to breathe into the soul the life which the Mediator has purchased and holds in trust to be communicated.

Again: in the economy of Grace, it is the final stage which is assigned to the Holy Spirit, since redemption cannot be applied until it has been achieved. As, in His Divine Personality, He is from the Father and the Son, so He takes up the plan of salvation when the distinctive offices of both cease. He can have no functions to discharge until the work of the Redeemer is finished, upon which they are conditioned. What is this but to recognize Christ as still carrying on His work through the executive agency of "the other Comforter," or advocate? Precisely as the Son acknowledges His subordination to the Father, so the Spirit is revealed as the commissioned agent of the Son. If the authority of the First limits the commission of the Second, so does His work, in turn, define that of the Third. If Christ could say, without derogation of Himself, "the Father that dwelleth in me, He doeth the work," upon the same principle it is true, that, in all the operations of the Spirit, the Redeemer Himself fulfils the promises made to the faith of His people.

Still further: in the whole ~~progress~~ of sanctification by the Spirit, Christ is the *pattern and measure* of it to us. The pattern—not only in the sense of a model proposed to

our imitation, representing the virtues we are to practice, and the graces with which we are to be adorned—but as the original and type after which the Holy Spirit, in sanctifying, fashions the believer. Just as an artist places the original before him, and transfers ~~picture~~ after ~~picture~~ to the canvass, in the production of an exact likeness or copy; so does the Spirit reproduce in us the image of Christ, which is the model or type regulating His work upon the human soul. Sanctification may, therefore, be described, not only as the development of the Divine life which He has infused, but as the recasting of the Saviour's image in the saints. It is the Christ that is formed within them—the “Christ in them, the hope of glory.” In like manner, as the Redeemer is the pattern, so He is the measure, of our sanctification. The personal holiness of the Head, which is the concrete representation of the Divine image in which we are renewed, becomes the standard of our attainments; whilst the gracious law, under which He places us, binds obedience upon the heart and proves the necessity of holiness, as corresponding with His own.

Under every view, the Holy Spirit in His work only carries out the design of the Builder, and under His regulative authority. The life, which is imparted, is the life drawn from the Mediator with whom it is deposited; it is developed and expanded according to the pattern which is found in the personal Christ; and all its manifestations are referred to this perfect model as the standard of measurement. The stones are not only hewn out of the quarry, but they are beveled and squared until fitted to their places in the temple of the great King.

4. But this view is not complete until we have considered the fourth act of the Builder, *in revealing the truth by which believers are sanctified, and being Himself the prime object of their faith.* God, in the gospel, deals with man as man; not mechanically, as though he were a stone, but according to the laws of his intellectual and moral nature. Hence the indispensable necessity of truth to his salvation. It is called the seed, from which the whole experience of the Christian germinates and ramifies—“being born again, not of corrupt-

ible seed, but of incorruptible, by the word of God which liveth and abideth forever.” However direct the impact of the Holy Spirit upon the human soul—however mysterious the influence by which He renews and stimulates its powers and faculties—He always acts by and through them. He deals with spirit by the laws of spirit; superseding none of its functions, but directing them all in due subordination. He enlightens the mind, purges the conscience, sanctifies the affections, magnetizes the will. He blends His own agency with that of the creature, develops in him the consciousness of his own spontaneity, and holds him fast to the recognition of his own responsibility. He does not interfere with the laws of our spiritual economy; but dwells as the Spirit of Life within its wheels, which move in their undisturbed harmony as by the first impulse from the Creator's hand. We cannot tell how it is done. We only know the fact itself: that the mind sees with its own eyes, through the light which is shed down upon it in spiritual illumination—that the heart loves with its own preference the beauty of God's holiness, by which it is attracted—that the will turns freely upon the pivot of its own polarity, and rests only in the magnetic meridian pointing to duty as its pole. To take religion out of the sphere of the intelligence and reason, would be to make obedience a contradiction, and worship a nullity. The Scriptures therefore maintain the necessity of truth as the instrument of sanctification: “sanctify them through thy truth, thy word is truth”—“the law of the Lord is perfect, converting the soul; the commandment of the Lord is pure, enlightening the eyes: the statutes of the Lord are right, rejoicing the heart.”

Of all this truth the Eternal Word is the only revealer. “To this end,” says Christ, “was I born, and for this cause came I into the world, that I should bear witness unto the truth.” Originally, it lay in the unexplored depths of Jehovah's thought. It is not possible that He should be known in the mystery of His being, nor in the determinations of His will, except in so far as He shall choose to disclose. They cannot be inferred from the analogies of nature, nor do they lie implicitly in the data of consciousness. They tran-

scend the investigations of reason, and are beyond the reach of discovery. It belongs to that person of the Godhead, whose distinction is to be from the Father, as the only Begotten, to report the free thoughts of the Godhead, whether in providence or grace, and especially the method which shall deal with the stupendous problem of sin. On this point our Saviour distinctly affirms, "no man hath seen God at any time; the only-begotten Son, that dwelleth in the bosom of the Father, He hath declared Him": and again, "no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whom the Son will reveal Him." He alone who dwells in the bosom of the Infinite can lift from the abyss these transcendental facts, and let them down into the human mind. It is, I conceive, upon this fundamental ground that the Son was the efficient Creator by whom the Father made the world; for what is the universe but one vast word, by which the Deity is revealed? The idea of revelation underlies that of creation itself, which is but the means to an end. The Divine Being, infinitely happy in the consciousness of His own perfections, would behold them in the reflection of a mirror. He creates. Heaven and earth are peopled with intelligent races, before whom is spread the panorama of the universe; upon every part of whose frame is stamped the evidence of His eternal power and Godhead. His glory is gathered back

"in the applause
Where it's extended, which like an arch reverberates
The voice again:"

And the praise of the creature becomes the echo of the Creator's joy.

Further than this: the whole body of Gospel truth is actually made by Christ; which is only in the process of becoming truth, as unfolded in the facts of His personal career. So that He is not only the revealer of truth, but He is the truth itself. Thus, in His person and work, He becomes the precise object of the believer's faith. All truth centres in Him as the Revealer; and His precious mediation and expiatory death directly challenge our hope and trust. Christ is, then, the Builder in the præminent sense that all

the truth, by which the soul is fed, comes from Him: and He, as the object of that faith by which we are saved, is the "chief corner-stone, elect, precious," upon which the Church rests—the only foundation upon which the superstructure stands in eternity as well as time.

5. This last expression suggests the only remaining view I care to present of Christ's office as the builder of His Church: it is that *He prepares the glory into which she shall be here after transfigured*. "It is expedient for you," says Christ to His disciples weeping at the prospect of His departure to the Father, "it is expedient for you that I go away"—"I go to prepare a place for you, that where I am ye may be also." His exaltation to power, at the right hand of the Majesty on high, was necessary as the reward of His voluntary humiliation and obedience upon earth. But this reward He will share with the members of His body: "my joy give I unto you, that your joy may be full." The benediction which He will pronounce upon His faithful servants, is, "enter ye into the joy of your Lord:" and the final promise of "the faithful and true witness," closing the canon of scripture, is, "to him that overcometh will I grant to sit down with me in my throne, even as I also overcame and am set down with my Father in His throne." The meaning cannot be mistaken. It is, that His Church can no more than Himself remain always in a state of humiliation and conflict: that He ascends to Heaven in His official character, as the head of His people, to prepare the mansions in which they are to dwell. He must, as their representative, take possession of the glory which is to be their inheritance forever. They too must cast off the garments of shame, and be "clothed in fine linen, clean and white." They must ascend to Him who is their Father as well as His, and be crowned with the dignities which are a conqueror's reward. The Church militant must become the Church triumphant; and be transfigured into the glorious bride, the Lamb's wife, and sit down at the marriage supper which celebrates the sacred espousal.

The blessedness of the redeemed will be found in their fellowship with Christ, in His glory. If the adorable Son could pray to His Father, "glorify thou me with thine own self"—

describing this as "the glory which He had with Him before the world was"—if the eternal glory of the Son was a glory that was not separable from that of the Father, but a glory which consisted in the ineffable communion of the Godhead—how much more must the glory of the saints be that which is reflected from their Divine Head, in the blessedness of His mediatorial exaltation? As though to correct all ~~casual~~ conceptions springing from the gorgeous imagery in which it is described, the very splendor of Heaven is declared to be not material, but spiritual: "the glory of God did lighten it, and the Lamb is the light thereof." It is "the Lamb in the midst of the throne" who "feeds them, and leads them to living fountains of waters." The new song, which no man could learn but the one hundred and forty and four thousand which were redeemed from the earth, fills Heaven with the words, "worthy is the Lamb that was slain, for thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." And the seal which gives security to this joy, is, "that there shall be no more curse; but the throne of God and of the Lamb shall be in it, and His servants shall serve Him." Surely, when amidst the holiness and joy of the upper temple, its Head-stone is brought forth with these shoutings of Grace, Grace unto it; it shall be known to be the work of that Builder who laid the foundation in His blood, and sunk it in the depths of His own grave.

II. We come now to the second topic: THE UNION OF THE PRIESTLY AND ROYAL OFFICES IN CHRIST; by which He is rendered supreme in the Church He has built, and administers its service: "He shall sit and rule upon His throne, and He shall be a Priest upon His throne, and the counsel of peace shall be between them both." Here again is a double statement of the main thought: not only that He shall sit as a ruler, but that He shall rule under the sanctity of a Priest. The limits of a single discourse will not allow the exposition of these offices separately. Assuming that you are familiar with the doctrines of each, I must consider them only in the relation in which they are here bound together. It is the result accruing from the combination of the two, with which

we are at present alone concerned. Even with this restriction, only those points which are the most salient admit of being now distinguished.

1. *In the coronation of this Priest-King, we have the germinant fulfilment of all the promises of grace to us, and the application of the whole scheme in our personal salvation.* After satisfaction has been made to the law, according to the exactions of strict justice—after this satisfaction has taken the form of sacrifice as an act of solemn worship—after the priestly advocate has filed his plea of intercession in the Chancery above—after the judicial decree has been rendered by the Court, which secures the sinner's title to eternal life—the whole process fails of any practical benefit, if there be no provision to carry this decree into effect. It sleeps inoperative upon the record, if it be not taken up and issued in the sinner's actual experience. The Father, whose office it is in these transactions to represent the majesty of the law, delivers the sentence of judicial acquittal into the hands of the advocate who has sued it out. But He, as the surety who stands pledged to present these redeemed sinners before the Father, without spot or wrinkle, must assume another function pertaining to another office, before this mighty trust can be discharged. Just here comes in the Kingship of the Redeemer, with his executive prerogatives. The Priest, who by sacrifice has purchased our pardon, and by intercession has confirmed the legal title, is now clothed with mediatorial authority as King to dispense the same. Through His word and by His Spirit, He conveys it to the sinner, seals it upon his conscience, and fills him with the joy of full acceptance with God: precisely as a condemned criminal, whose pardon has been issued by the chief magistrate, is neither liberated from his cell, nor rejoices in the sense of security, until the certified warrant arrives which knocks off his chains and restores him to society again. Thus must the Redeemer be a Priest to recover the life which the sinner has forfeited to justice; and a King, in order to convey and apply it: and, in the union of both, "the counsel of peace" finds its consummation.

Accessory to this is the thought, that in Christ's exaltation is begun the fulfilment of all the promises to ourselves. We have already seen that the Mediator interposes as an agent with whom the infinitely holy God may consistently treat on man's behalf. As the second Adam, He represents us in the Covenant of Redemption. In Him as our surety, the Father views us as objects of compassionate regard; through Him all the ~~offices~~ offices of eternal life are made; and to Him all the promises are given, which are the warrant of our faith: "all the promises of God in Him are yea, and in Him amen, to the glory of God by us." As our surety, He clothed Himself with flesh, passed under the curse, obeyed even unto death, and went down into the humiliation of the grave. As our Head, He rose from the tomb, ascended into Heaven, sat down at the right hand of God, and reigns in glory forever. But all this is potentially and inclusively the fulfilment of the same to His people. What is done to the Representative is constructively done to the represented. If they are "planted in the likeness of His death," and if "they rise with Him to newness of life," then surely His ascension and reign are virtually theirs. These privileges are secured to them by the pledge of His exaltation, in which, as in the germ, their perfect blessedness is immanently contained. Exactly as the water, brewed in the earth, is conveyed by the channel of some river, and then turned by human art into vast reservoirs for the supply of a great city; so grace, issuing from the infinite depths of Divine love, is borne through the channel of Christ's priesthood, and treasured up in His office as King. ~~There~~ *There* it is distributed under His royal bounty to all beneath His rule, until they shall drink at last from the River of Life beneath His throne in Heaven.

2. Christ must sit a Priest upon His throne, *in order to adjust our complex relations to the Divine law.* If there be one conviction fastened upon us more firmly than another, it is that of personal responsibility for our own acts—whether of obedience or of sin. It is absolutely indestructible. Sophistry may obscure it by attempts to explain it away, but cannot extinguish it in the human soul. The simple fact is, that we are created under law. The very furniture of intellectual

and moral endowments demands a law to which these are correlated. Given intelligence and reason, and these infer at once an Infinite Mind by whom they are bestowed and to whom they are subject. Given the moral faculty which appreciates the distinction between right and wrong, between good and evil, between holiness and sin, and we are, by the force of that moral constitution, under the authority of a law which is both their exposition and their standard. We are not to conceive of man as first created an intelligent being, and then by a secondary act of the Divine will placed under the regulation of law; but the nature itself postulates that law as the necessary condition of its existence. We cannot even think them in disjunction. The law creates the sphere in which these powers move. You might just as well speak of the lungs without an atmosphere to breathe, as of the understanding and the conscience without moral relations within which to be exercised. By whatever terms you define man, he is by the force of the conception a being under law. Hence the involuntary emotions of complacency and of shame, which spring up under the operations of conscience, when we review our own conduct—of approval and of blame, when we survey the behavior of others. So long as this organ of law exists in our bosoms, its response to the interrogations of justice will be as certain as the echo of the hills.

Yet, in apparent contravention of this individual responsibility, is the great doctrine of Faith—that we are justified before God, not by works of righteousness which we have done, but by the obedience of another, which is simply reckoned as our own. The two great propositions of the Apostle—the one negative, "by the deeds of the law there shall no flesh be justified in His sight;" the other positive, "a man is justified by faith without the deeds of the law"—these two stand over against each other as the Ebal and the Gerizim, from which the curses and the blessings are proclaimed under this dispensation of Grace. I sincerely regret the limitation of time which prevents me from showing how this instinctive recognition of personal accountability lies at the root of a sinner's difficulty in laying hold upon Christ for salvation: and, on the other hand, how faith, when it is exercised, clears

up the whole difficulty; since the entire contents of our nature are drawn out in the appropriation by which the obedience of another is made really ours, as though it were substantially wrought from the material of our own acts.

Pretermittin^g all this as too large in its range for present discussion, the question arises, how shall this complex relation of personal responsibility and of federal obedience be adjusted? The answer is found in the consolidated offices of the Priest-King. The Priest offers the sacrifice to God which taketh away the sins of the world. As the obedience, even unto death, was rendered for us, the Father accepts it as our own; and no disposal or use can be made of it other than to apply it in law as the ground of our justification. Upon this basis a legal title is obtained not only of freedom, but to full acceptance with God. The Priest's separate work is done: and now, gathering up the sacerdotal robes, He ascends the throne upon which He sits a ruler. Between the mitre and the crown He places "the counsel of peace," to be carried into effect under the seal of that royalty which dispenses the grace which the Priesthood had purchased. The law which the Priest has "magnified and made honorable" forever, the King now administers from the throne, upon which the two, conjoined into one, now sit. This law He binds with gracious sanctions upon the hearts of His willing subjects; imparts the strength with which it may be obeyed; sweetens subjection to its authority by love-tokens continually bestowed; and finally accepts, as the expression of a generous gratitude to Him, an obedience altogether too scant to meet the rigors of Divine justice. Already justified by an obedience only made their own by faith, their observance of duty comes up as the incense of a sweet affection to Him who has redeemed them by His blood. In this lies the sharp distinction between an evangelical and a legal obedience: The former, rendered to the divine law, as it is the law of the Mediator—by those who are already justified, and over whom the penalty has no power—in the strength of grace which is given from above—presented not as a price of favor, but as the offering of gratified and adoring love; the latter, an obedience to the law as the original condition of life—in the re-

sources of human strength alone—by those who are dead in sin, seeking by dead works to appease the living God—slavish and mercenary in the spirit, which would reduce the judge into the compromise of eternal and holy claims. In the Priest-King we have the union of the cross and the crown—of the law obeyed and the law administered—of righteousness imparted and righteousness inherent—of pardon and holiness—of the obedience which justifies, and the obedience which meets the sense of personal accountability. The adjusted relations are put into a single line by the Holy Ghost in the Scripture, "being not without law to God, but under the law to Christ."

3. This conjunction of the Priesthood with Royalty defines the nature of Christ's kingdom, and establishes His supremacy in it. There was a profound significance in the old Theocracy, a kingdom over which Jehovah ruled as the recognized sovereign and head. Though invisible, His administration was conducted through an immediate and controlling Providence, by which obedience was enforced to laws ordained by His supreme authority. Thus in the bosom of History was planted a type of the Redeemer's Church; which is, in its fundamental conception, a pure theocracy. He who sits upon her throne is "the word made flesh, the only begotten of the Father, full of grace and truth"—elsewhere described as "the brightness of the Father's glory and express image of His person." Of this God-man it was said in Eternity, "I have set my King upon my holy hill of Zion." As then you look upon His adorable form, lo! He is clad in the sacred vestments of a Priest; for in His priesthood He redeemed those who are the subjects of His rule. The kingdom then which He administers is spiritual. Those of whom it is composed have been quickened into spiritual life by the Holy Ghost—the laws by which it is governed are enforced by gracious sanctions—the obedience which is exacted is that of the heart, not confined to the hard, external letter, but reflecting its inward spirit and purpose—the conquests it achieves are spiritual, "that every tongue may confess that He is Lord to the glory of the Father"—"the weapons of its warfare are not carnal, but mighty, through God, to the pulling down of

strongholds"—the vice-regent who dwells within it is the Eternal Spirit—the bonds by which it is held together are the bonds of holy communion and love—and the end for which it exists is the solemn worship of its Divine Head and Lord. It is only over such a kingdom—spiritual in its subjects, character and aim—that a Priest could reign at all: "My kingdom is not of this world," says this Priest, as the sacrificial anguish was darkening upon His soul, "else would my servants fight for me, but now is my kingdom not from hence."

The emphasis, which twice affirms His reign, establishes the supremacy, as well as the reality, of His jurisdiction in the Church. Why should He not be supreme? Is not His authority expressly delegated by the Infinite Father? Is He too not the Infinite Son, the Creator of those whom He rules? Are not His subjects His "purchased possession," through redemption from the curse? Is not the life with which they are instinct derived from Him, by the communication of His Spirit; and is it not preserved by fellowship with Himself through faith? And is not the end of her existence the manifestation of His own and the Father's glory? He is then, in the strictest sense, her Lord; and His rights are those of an absolute proprietor. All power is given into His hands, which He guards with the holiest jealousy. He is supreme in giving to the Church the constitution under which her organization is effected—the charter under which her privileges are held—the laws under which her affairs are administered—the officers under whom these laws are applied—the ordinances under which her worship is conducted. Nothing that pertains either to faith or order, but is prescribed by His authority. All human power within her domain is exclusively ministerial and declarative. Neither Popes, Bishops, nor Councils can enact a single law, invent a single dogma, create a single office, nor institute a single ordinance. They are only interpreters of His statutes; and their functions are purely executive, to enforce what they enjoin. With no discretion except in matters wholly circumstantial, and arrangements of mere outward propriety, theirs is only a *ministry*—exercised for the glory of Christ and the welfare of His

Church, and bounded by the limits which He has expressly assigned.

4. *A reciprocal dignity is imparted to each office in their combination.* The Priest is the more venerable as He is a King; the King is the more sacred as He is a Priest. The altar is the stepping-stone to the throne. The sacrifice upon the one is the more awful, when to the solemnity of the Priest is added the authority of the King: the power wielded from the other is the more commanding, when to the majesty of the King is added the sanctity of the Priest. The crown imparts its splendor to the mitre: the mitre, its holiness to the crown. The crosier blends with the sceptre, combining pastoral care with imperial rule: the one a symbol of authority over the conscience—the other of dominion over the will. The Priest comes with the traces of suffering—the King, with the emblems of triumph. Sympathy breathes in the prayers of the one—protection in the commands of the other. The voice of the one opens with benediction—that of the other pronounces the reward. The Priest symbolizes worship—the King, obedience: and, in their union, worship becomes obedience, and obedience is transformed into worship. Pardon is purchased by the Priest—amnesty is proclaimed by the King: righteousness is wrought by the one—it is given as the wedding garment by the other. In the Priest, we become "a holy priesthood, offering spiritual sacrifices acceptable to God by Jesus Christ"—in the King, we become kings with our God, sitting upon thrones and "judging the angels." Each office is glorified by the other, and the value of both is enhanced by their union. In the Priest-King, all is found that blood can purchase and power can bestow.

III. *"And He shall bear the glory."* You have seen the fleecy clouds, cast like flakes of snow upon the azure field of the sky—then suddenly parting asunder and letting the eye into the mellow blue beyond; which opens before the gaze, as though it would admit into the Empyrean above—where burns the eternal fire which lights up the universe with its glow. Sight is not hindered, as it pierces through and through; but is simply lost, with the power of thought itself, in the immensity which swallows it up. So there is a rift in

the language here, through which the brightness of the upper world streams upon the spiritual sense. We have a word burdened with all the echoes of Heaven, "and He shall bear the glory;" in the vastness of which the mind is lost, as the eye in the expanse above. Science takes the white light which floods a hemisphere, and passes it through its prism, that it may detect the rays of which it is composed; but it becomes the light again, when these are recombined as before. Let it not be deemed profane, if we pass this glory of the Redeemer through the prism of our thought. The analysis is only designed to afford a higher conception of that glory, in the unity to which we must be careful to restore it.

The extent to which I have already drawn upon your patience, forbids that this should be exhaustively attempted. It would be pleasing, for example, to dwell upon the glory arising from the constitution of the Mediator's ~~prayer~~ as the God-man, uniting in Himself the two poles of being; to represent again His glory as the Head of the Prophetical Dispensation, the only Revealer of God to His intelligent creatures; and to paint the glory reflected upon Him from the joy and bliss of the Redeemed in Heaven. All this must be reluctantly put aside for the sake of the brevity which I must now endeavor to consult. Merely, then, for illustration, and not in the view of any formal exposition, I solicit your attention to the three points which follow:

1. *Christ shall bear the glory accruing from the mediatorial administration of Providence.* "All power is given unto me," says Christ, "in Heaven and in earth:" and that this grant of universal dominion is made to Him as Mediator, is plain from the fact that He founds upon it the commission to His Church to "go and teach all nations." Again, in His Priestly prayer, He says to the Father, "as thou hast given Him (the Son) power over all flesh, that He may give eternal life to as many as thou hast given Him." In like manner He affirms, "the Father judgeth no man, but hath committed all judgment unto the Son:" adding, in explanation, "and hath given Him authority to execute judgment also, because He is the son of man." It would be superfluous to multiply testimonies upon the doctrine, that to Christ

the Mediator authority and dominion are given over the entire universe, to be employed in the administration of His Kingdom of Grace. To Him, therefore, is committed the whole scheme of Providence: a truth which would bring inexpressible comfort to the Christian, were it only apprehended with the same clearness as the doctrines of salvation. It is not strange that unconverted men shrink from a recognition of a Providence, which they refer to the absolute God, the frown of whose displeasure they have just reason to dread! But that the Christian should be disconcerted and alarmed at the change of earthly fortune, can be ascribed only to the misconception which separates providence from grace in the Kingdom of Christ, their Lord and Head. Surely they, who trust the Redeemer with the interests of eternity, would not fear to commit to Him the embarrassments of time, if they only recognized both as equally under His care. Let this but be understood and practically embraced, and he who commits the soul unto a faithful surety will equally commit the body. The issues of the judgment day will not prove an easier deposit than the supply of tomorrow's bread.

But who shall describe this glory of Christ, as holding in His hand the threads from which all History is woven? To the glory of power, which in creation called all things out of nothing—to the glory of wisdom, which holds all things in the harmony of perfect adjustment—we must add the glory of goodness, which subordinates both to the purposes of infinite and sovereign grace. The new creation stands forth, the climax of the old—the sum and crown of all the works of the Godhead: and both are committed to the Providential keeping of the Mediator. Try for a moment to conceive what it involves. The movements of all empires, rising and setting in their relations to His Church, the centre around which they move—the generations, as they come and go, like the flux of matter in the replenishment and waste of the human frame—the history of all individuals, broken into myriads of incidents in the life of each—the record of all beings in all worlds, which science has not fully reckoned in its calendar, and cannot guess by what races they are peopled;

all, and immeasurably more, embraced in the comprehensive providence of Him who "sits a Priest upon His throne!" Events the most contingent, the most contradictory and stubborn, wrought by His will into the web of His fixed plan—whilst the spontaneous agency of every intelligent creature is recognized in the consciousness of each! And then the mystery which crowns the whole: this vast power wielded by one who wears the form of man! The poor sufferer, who hung in sorrow and anguish upon the cross, is He before whom "every knee shall bow, of things in Heaven, and things in earth, and things under the earth." Shall "the child that is born" be able to bear the weight and glory of "the government laid upon His shoulder?" Ah! He has also another name: He is "the Wonderful, the Counsellor, the mighty God, the Everlasting Father, the Prince of Peace."

2. *Christ bears a glory as the Architect of Grace, and illustrating the Law through His most perfect obedience.* There is no grander conception than that of Law. It is the expression of will, which is the origin of force and leads up to the ideas of personality and power. Think of law in its relation to matter—diffused like the atmosphere, bearing with equal purpose in all directions, the expression of a silent will enforced everywhere by an unseen power. How full of grandeur is the thought which thus binds the created universe to the throne of the Eternal and the Infinite! But how much more solemn is the generalization which extends God's moral law through all worlds: one in its essence over all intelligent beings in Heaven and earth, as the expression of a personal and supreme will, and as the regulation standard of all honesty and rightness—only modified in its details, to suit the various circumstances in which different orders and classes may be placed! What then must be the glory of an obedience which is perfectly commensurate with this universal and absolute law—and where is the being who shall render it? Suppose that you aggregate all intelligences into one, build them all into one being of colossal greatness, having in himself the mental capacity and moral worth of the whole universe; his obedience would indeed be sublime, but not exhaustive. You could still measure it in your thought, be-

cause it is still finite. It is an obedience that is always continuing—increasing in bulk and value by new accessions—yet never finished. But Christ stood under the law, and rendered an obedience of which He could say "*it is finished*:" an obedience to the law in both its parts, upon the union of which its formal nature depends—an obedience that covered the breadth of the precept, and fathomed the depth of the penalty—an obedience which exhausted the contents of the law, and was its perfect correlate and measure. No wonder that the acceptance of this righteousness by the Father broke the seal upon the Redeemer's grave, and woke Him from the death in which he slept! The pains of death were loosed, "because it was not possible that He should be holden of it." He went into the grave under a judicial sentence, and could rise only under a judicial acquittal. This righteousness in which He arose from the tomb, He bore with Him in His triumphant ascension: and there it hangs forever upon the walls of Heaven, reflecting upon the universe the splendor of an infinite and holy ~~Lord~~. It is in the brightness of this light that Heaven is said to "have no need of the sun nor of the moon to shine upon it." "The glory of God doth lighten it" with the radiance of that Holiness which beams from His own nature—and "the Lamb is the light thereof," as catching this radiance upon the mirror of the law, and reflecting it through an obedience which is its counterpart and measure.

It must be borne in mind that Grace is not revealed to us simply in the way of didactic exposition. Even as justice and holiness had a potential outworking in the history of angels and men, so must the Redeemer work out in the forge of His own passion and death the principles of Grace, and render it a constituent and constructive element in the government of the universe. The glory is His of passing the girdle of love anew around angels and men, and of drawing them up in a nearer and sweeter relation to the Eternal Father. All the glory of this Grace forms the priestly vesture of the King upon His throne: and in the union of these functions Grace is seated as the Queen Majesty by the side of Law; and reigns with a joint supremacy over a universe, from

which the promise is that sin shall be banished for ever and ever.

3. There is, finally, the glory of Christ, *as the Head of the universal Church, by and through whom a perfect worship is offered unto God.* When the challenge was proclaimed in eternity, "whom shall I send?"—a voice came from the bosom of the Father, saying: "Lo! I come—a body hast thou prepared me." In the fulness of time He unclothed Himself of light, laid aside the garments of praise, sped to earth, and "took upon Him the form of a servant." In the sweep of that condescension, He passed through all intermediate grades of being, until He came to man at the bottom of the scale: virtually assuming them to Himself, and laying in His incarnation the foundation of His universal Headship. As the reward of His voluntary humility, the Father has "crowned Him with glory and honor, and has put all things in subjection under His feet." But the ground upon which it is conferred, is the virtual comprehension of all intelligences in the descent through all to find the lowest. Man, too, as composed of matter and of mind, is a miniature representation or copy of the whole creation; so that by affiliation with him would naturally be established a right to the Headship over all.

The principle of Grace, moreover, wrought in the furnace of the Law, admits of a double application: to sinners in their guilt, for their redemption—to beings that are sinless, for their confirmation in holiness. The latter, though not needing to be redeemed, do require to be exempted from the tests of a continued probation, and to be rendered indefectible forever. This, if ever done, lies beyond the scope of naked law; and is, in the generic sense of the term, a manifestation of grace or favor. Since the Law is substantially one over angels as well as men, I see no reason why the grace should not be one, nor why it should not be wrought out, as a working principle, by one and the same agent in one and the same act of consummate obedience. In its essence it is the same, whether applied to the guilty in their recovery from ruin, or to the pure, in preventing their fall into it. It is but the extension, in a new and glorious direction, of a

principle that is capable of manifold uses, and which has clearly been wrought as a regulative element into the Divine government. But, upon whatever footing we choose to rest it, the revealed fact is—or, rather, the revealed series of facts—that Christ has been made "the Head of all principality and power"—that the schism, which sin has made between men and angels, has been healed by the Peace-maker "through the blood of His cross, reconciling all things unto Himself—whether they be things in earth, or things in Heaven"—that angels are introduced with the redeemed into the glorified Church above, and with responsive praises unite in the worship of God and the Lamb. Of this glorious priesthood the Mediator is the Head. As the long procession, clothed in white, moves along the golden streets in the city of God, the adorable High Priest receives it at the foot of the eternal throne, gathers the united worship into His own censer, and waves it before the infinitely pure and blessed Jehovah. A finite worship is thus transfigured and rendered meet for acceptance even by the dreadful and glorious God.

Where is the saint on earth who is not, at times, overwhelmed by a sense of defect in the worship which He attempts to offer? Even when that worship is purest, when the heart is at a white heat in the glow of its desires, and when the praise bursts with true sincerity from his lips—still how far short does it fall of rendering the perfections of our Maker, and of meeting the fulness of His claim upon our adoration and love. The reassuring thought is, that the Apostle and High Priest of our profession has for us entered within the veil; that His infinite merit perfumes our poor service; and that He lights the incense of our worship at the fire which burns upon His own altar. How much more blessed the communion of the Church above! There saints and angels sing in alternate strains the praise of the unsearchable God; while the High Priest takes the united worship upon His own lips, and translates it into the speech which is never uttered save by the eternal Three in the awful mystery and fellowship of the Godhead.

The services of this impressive occasion draw now to their close. In the prayer of dedication in which we were so fer-

vently led by your beloved Pastor, the only proper organ of that supreme act of worship, this building has been solemnly consecrated to the Triune God: to the Father, who has loved us with an everlasting love, and has "chosen us to salvation through sanctification of the spirit and belief of the truth"—to the Son, who has redeemed us with His precious blood, and "made us joint-heirs with himself, that as we suffer with Him so we may be also glorified together"—and to the Holy Ghost, by whom we are sealed unto the day of redemption, and made meet for the inheritance of the saints in light. It has been the object of this discourse to lead you into that august temple of which Christ is the builder, furnished, in all its appointments, under His authority, in which He is crowned with the double office of Priest and King, and bearing the glory of Law and Grace, whose focal splendors meet only at His throne. What remains but a benediction of love from one, who, for a short time, served you in the gospel of God's dear Son? Long may this building be sacred in your eyes—not with the superstition that lends the attributes of holiness to brick and stone, but in the tender associations that bind it and you to the service and enjoyment of God! And when you go up to worship in the sanctuary above, may your children within these walls take up the dying echoes of your song, and swell it to the generations that are to come! May the Spirit of truth give an edge to the words of your pastor, and soft persuasion to his accents, that he may both smite and heal—and, when his frail form shall be wrapt in the sleep so sweet to the weary, may faithful teachers arise here in long succession, and hand down the testimony for Jesus and His crown! Here may the children of sorrow find the comfort which God sets over against the discipline which else it would be so hard to bear! Here may the burdened sinner lay down his guilt and shame, and look up to Him who hangs it all upon His cross! May the waters of salvation flow perpetually hence, as from an enclosed fountain! Arise, O Lord, into thy rest, thou and the ark of thy strength: Dwell in the habitation thou hast desired: Abundantly bless its provision, and satisfy thy poor with bread: Clothe thy

priests with salvation, and make thy saints to shout aloud for joy!

And now, brethren beloved in the Lord, "unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy—to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever.—AMEN."

