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# Complete Works

OF

## Rev. Thomas Smyth, D. D.

EDITED BY

REV. PROF. J. WM. FLINN, D. D.

NEW EDITION

WITH BRIEF NOTES AND PREFACES

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## EDITORIAL NOTE.

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J. WM. FLINN

SERVICES

ON THE OCCASION OF THE

ORDINATION OF THE REV. F. P. MULLALLY,

AND THE

Installation of Rev. J. H. Thornwell, D. D.,

and Rev. F. P. Mullally,

AS CO-PASTORS

OF THE

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By Rev. John L. Girardeau.

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By Rev. Thomas Smyth, D. D.

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## SERMON.

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“The glorious Gospel of the blessed God, which was committed to my trust.”—1 TIMOTHY, 1: 11.

It has been frequently observed, that man is essentially a religious being. At no time, and no place, has he existed without some notion of a Deity, and some form of worship by which he has approached Him and sought to propitiate His favour. An attentive examination of the different schemes of religion which prevail in the world will disclose to us the fact, that they are all, to a greater or less extent, based upon the fundamental principle of the first religion communicated to man—that of personal obedience to the Divine law, as the ground of acceptance with God. For although it should be admitted that the worship of even Pagan nations, conducted, in part, through sacrifices, evinces some acquaintance with a religious element foreign to the genius of Natural Religion; and although it should be confessed that this element belongs properly to the Gospel, and may have been adopted by the heathen as one of its traditionary fragments passing down from the patriarchal era, it must still be acknowledged that, in their case, even the offering of sacrifices is part of a system which proceeds on the principle of personal obedience, and supposes the acquisition of reward in consequence of the services of the worshipper. Whatever may be the material aspect of certain elements in the religious systems of mankind, the principle in which they are founded, and by which they are characterized, is that which has now been attributed to them. They may be said, therefore, to be corruptions of the original scheme of Natural Religion. There is one system, however, which is grounded in a principle radically and completely different—a system denominated by the Apostle in the text, “the glorious Gospel of the blessed God.” Coeval with the fall, it was originally communicated to man in the form of a promise, administered during the patriarchal era through the medium of sacrifices, more clearly imparted through the elaborate ritual and the prophetic instructions of the Mosaic dispensation, and, finally, “spoken by the Lord Himself,” and fulfilled in His life, death, and resurrection, it “was confirmed to us by them that heard Him, God, also, bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His own will.” This Gospel, coming down to us through the ages marked by distinctive peculiarities, maintaining a position wholly individual and singular, and

refusing to coalesce with the religions by which it has ever been encompassed—this Gospel of the blessed God, in opposition to all other schemes of faith, we embrace as that from which we derive our consolations in time, and our hopes for eternity. We accept it as the only authoritative communication of God's will to sinful man—rest upon it as the Divine testimony in regard to our most precious interests, and not reluctantly stake upon the truth of it our everlasting destinies. Exclusive and uncompromising amidst various and conflicting forms of religion, and standing, as it does, in an attitude of solemn protest against them all, it is a question of no mean interest to its adherents—What is it that peculiarly characterizes the Gospel, and discriminates it from the original scheme of Natural Religion, and the corruptions of that scheme which may now exist in the world?

I. The Gospel is not peculiarly distinguished by the fact that it is a revealed religion. Any communication of God's will in an authentic form is a revelation of that will. When man first came from the hand of his Maker, he received a moral nature, in the very fabric of which were inlaid those fundamental beliefs which lie originally at the basis of all religion. We cannot suppose that God left His creature—the subject of His government—destitute of an acquaintance with the nature of his Creator, with the relations he sustained to His law, and with that peculiar religious constitution which was involved in the Covenant under which he stood as the head and representative of his posterity. It makes no difference, in regard to the bare fact of revelation, that those credentials which authenticate the Gospel were absent in the case of man's primitive religion. For, apart from the view that the earliest communication of the Gospel itself was not accompanied with these extraordinary external proofs, it may be doubted whether they would at all be required, were it not for the very material difference between the recipients of these respective revelations growing out of the distinction betwixt them as holy and sinful beings. Nor, in reference to the simple fact of revelation, does it make any difference that the particular modes by which God imparted a knowledge of His will in the two cases were widely distinct. For in one respect—and that a most important one—the two schemes of religion which we are considering are characterized by a common feature—the immediacy of the revelation from God of, at least, some of the principal elements of which they consist. In each case God himself immediately and personally delivered a communication of the knowledge of Himself to man. Under the primitive religion, Adam, we are informed, had free access to his God, who condescended to hold personal intercourse with him; and it is conceded that the Gospel, in its

latest and highest development, began to be spoken by the Lord Jesus Christ Himself.

Nor is the Gospel characteristically distinguished by the fact that all the elements which compose it are peculiarly and solely its own. There are certain fundamental truths incorporated with its matter which lie at the foundation of all religion, are essential to all worship, and were, therefore, component parts of the scheme of Natural Religion. Adam, in his primitive condition, was, doubtless, acquainted with the doctrines of the Divine existence, of the trinal existence of God, of his own federal relations, of the immortality of the soul, and of the retribution of rewards and punishments founded in the principle of distributive justice. And were it the distinctive office of the Gospel to republish, with clearer light, and more commanding authority, these original truths which, it is admitted, have been obscured, or even comparatively obliterated, in consequence of the fall, its province would simply consist in the restoration and re-establishment of a system of religion which, in itself considered, could afford no shadow of relief to the miseries of man, as a sinner against God. The republication and authoritative enforcement of these great articles of religious belief, is an important, but subordinate part, of the office of that scheme which the Apostle designates as "the glorious Gospel of the blessed God." My Brethren, it does infinitely more than this. The very first and most obvious fact connected with its character is, that it is a religion which contemplates man in his fallen, sinful, and ruined estate. It derives its complexion from the mercy of God, from the bosom of which it springs, and all its arrangements, pervaded by this aspect, look to the salvation of those who are not only undeserving of the Divine favour, but merit everlasting banishment from His presence, and the severest inflictions of His wrath. Its prime characteristic, therefore, is, that it is a scheme of mercy and not of law; and in correspondence with this, its all-pervading feature, it proposes the accomplishment of two great ends entirely peculiar to itself—the re-instatement of man, a guilty sinner, in the favour of God, and the restoration of man, a pardoned sinner, to the image of God. The mode by which it achieves these ends respectively is characteristic of itself—the employment of the principle of substitution in order to the justification of the person of the sinner, and the exertion of a Divine and supernatural influence upon his nature, in order to its renewal in knowledge, righteousness, and holiness. The incarnation, death, and resurrection of Jesus Christ, and the mission, supernatural influence and new-creating energy of the Holy Ghost—all tending to secure the redemption of miserable sinners, to the glory of God's grace,—these, I take it, are the

vital and potential facts which stamp the Gospel with individuality, discriminate it from all other systems of faith, and impart to it those peculiar and distinguishing qualities which render it "the glorious Gospel of the blessed God."

Having thus briefly considered the nature of the Gospel, let us pass on to inquire more particularly into some of the reasons which constitute it "the glorious Gospel of the blessed God," or, as the words of the text may be rendered, "the Gospel of the glory of the blessed God."

II. It deserves, in the first place, to be remarked, that there is no other source than the Gospel from which we may derive any satisfactory information in regard to those attributes of the Divine nature which are immediately concerned in the salvation of sinners. It is conceivable that it might have pleased God from eternity to have refrained from exercising His creative power and bringing subordinate and dependent existences into being. Possessed of infinite resources of happiness, essentially and everlastingly resident in Himself, and of an incomprehensible but unutterably blissful society, springing from the personal relations of the ever blessed Godhead, He might have remained forever satisfied with His own intrinsic glory, and ineffably happy in the enjoyment of Himself. But it has pleased Him to stretch forth His creating arm, and to stud the amplitude of space with hosts of worlds. It has pleased Him to bring into being intelligent creatures of His power, and responsible subjects of His moral government. It is, consequently, the office of created substances, both animate and inanimate, both material and spiritual, to make known the glorious perfections of their Maker; and it is clear that the scheme or constitution which most fully discharges this great office, brings the largest revenue of glory to His Name. It is the very essence, too, of the well-being of intelligent creatures that they should know the nature and character of God; for communion with Him is the life of the soul. "In Thy favour is life, and Thy loving kindness is better than life." Now, when we contemplate man in his condition as a ruined sinner, it is evident that the Gospel alone reveals to him those attributes of the Divine nature which contemplates his case with an aspect of beneficence, and from the knowledge of which he derives alike his happiness and his ability to glorify God. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." Man, as a sinner, needs light in his ignorance, relief in his misery, and salvation in his ruin. Shall he appeal to *Nature* to furnish him information in regard to God's willingness to help him in these his mortal exigencies?

It is cheerfully conceded that the noble frame of external nature, and the sublime lessons it imparts, conduct us to some acquaintance with the natural attributes of God. No one can behold the sun marching in flaming glory through the heavens, or look upon the moon walking in queenly grace through the nocturnal firmament, or scan the countless hosts of the stars as they hang like lamps of heaven in the air of night; no one can stand on the shore of the ocean and stretch his vision over its boundless expanse, or listen to the thunder of its mighty billows; no one can watch the ever-changing hues of beauty which flit across the everlasting mountains, or mark the gorgeous tints which adorn the forests, the plants, the flowers of the earth; no one can contemplate these glories of the fabric of nature, and fail to be impressed with the transcendent majesty, the wondrous skill, and the matchless wisdom of the Divine Architect, to whom they evermore render the inarticulate but eloquent tribute of their praise.

"The spacious firmament on high,  
With all the blue ethereal sky,  
And spangled heavens, a shining frame,  
Their great Original proclaim."

And that is all they do proclaim. The over-arching heavens, the rolling seas, the eternal hills, the beautiful garniture of the earth—what utterance do they give forth, what trustworthy lesson do they furnish, in reference to the grace and the mercy of God, from which alone the slightest ray of hope shines on the benighted, wretched, undone heart of the dying sinner? Alas! the oracles of nature are dumb in response to the most pressing demands of the human soul. We ask them for knowledge as to the gracious willingness of God to pardon and accept the sinner, and they answer—not a word. The way to the solution of the tremendous difficulty lies not through nature. "There is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lions passed by it." No laborious search, no human alchymy, can discover to us this secret of secrets. "The depth saith, it is not in me; and the sea saith, it is not with me. Destruction and death say, we have heard the fame thereof with our ears. God understandeth the way thereof, and *He* knoweth the place thereof, and unto man *He* said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

Let it be remembered, moreover, that the elements of nature are not unfrequently made the ministers of destruction to man. The sun, which is at one time the cause of life, is, at another, the occasion of death; the moon blights the eye of the sleeper with its silvery beam; the stars which guide the feet of the

benighted wayfarer become obscured with clouds, and mock his wanderings; the ocean, which bears the commerce of man on its smooth bosom is lashed by tempests into wrath, and swallows up his hoarded treasures and the dearest objects of his love; the winds, which now breathe with the softness of the zephyr at summer even-tide, anon rise into fury and sweep the earth with the besom of destruction; the ground, which brings forth fruit, is cursed with thorns and thistles; and the plants, which attract the eye by the delicate beauty of their structure, may conceal the deadly poison of the hemlock and the nightshade. If external nature afford us any definite hint in regard to a single *moral* perfection of God, that attribute would appear to be His retributive justice, which employes natural agencies to execute its sentences; and the inference would seem to be reasonable, that the God who can use the ministeries of nature for the destruction of man, may not be willing to manifest the quality of mercy in the pardon and salvation of the sinner.

We may, however, be pointed to the *moral* nature of man, as that which reflects, to some extent at least, the moral perfections of God. I am not unwilling to admit that were it not for our moral constitution, we might be unable even to conceive of those moral attributes of God to which they may bear some distant resemblance. But the question is, whether from this source we can derive any satisfactory information in reference to the mercy of God, from which alone the hope of a sinner can arise. Now, conscience condemning what is wrong, and the sense of justice sanctioning, sometimes against our strongest affections, the punishment of evil-doers, shadow forth the existence in the Divine nature of the great principle of distributive justice; and as that principle in God must be infinitely perfect and uncompromising, our own moral nature would lead us to infer, on the supposition of guilt in a subject of the Divine government, the hopeless estate of the offender. It has been contended, however, that the disposition on the part of a human parent to forgive the offence of his child, upon condition of repentance, would lead us to conclude that God would not be unwilling, under like circumstances, to pardon the returning sinner. I will not now advert to the impossibility of adequate repentance on the part of the sinner, though that might, without difficulty, be proved. Reflection will convince us that the pretended analogy, in the case which has been mentioned, is a deceptive one, and that the inference drawn from it is hasty and inconclusive. There is an infinite difference between the parties who are offended. In the one case we have a human being, pervaded by sin and encompassed with infirmity, who, it might be supposed, would be induced by the consciousness of his own frailty, to extend indulgence to another; in the other

case we have a Divine Being, characterized by spotless holiness and uncompromising justice, upholding the integrity of His own government and conserving the interests of the universe. The offence, too, in one instance, is immensely diverse from the offence in the other. But aside from these considerations, an extreme, though supposable case, will entirely subvert the analogy. It is not difficult to conceive of the commission of certain aggravated crimes by the child against a human parent which would justly doom him to perpetual exclusion from parental regard, and forever preclude the hope of reconciliation. Such a case would furnish a fairer analogy by which to judge the relation of a sinner to a Being of infinite holiness and justice. It deserves, further, to be seriously considered, whether the very first act of sin does not necessarily destroy the possibility of the existence of the parental and filial relation between God and the sinner, and leave the latter in the simple condition of a creature—a fallen and condemned creature—until adopted into the family of God through the intervention of the principle of mediation in the person of Him who is the only begotten Son of God. If this view be correct, then the very ground of the analogy is swept away. On the whole, we are driven to the conclusion that Nature imparts no definite information in regard to those attributes of God which contemplate the salvation of a sinner.

Shall we, then, appeal to *Providence* for light on this momentous subject? Here we are met at the very threshold by difficulties of so formidable a character that it is unnecessary to dwell, except very briefly, on this point. Even on the supposition that the principle of grace pervades and influences the scheme of Providence, it is, confessedly, a very difficult matter rightly to interpret the lessons it imparts. There is an apparent inequality in the distribution of blessings and chastisements, so great as at times to confuse the judgment, and perplex the faith of the most pious and exemplary servants of God. Job, the venerable patriarch, of whom God Himself bore witness that he was perfect and upright, was, in one gigantic affliction, stripped of his possessions, bereaved of his children, and driven, under the violence of a loathsome disease, to sit in the dust, to cover his head with ashes, and to scrape his body with a potsherd; nothing, apparently, being left him in his well-nigh exhaustive desolation but friends who misinterpreted Providence in his case, and a wife who counseled him to die with blasphemy on his lips. Aside from the instructions of the Gospel, what *sinner* may infer, from the dealings of Divine Providence, a disposition on the part of God to pardon his guilt and receive him to favour? He dwells in the land of the curse, and evils in a thousand forms attest the existence, and

avouch the scope, of the law of retribution. Famine, war, pestilence, and death, proclaim themselves the ministers of distributive justice. There is no escape from the conclusion, uttered as with trumpet tongues on every side, that God will punish the guilty. It is true, that even to the wicked "He leaves not Himself without witness in that He does good and gives them rain from heaven and fruitful seasons, filling their hearts with food and gladness." But these Providential dealings appear to be tokens of the beneficence of God exercised only for a season even towards incorrigible offenders, as a testimony against them, leaving them without excuse, rather than proofs of His merciful disposition to pardon the guilty without reparation to His justice. Nothing can be determined from Providential blessings which are common to the just and the unjust, and indicate no discrimination betwixt them. No, my Brethren, the Providence of God, apart from the Gospel, furnishes no illustration of those adorable perfections of the Divine nature which are conspicuously magnified in the salvation of sinners. Its native language is not that of grace and mercy. When it speaks to us of them it borrows its dialect from the Gospel.

Shall we, then, look to the *Law*? Let us take our place with the Israelites, as, in response to the Divine summons, they assembled at the base of Mount Sinai. The preparations for meeting God, and receiving His law, are stringent and awful. On the appointed day the trumpet peals forth from the Mountain on the startled ear of the congregation, and waxing louder and louder shakes the camp with terror. Thick clouds and impenetrable darkness enshroud the seat of the august Lawgiver, while breaking forth from them, quick, keen flashes of lightning and tremendous thunders strike horror into the very heart of the people. The mountain quakes to its centre, and hark! there issues from the darkness, smoke and flame, that awful "voice of words, which voice they that heard entreated that the word should not be spoken to them any more." The congregation shrinks away appalled. They had been confronted with that law which reflects with dazzling lustre the insufferable purity and the inexorable justice of God. Do or die is the only alternative it presents. "Cursed is every one that continueth not in all things that are written in the book of the law to do them." That scene is now not seldom re-enacted in the sinner's case, when conscience, waking up in near view of death and the last judgment, affirms the sentence of the law, presses in its terrible sanctions upon the impenitent soul, and binds the sinner over to everlasting despair. The law utters not one syllable of grace or mercy. Its office is to convince the sinner of guilt, to condemn him for his sins, and to

shut him up, either to despair, or to the acceptance of a vicarious righteousness, which God may be pleased in mercy to provide. That it affords light in regard to some of the attributes of God, is true, but it is such light as shines upon the criminal who is sentenced to be burned to death, from the midst of the fire which consumes him.

It is evident, my Brethren, that not the frame of Nature, nor the scheme of Providence, nor the utterances of the Divine Law, nor all of them combined, considered merely in themselves, can represent to the sinner the glory of the blessed God so as to elicit his gratitude for saving grace, and call forth his thanksgivings for redeeming love. It is reserved for the Gospel, and for it alone, to reflect those glorious properties of the Divine nature which exhibit God in an aspect of infinite mercy towards the guilty and the lost. With what beauty and force does the Psalmist describe the difference between the teachings of nature and Providence on the one hand, and of the Gospel on the other, touching the perfections of God in their relation to the spiritual interests of man! "The heavens declare the glory of God, and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it, and there is nothing hid from the heart thereof." Such are the lessons which nature imparts. The power, wisdom, and majesty of God the Creator and Providential Ruler, are magnificently proclaimed; but not a word is uttered in regard to the grace, the love, the mercy of God the Saviour. But the Psalmist continues in another strain: "The law of the Lord"—and by the law, I conceive, he means the great principles, both legal and gracious, which are embodied in the Gospel—"the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether."

Most clearly, too, does the Apostle contrast the terrific delivance of the Law with the peace-speaking provisions of the Gospel, in a passage as remarkable for its eloquence and sublimity as for the consolatory and elevating instruction it conveys:—"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and

darkness, and tempest, and the sound of a trumpet, and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake:)—But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.”

III. I would further remark, that the Gospel is the representative of the glory of God, as it reveals all the attributes of the Divine nature harmonized in the person and work of the glorious Redeemer. The glory of God is the collective result of all His perfections meeting in unison in His own most blessed nature, and shining forth in perfect harmony in the fulness of their manifestation to His intelligent creatures. If it be asked, where this effulgent glory is the most conspicuously and illustriously displayed, I answer—in the wonderful Person and atoning work of the incarnate Saviour of sinners. “For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.” There is no attribute of the Divine character of which we have any knowledge from nature, from Providence, from the law, or from the scriptures themselves, which is not gloriously magnified by the great Mediator; but above all do the redeeming grace and mercy of God, which are no where else displayed, shine in the face of Jesus Christ. The plan of redemption has its foundation in the mercy of God. Sinners might have been left eternally to perish and Divine justice would have been glorified in their destruction. But God having, in infinite mercy, determined to save them, there were formidable difficulties opposing the fulfilment of that purpose, growing out of the insulted perfections of His nature and the claims of His violated law. It was in meeting and removing these difficulties, that the eternal Son of God at once magnified the holiness, the justice, and the veracity of God, and secured the end which was contemplated by free and unmerited mercy. Let us briefly consider the means by which this result was achieved.

If *wisdom*, in its loftiest exercise, be the adaptation of the best means to the acquisition of the most difficult, and, at the same time, the noblest ends, then is this attribute of the Divine

nature most signally illustrated in the mysterious constitution of the Person of Christ. Look at the exigencies which must be met, and the apparently opposite qualifications which must concur to the accomplishment of the end which was proposed: He who should undertake to be the Mediator must have a human nature, that he might die, and a Divine nature, that he might be sustained in existence while enduring the tremendous pressure of the sentence of the law. He must represent the perfections of God and the interests of sinners—uphold the authority of the Divine government, and secure the salvation of those who had outraged it; he must, therefore, be allied by nature, on the one side, to God and on the other to the miserable race of rebels. He must, antecedently to undertaking the mediatorial work, be above law, by the conditions of His being, and he must, subsequently, be under the law, that He might render a vicarious obedience which is capable of being transferred to the persons of sinners. And as the love and gratitude of those for whom an atoning sacrifice might be offered would inevitably be paid to him who should render it, it was necessary that he should be a Person of the Godhead, so that God, who demanded the punishment of the substitute, might receive the adoration, homage, and love, which the substitute himself would acquire. All these conditions, as well as others that might be mentioned, incongruous and self-contradictory as they may appear, are met by that arrangement of consummate wisdom by which, into connection with the Divine Person of the Saviour, a human nature was assumed. No delicately constructed organisms, no nicely balanced adaptations of nature or of Providence, can sustain any comparison to this wonderful adjustment of the personal constitution of the Redeemer to the stupendous work which He had undertaken to perform.

Behold, moreover, how the Divine *holiness* shines in the Person of Christ. Perfectly fulfilling every requirement of the law in His life, adorned by every grace and virtue, and characterized by stainless purity, He enables us, more clearly than would otherwise be possible, to realize the nature of the Divine holiness as it met a palpable and concrete manifestation in His Person and character. He thus not only satisfied the demands of the Divine holiness in order to the salvation of sinners, but, as far as was possible through the medium of human nature, afforded a perfect exemplification of that attribute, particularly in those gentler and lovelier aspects of it which are not apt to strike us as reflected by the law.

The Divine *justice*, too, is more abundantly glorified in the Person and work of Christ than by the judgments of Providence or the retributions of the law. The Person who obeyed the Divine law, by fulfilling its preceptive requirements, and

by enduring its awful penalty, was characterized by infinite dignity, and so more gloriously honoured and magnified it than could have been done, had the whole race of sinners been offered up an eternal holocaust to the insulted justice of God. The law is satisfied, justice is appeased, and the Divine veracity no more interposes itself between the sinner and the favour of God, for the sentence, "the soul that sinneth it shall die," has been virtually fulfilled in the person of "the Lamb of God that taketh away the sin of the world."

But brethren, what low and inadequate conceptions have we of that glory of the *love* and *mercy* of God which so transcendently shines in the face of the suffering and dying Saviour! The record of the Gospel is, that "God so loved the world that He gave His only-begotten Son that whosoever believeth in Him should not perish but have everlasting life." And why did God so love us? Violators of His law, abusers of His goodness, coming short of His glory in all things, trampling under foot His kindly and parental rule, filled with hostility to His government and pervaded by enmity to His nature,—why did God so love us? "For scarcely for a righteous man will one die, yet, peradventure, for a good man some would even dare to die; but God commendeth His love toward us in that while we were yet sinners, Christ died for us." Why was it that He who was in the form of God, and thought it not robbery to be equal with God, made Himself of no reputation—stripped Himself of that fame which was rehearsed by Cherubim and Seraphim, sounded through flaming worlds of light, and celebrated in rapturous strains in the worship of all pure and intelligent existences? Why, when He had thus divested Himself of the glory which He had with the Father before the world was, did He stoop so low as to take upon Him the form of a servant, and subject Himself to the law which He Himself had administered in incomparable majesty? Why, when He had thus bowed His neck to assume the yoke of His own law, did He still pass down the descending scale of this wondrous humiliation, and being made in the likeness of men, join Himself to the "accursed company" of hell-deserving sinners? Why, when found in fashion as a man, went He yet farther down into the abysses of this surpassing shame, and consent to be esteemed "a worm and no man" in the eyes of the vilest of the sons of men? And why did He even then humble Himself and become obedient unto death, even the death of the Cross? Why? "Ye know the grace of our Lord Jesus Christ who, though He was rich, yet for our sakes became poor, that we through His poverty might become rich." In that life of Jesus of Nazareth, which designated Him "a man of sorrows, and acquainted with grief"—in His bitter conflict

in the wilderness—in His intolerable agony on that dark and doleful night in Gethsemane—in the buffeting and scourging and spitting which, with wanton prodigality, were lavished on Him at Pilate's bar—in His condemnation by the supreme authorities of His own visible Church—in the derision of foes, the desertion of friends, and His abandonment by His Father, read the love, the grace, the mercy of God to the dying children of men. Oh, my brethren, what a wonderful revelation of all the glorious perfections of God is made in the cross of Jesus Christ! Wisdom, holiness, justice, truth, mercy, and grace, beam with blended and concentrated light in that face of the crucified Redeemer which was marred with human spittle, and reddened with human gore. Mercy, which, with divinest eloquence, had pleaded the cause of the guilty, and Truth, which had thundered in opposition to the voice of Mercy, "the soul that sinneth it shall die"—Mercy and Truth have met. Righteousness, which had raised the flames of eternal justice in the face of the approaching sinner, and Peace, which allays the fierceness of those flames with atoning blood, Righteousness and Peace have kissed each other at the cross of the dying Saviour. Matchless Redeemer! Brightness of the Father's glory and compassionate Friend of undone sinners! We worship Thee! we bless Thee! we laud and magnify Thy name! Let all the ministries of nature praise His name; let the winds whisper it; let the seas thunder it forth; let sun, moon, and stars proclaim it as they roll on in their everlasting harmonies! Bless Him, "ye His angels that excel in strength, that do His commandments, hearkening unto the voice of His word!" And come, fellow-sinners, let us bring hither our willing trophies, for He redeems *our* souls from sin and death and hell. Blessed Lord Jesus, had we gifts of gold, frankincense and myrrh, we would lay them at Thy feet; had we honours, we would heap them up before thee; and, as we have poor, worthless hearts, we would offer *them* to Thee, and dedicate them forever to Thy service!

IV. I would briefly remark, furthermore, that the glory of God will be everlastingly displayed in the salvation of a ransomed Church, accomplished through the instrumentality of the Gospel. Even in the first creation, the grandest object in the new-formed world was man, made as he was in the image of God, and reflecting, in some degree, the glorious perfections of his Maker. Distinguished by knowledge, righteousness, and holiness, his soul mirrored forth those attributes in the Divine nature of which these were a faint but noble transcript. But when the likeness of God was effaced by sin, the restoration of its lost lineaments involved not only the renewal of that image in man which reflects the Divine perfections, but supposed the

exercise of infinite grace and mercy in the redemption and recovery of the sinner. It is a greater and sublimer work to reproduce the Divine image in a lost and polluted soul than at first it was to stamp it on a sinless nature; and the skill, the wisdom, and the power of God, which are displayed in its restoration, are only exceeded in glory by the splendid lustre of that redeeming mercy which prompted their exercise, and harmonized their operations with the claims of offended justice and unbending truth. To have created a living, intelligent being out of nothing, was an effect of Almighty power, which staggers reason by its incomprehensibility, and requires the assent of a faith which relies on the simple testimony of God to the fact of its production. But to evoke a living and holy soul from one already dead in sin, and contrary to its inherent tendency to perpetual corruption and vice, to infuse into it the vigour of an eternal life, to cause it to advance in every grace, and, in its complete restoration, to furnish a perfect exemplification of the God-like principles of truth, justice, and charity,—this is the result not merely of inconceivable power, but of unutterable mercy and surpassing love. A redeemed and regenerated soul is the noblest work of God. The simple fact of its production more clearly illustrates the Divine wisdom, power and goodness, than the grand mechanism of the external world, and the sublime procedures of natural Providence; while the graces implanted by the Spirit in its nature image forth the beneficent perfections of God more gloriously than the virtues which adorned the innocent soul of Adam, or shine in the unerring spirit of an angel. These results are accomplished by the instrumentality of that Gospel which the Apostle justly regards as affording the most complete representation of the glory of the blessed God. We are able now to perceive them only very inadequately. But the day is coming when they will be fully developed—a day when the whole number of the redeemed, gathered out of every kindred, tribe and tongue of earth, washed from sin in the blood of the Lamb, and made perfect in the beauty of holiness, shall assemble around the Person of their enthroned and glorified Lord. Each ransomed saint in that immense multitude, like a polished mirror, shall perfectly reflect the image of his glorious Head, and the Saviour shall look upon the purified souls before Him and be satisfied. That joy shall fill His heart for which He underwent the shame of humiliation, the temptations of the wilderness, and the agonies of Calvary. Nor will a single heart in that myriad throng be unmoved, nor a single tongue be silent. A saved church will forever show forth the glory of her God as it shall be everlastingly unfolded in the fruits of redemption. The hymn of Justice and the anthem of Grace will blend in the

great chorus of Salvation—the song of Moses and the Lamb; and all the glorious perfections of the Triune God, Father, Son and Holy Ghost, will be rapturously and eternally celebrated by the united choir of angels and ransomed sinners.

It only remains, in the last place, to observe—and the remark may not inappropriately constitute the application of this discourse—that the responsibility of preaching the Gospel rests upon sinful men. The Apostle declares that the glorious Gospel of the blessed God was committed to his trust. It would appear to be obvious that there is eminent fitness and profoundest wisdom in the Divine arrangement by which men rather than angels are commissioned to preach the unsearchable riches of Christ. It might have pleased God to have assigned this office to the latter; and doubtless they would have proclaimed the wonderful condescension and the amazing mercy of God to sinners with hearts of seraphic love and tongues of living fire. But not conscious themselves, by personal experience, of the evil and misery of sin, how could they sympathize with the fallen state of man? It is for a sinner who has himself been “snatched as a brand from the burning” to appreciate the difficulties, the temptations, the wants of sinners: with a patience which never tires, and a charity which “hopeth all things,” to bear with their obstinate indifference and persistent unbelief. It is precisely this consideration which sustained and animated the great preacher to the Gentiles when tempted to sink under the weight of his work, and to faint under the discouragements to which in its prosecution he was ceaselessly exposed. “Seeing then we have this ministry, as we have received mercy we faint not.” Yes, Brethren, this is the resistless argument which, springing from the bosom of our own experience, forbids despair in the presentation of the claims of the Gospel upon our dying fellow-men. We speak that we do know when we declare the wondrous grace and mercy of God in Christ. Have we not in time past resisted the love of Jesus, refused to believe in His Name, and turned a deaf ear alike to the moving appeals and the tremendous threatenings of the Gospel? How can we despond? What right have we to faint? No, we *must* preach the mercy of God, the love of Christ, the hope of salvation, to our unbelieving fellow-sinners, until either they or we are laid in the grave, and pass from the sweet influences of grace to the changeless destinies of eternity. He who has had no experimental knowledge of the discipline of the law, of the anguish of the spiritual conflict, and of the rest of the conscience in Christ, may yield to discouragement, and faint under a task with which he never had any true and heartfelt sympathy; and woe! woe! woe! to that man who, without such experience, impelled by ambition, or a

mere intellectual relish for the sublime truths of redemption, or by any other carnal motive, ventures to invade the sacred precincts of the pulpit, to stand between the living and the dead, and to assume the awful responsibility involved in preaching the glorious Gospel of the blessed God to the deathless souls of men. But they who have felt that God, who commanded the light to shine out of darkness, hath shined in their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, may well be content to bear all discouragement, and endure all trials, in accomplishing their high vocation, and, with the Apostle, exclaim: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. We having the same spirit of faith according as it is written, I believed and therefore, have I spoken; we also believe and therefore speak."

We see, too, in the light of this subject, what it is that the preachers of the Gospel are commissioned to proclaim. It is not the facts of nature, the speculations of philosophy, or the theories of science, physical or political, it is the glorious Gospel of the blessed God that is committed to their trust. I do not mean to convey the impression that science and philosophy constitute a tree of knowledge the fruit of which is forbidden to those who preach the Gospel of Christ. But these are not the Gospel. A dying Saviour, a risen Saviour, an exalted and immortal Saviour,—repentance towards God and faith in our Lord Jesus Christ, these are the themes which are to be pressed upon the attention of sinful men, in view of their solemn relations to God and to the eternal world. And oh, my Brethren, what responsibilities thicken upon those who preach this Gospel! Standing between God and the sinner, between the Cross of Calvary and the Judgment bar, between the glories of heaven and the glooms of hell, dealing on the one side with the perfections of God, and on the other with the immortal destinies of men, who of them is sufficient for these things? How shall they secure the glory of Him who has commissioned them to preach, and the eternal welfare of those to whom they minister? Ere long preachers and people shall stand before that bar at which all human ties and human duties will be subjected to a rigid and impartial scrutiny; and of all the solemn relations which will there be reviewed, none will appear to be so big with momentous issues, springing into light amidst the splendours and terrors of that day, as that which has existed between a preacher of the Gospel and immortal souls. The complexion of eternity must largely depend upon the manner in which the Gospel has been proclaimed and received. Were it not that he who has been called of God to preach, is constrained to exclaim,

with Paul, "necessity is laid upon me: yea, woe is unto me, if I preach not the Gospel," would it be any marvel that, conscious of his weakness and short-comings, he should sometimes be tempted to shrink back in dismay from the gigantic work, and even pray that he may be released from farther incurring its all but intolerable responsibilities?

But if these responsibilities are confessedly not less than awful, the reward which, through grace, will be conferred on the faithful preacher of the Cross will be proportionately great. To be called of God to minister in the Gospel of His Son, is to be possessed of an honour which he who enjoys it may well prefer to the thrones and diadems of earth. To win one immortal spirit to Christ is to perform an office with which no worldly labour can compare, and to attain an end which richly compensates a weary life-time of toil. It will afford ineffable satisfaction to be conscious of having been the instrument of adding a single crown-jewel to the treasures of a Saviour once crucified, now despised, but destined to reign King of kings and Lord of lords. To be impelled to labour by the love of sinners is to partake of the spirit of Jesus, to undergo in this work discouragement, self-denial and pain, is to share the sufferings of Jesus, and to prosecute it unto the end through watchings, fastings, temptations, and tears, will be to participate in the joy of Jesus and reign with Him forevermore. Brethren, the day in which we are privileged to labour for our blessed Master, with some of us at least, is sensibly passing away. "The night cometh when no man can work." Happy, thrice happy will he be who, standing on the extreme verge of life, and looking back upon his mortal history, can feel that its record of sins and short-comings in the ministry is expunged in the blood of atonement, and looking forward to the future, opening upon him with the glories of a celestial morning, can exclaim with the dying Apostle,—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day!"

## THE NATURE AND ORDER OF ORDINATION.

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Before proceeding to the service of ordination and installation Dr. SMYTH said that in view of the very peculiar nature of the combined services now to be performed, he would endeavour to state clearly their nature and the order to be followed:

This is not merely an occasion of solemn service and Divine worship. It is the association of all that is awful and Divine with the exercise of the highest power, both of order and jurisdiction, by the Presbytery as the primary delegated court of the church.

1. In its joint character, as composed of a senate and a house of delegates,—that is, of ministers and elders or representatives of the people—all that is required for ordination and installation has been jointly accomplished.

A call has been received from this church for the services of Dr. THORNWELL, as senior pastor, and of Mr. MULLALLY, as junior pastor, which, being found orderly, was put into their hands, and by them accepted.

All the necessary examinations were made and approved, and this occasion appointed for the ordination of Mr. MULLALLY, and for the installation of both Dr. THORNWELL and Mr. MULLALLY.

2. Ordination constitutes the person ordained a minister of the Gospel. Installation constitutes an ordained minister the pastor of a particular congregation. Ordination establishes the ministerial relation to the church at large—anywhere and everywhere. Installation establishes the pastoral relation between a minister and the people of a particular church. Mr. MULLALLY is now, therefore, to be first ordained a minister, and then both he and Dr. THORNWELL are to be installed as the joint pastors of this church.

3. Ordination may be exalted too high, and also sunk too low.

Ordination is not the communication of Apostolic prerogatives, nor of miraculous power, nor of inherent grace, qualifications, or vicarious authority. Not merely Apostles but Evangelists, (1 Tim. 3:1, 12, 15, and 45:1-3,) Prophets, (Acts 43:1-3) teaches, (*ibid*), and presbyters, (1 Tim. 4:14), could and did ordain; and as these were all of the order of presbyters the claim of men who call themselves, to the exclusion of pres-

byters, the successors of the Apostles, is baseless, both as it regards fact and reason.

Neither did ordination by the Apostles convey ordinarily or necessarily any miraculous or supernatural gift, but in every case pre-supposed the existence of gifts and graces qualifying for the office, as in the case of the Deacons, (Acts 6:3), of Barnabas and Saul, (Acts 13:1-3, with Acts 11, 24, and 9:17) and of the presbyters. And besides, many of these ordinations were conferred independently of the Apostles.

Scriptural ordination was in all cases the setting apart, to some particular office, of the persons chosen to that office, and qualified for it, and in every case by men in office.

Ordination does not create an office. It does not impart fitness for an office. It does not secure validity to improper acts or unscriptural teaching by those in office. It does not confer authority upon the office or officers, nor directly and immediately call to the office. All this prerogative pertains exclusively to the Lord Jesus Christ, who has already determined the nature, and limits, and qualifications, and duties of the office, and who, also, by His Spirit, Word, and other mediate instrumentalities, calls individuals into office.

Ordination, therefore, is the solemn ratification of this ascertained call of Christ, by His church, in her ecclesiastical jurisdiction—the laying on of hands in scripture being the mode of recognizing and publicly declaring the call and fitness of the person ordained, and for giving precision, prominence, and solemnity, to the particular occasion when investiture with office is consummated.

The importance of ordination is, therefore, apparent. No one ought to take upon himself the office of the ministry without a lawful calling. Ordination secures permanency and succession according to the truth and order of the Gospel.

After these remarks Mr. MULLALLY was ordained in the usual form, and received the right hand of fellowship; and then Dr. THORNWELL and Mr. MULLALLY were installed, and the following charge delivered to them:

## CHARGE TO THE PASTORS.

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Reverend and very dear Brother, and you, my reverend, though much younger Brother, the solemn compact has now been formed and new relations established. Out of twain you have become one, and as such you have been united in bonds of holy spiritual wedlock to this chaste spouse of Christ. How wonderful is the effect of a simple service, legally performed, when two parties who may have been, until recently, strangers to one another, born in different hemispheres, and educated in different faiths, are forever after so identified in all the interests, occupations, and vicissitudes of this mortal life, as to become one flesh, one humanity in its original, complete, and undivided perfection. And how equally admirable that spiritual union now formally ratified between you who are the natives of different continents, the early disciples of such different faiths, and so lately brought to each other's intimate knowledge.

Our fathers were wont, on occasions of important marriage, to rise to the height of its great argument—as the chief visible emblem of God's greatest mystery, the wedded and inseparable union of incarnate Deity—and to impress holy counsels upon the parties permitted to represent it. And thus is it made my duty to charge upon you the solemn realization of that union now formed by you, so fraught as it is with eventful consequences to yourselves, to this church, and to the church at large. How delicate and how difficult the task! How tame and inappropriate would be any ordinary and general course of remark! And how assuredly would I have declined the unknown and inconvenient appointment but for tender love and heart veneration I bear to you, my Brother, which have rendered me willing to fail in making the attempt, to fulfil it rather than fail to make that attempt.\*

How many, and yet how diverse the relations and consequent responsibilities into which you have now been brought! Let these, therefore, shape our remarks, and that they may be peculiar and pressed upon your hearts and memories, let me indicate them by the letter P. And first, your relations are personal, and involve the necessity of cultivating piety, poverty of spirit, and the bonds of peace.

Your union is based on individual and undivided personality. You are each alone before God, moving in your own orbit

\*I was not at Presbytery, and my anniversary and communion had to be postponed.

around the central Sun of righteousness, and dependent upon it for light and life, which must be received and reflected by your own soul in order that it may become transforming, and the image of God be formed there in living characters. You live or die, you stand or fall, you remain in darkness or are changed from glory to glory, shining more and more unto the perfect day, each one of you by yourself. In this momentous—this one great—business there can be no union, no participation. The vineyard of the soul must be kept by each, or become unfaithful and desert. Piety is your life and your power. Success will be measured by the depth and earnestness of your piety. This life of God in your soul will be the power of God unto salvation in your ministry. There is neither official piety nor efficiency without piety. This comes neither from man's might nor mind, but from my Spirit saith the Lord. Remember, therefore, and reflect,—morning, noon, and night, always and everywhere,—that in saving souls gifts are not grace, nor eloquence charity, nor conviction conversion, nor popularity power; and that though you speak with the tongues of men and angels, and have the gift of prophecy, and understand all mysteries, and all knowledge, and have all faith so that you could remove mountains, and have not charity—the love and spirit and power of Jesus shed abroad and constraining your soul—you are but sounding brass and tinkling cymbals—you are nothing.

At this very season, in the progress of the zodiacal circle, two twin stars appear,

Following in the track of day  
In divine delight.

In themselves divided they are yet united, and though dark they are resplendent with light, and though lifeless they are full of life and life-giving power, and though ever moving

They glide upon their endless way,  
Forever calm, forever bright,  
A blessing through the night.

And thus may you, as bright as they, the glory of the Lord ever shining upon your souls, be as two twin stars shedding through all the sad and solemn night of life the cheerful and soul-reviving light of a warm, a humble, and a glowing piety.

But while alone in their cold skies, these Gemini are the twin stars of one brilliant constellation. Their very separation causes the more perfect distribution of their light and influence, and secures the harmonious order of that system to which they belong. And so may it be with you. You cannot impart, but you may greatly help or hinder each others faith, and hope, and joy. You are now given to one another that

you may strive together as fellow-labourers for the furtherance of the Gospel. Such a union is not now common, though provided for in all the early standards of the Presbyterian church. That this double relation should be constituted at the same time and by the same service is, however, very remarkable. One of the earliest marriage ceremonies I performed was the union of two couples who stood up together and were by one service united in a double relation, and this is the first solemnization of an analogous spiritual union of different parties at the same time in which I have ever participated. May yours be as propitious as that to which I allude. It has been said that such a co-partnership requires for its perpetuity of peaceful communion, as much grace as the matrimonial co-partnership. And the remark is well founded in nature and experience. There are difficulties and dangers inseparable from it which only grace—grace upon grace—grace and mercy in every time of need can effectually remove. And the best way to secure that grace is in deep humiliation and self-distrust to realize its continued need—a need founded not merely on your own frail and fallible human hearts, and those all around you, but also on the malicious artifices of fiendish spirits. Remember, therefore, Paul and Barnabas, and Paul and Peter, and watch and pray lest ye fall into the snares of the devil, who, as an angel of light, can deceive, if it were possible, the very elect. Determine that you will neither give nor take offence—that you will hear nothing, and repeat nothing, disparaging to each other—that you will esteem each other better than yourselves, and rejoice in all the good done by or spoken of each other as your own.

In your case the difficulties are happily small. As a father, you can receive your associate pastor as a son, and rejoice in all the developments of his capacity and usefulness as your own; and while, as a son, he will labour with you in the Gospel, affectionate reverence will exclude all possible rivalry or jealousy, your pre-eminence of gifts, and ability to exercise them, will free him from all anxiety to do more than supply your defect of possible labours, to sustain you in some working measure of health, and be for you hands and feet, a presence and a power among the people. So far as he is a help-meet for you, all reasonable expectations will be met, and whatever, my young friend, God may enable you, under your so rarely enjoyed advantages, to become more than this, all will rejoice and give God thanks who shall have made your profiting to appear unto all men.

But I must both hasten and shorten, and will therefore charge you to remember that you are Presbyterian ministers prior to your becoming pastors, and that, as your primary

relation is to the church as a whole, and not to this in particular, so your first duty is to cherish the spirit of patriotic catholicity. By this solemn compact that relation is restricted and localized to a certain extent, and for certain purposes; but it is not and cannot be destroyed. This sphere of duty is a circle within a circle; a revolution upon its own axis of a body which, in conjunction with other stars, is moving in a far wider orbit, and all together around a common centre. While, therefore, you are found faithful in all local pastoral duties as the stewards of this particular house, cultivate a fervent spirit as fellow-citizens of one commonwealth, members of one body, and the representatives of one general assembly and church of the living God.

Next to your relations to the body politic are those which bind you to the pulpit as your throne of empire, and to preaching as your sceptre of command. This, my young Brother in Christ, is your high calling and your glorious mission. You stand in the pulpit as the messenger of truth, the legate of the skies—your theme divine, your office sacred, your credentials clear. Magnify your office. Let no man despise it. Let nothing supercede or take precedence of it. Preparation for it is your first and paramount duty. To fit you for it has required years of anxious wasting study, and to fill it well you must ever come to it with fresh and full preparation. A neglected closet is the open door for sin, Satan, temptation, backsliding, and apostacy; and a neglected pulpit will inevitably lead to a negligent people and a negligent pastor. An impoverished pasture will have a lean flock and hunger-bitten shepherd.

As your commission is to preach, and preaching is your pre-eminent employment, so the Gospel is the sum and substance of your preaching—the power of God and the wisdom of God unto salvation. Necessity is laid upon you, yea, woe is unto you if you preach not the Gospel. Preach the Gospel, the whole Gospel, and nothing but the Gospel. Preach the Gospel in its fulness and freeness, in its purity, simplicity and sincerity, in its universality and unqualified catholicity, without respect of persons or position. Preach the Gospel as a divine mystery divinely disclosed; as a revelation revealed in words to which the holy men of God were moved by the Holy Ghost; as an authoritative, infallible testimony given by God as the reasonable ground for the faith and obedience, the hope and confidence, the implicit acceptation and self-sacrificing devotion of every creature in all the world. Preach Christ as set forth in the Gospel—the sum and substance of God's testimony, and the author of eternal salvation to all who believe upon him. Preach the Gospel as a creed or doctrine, that it may be intelligently received by a faith of which assurance is an element and exercise, compelling to a willing obedience the heart and the

life. Preach the doctrines of the Gospel as all converging and concentrating in the person, character, work, and offices of the one mediator between God and man; in Christ and him crucified; in Christ as God manifest in the flesh, and reconciling the world unto himself—not imputing unto sinners their trespasses. The word made flesh, God with us, God in the man Christ Jesus bearing our sins in his own body on the tree; our sacrifice, propitiation, and atonement; the ransom and the price of our redemption; spoiling principalities, and powers, and triumphing over devils, death, and hell, in his cross; coming up again from the grave glorious in his apparel, and mighty to save; the source of life and power, of justification and sanctification; the author of faith; the giver of peace; the quickener of dead souls; the purifier, enlightener, guide, and comforter; the indweller, preserver, and ever-living, ever-loving, everywhere-present personal and thrice precious Saviour, (my Lord and my God!); oh, my dear Brothers, preach this man Christ Jesus the Lord, and your doctrine will become duty, and Christ being formed in men's hearts the hope of glory will fill their souls with love and their life with praise, budding with every precious grace, and loaded with the fruits of good works.

Preach this Gospel—this glorious Gospel of good news—first and last, every way, and every where, in public and in private; in the pulpit and by the press; to the living and to the dying; to the lost and the saved. Preach it in every method and variety of manner, and of matter. Yours is a model pulpit, and let yours be model preaching, and the practical exhibition of its manifold diversities of form. Preach expositively, textually, topically, doctrinally, practically, spiritually, apologetically, casuistically. Many men, many minds, many tastes, and in all the love of variety, novelty, and fresh originality. Become all things to all to win, and please, and profit all. And as there are at least six terms\* translated by the word preach, including reading,† proclaiming, talking, debating, disputing, and writing, be not brought under the power of any man, nor put a man-made yoke upon the free spirit of your own and others' minds. Preach, then, every way, and in that form in which you can best exhibit, and defend, and enforce the truth as it is in Jesus. Reading, writing, and speaking, are each essential to the full and harmonious development of your powers, to fulness, accuracy, and readiness. Better to write and read well digested, well-expressed, and well-condensed

\* *Ἐναγγελλω, λαλεῶ, διαγγελλω, διαγεγω, παρρησιαμαι, διδασκω.*

† Moses' was read being preached; and Paul's epistles were to be read in the churches.

discourses, than not to write, or to write and slavishly commit to memory, or to attempt a mental record and rehearsal, which is equally laborious and possible only to few. Other things being equal, an untrammled delivery is undoubtedly best; but other things not being equal, it is a sacrifice of matter to manner, of substance to form, of power to prejudice, of vitality to voice, of variety to uniformity, and of preparation to pronunciation. Covet, earnestly, the best gifts, and strive, my young friend, for the mastery, both as a thinker, a speaker, and a *reader*, and *that* both in prayer and in your reading of the hymns and Scripture, in which there may be not only propriety and pleasure, but illimitable power.

Finally, on this point, in all your preaching, and in all the diversities of preparation of the spiritual ailment of the soul, so as to nourish all, remember three P's—first, PROVE, secondly, PAINT, and thirdly, PERSUADE.

But I must charge you, however, briefly, to remember the relation in which you are brought to the people, and the pastoral duties it involves. And of these it may be said, that though not primary they are paramount, and, as a good old elder said to me lately, "they have a tremendous efficacy in imparting power to the pulpit and to preaching." The more of pleasant and really pastoral visiting, free, spiritual, personal, private, and appropriate, the better. A word in season how good it is! A "thou art the man," how electrifying it is? "What aileth thee?" "Why weepest thou?" "Where ail thou?" "Is it well with thee?" Oh, with what a tailsmanic power do they unlock the door of the closed heart, melt the frozen current of the soul, and kindle up the flame of sympathy, and the glowing embers of a warm, confiding affection, to—perhaps—the only one that cares for their particular soul.

Tenderly remember the old, whose earthly hopes and pleasures lie buried deep in the grave of memory, and whose heavenly faith and hope may be faint and flickering, while the dark valley over-shadowed by death becomes daily darker, and the way more dreary. Let them feel that they are neither forsaken nor forgotten, and with words of filial cheer point their glazing eye to Him who even amid the agonies of the cross remembered and provided for a bruised and broken-hearted mother.

Remember the young, knowing, that he who would have a healthy, vigorous flock, must tend well the lambs. Feed them. Gently lead them. Call them by their names, that they may know your voice and follow you. Break to them the children's bread. Give them the pure milk of the word. Preach to them the children's Gospel, and lead them to the gentle shepherd in whose arms and heart there is a welcome for them. Expect

and labour for their present "early" salvation, that they may be delivered from an evil heart of unbelief and from the power and pollution of sin, and rejoice and be glad all their days.

Let the spirit of the Lord be upon you that you may know how to speak a word to the weary, and of comfort to the afflicted, and of consolation to the bereaved; that you may be able to impart, out of a full soul, the comfort with which you have been comforted of God; to bind up the broken-hearted; to give beauty for ashes, and the oil of joy for mourning, and the garment of praise for the spirit of heaviness; to weep with them that weep and rejoice with them that rejoice.

Supreme love to Christ will animate you with one absorbing passion—the love of souls—and concentrate and direct your energies in seeking their salvation. Like Paul, you will joy and rejoice to be offered upon the sacrifice of their faith. As in the case of Whitfield, this predominant passion, this enthusiasm, and even frenzy of love, will beam in your face, flow in your tears, breathe in your devotions, and vent itself in the impassioned eloquence of discourse. To this it will—as with Martyn, and Buchanan, and Heber—sacrifice ambition, emolument, honour, social comfort and domestic enjoyment. Infinitely and insatiably greedy of the conversion of souls as Alleine was, you will seem to your hearers as McCheyne did, "as if dying to have them converted;" as if you felt it to be a greater pleasure, like Mathew Henry, "to gain one soul to Christ than mountains of silver and gold to yourself;" and like Brainard, "cared not where or how you live, or what hardships you go through, so that you may but gain souls to Christ." Oh that you may so enter into this travail of soul that you may be able to say with holy Rutherford, "My witness is above that your heaven would be two heavens to me, and the salvation of you all two salvation to me."

But I must charge you to give due consideration also, to the relations in which you stand to the press, the platform, and the professional chair. This is an age of printing, publishing, and reading, in which controversial and didactic theology are presented to the masses through the press, rather than through the pulpit. And while the multiplication of books must limit their circulation and sphere, there power and importance within those circles of influence will be proportionably increased, and they will come to be more an auxiliary to pastoral influence and an essential means of private pastoral instruction. The age also erects the platform near to the pulpit, and call for the frequent exposition and advocacy of the enterprises of the church, and of the community in its more free and versatile address. Careful and constant reading, polished, ready, and lucid writing,

and accurate, graceful, and effective speaking, are becoming more and more *essential* requisites in the minister of Christ.

And forget not, beloved Brother, (addressing Dr. THORNWELL) that *your* peculiar and prominent relation is to the professional chair, on your inauguration to which, it was made my privilege and my duty to address you. Your pastoral relation to this church is subsequent and subordinate, and its propriety exceptional and personal. Disapproving of it in the abstract, I rejoice, however, in this instance of such a double relation, and highly commend the wisdom of this church in securing for themselves, the community, the Seminary, and the church at large, the benefit of your practical and experimental pulpit ministrations, free from the cares of pastoral responsibilities. In thus benefitting themselves they make your eminent gifts and graces, and exemplary preaching, your clearness of method, cogency of argument, earnestness of manner, unction of spirit, elegance of style, and profoundly and yet biblicity of thought, multiplied and perpetuated blessings to the whole church.

May it be so. May the joy of the Lord be your strength. May He preserve and invigorate you in both the outer and inner man. May your health be precious in his sight. May your life be long and laborious, and may you return late to heaven. My highly honoured Brother, God has done great things for you, and in you, and through you, whereof we are glad, and for which we glorify God, who has imparted such gifts unto men. May there be yet many years until the harvest. May what we have seen and enjoyed be but the first fruits of a tree planted by the river of life, and nourished by the dews of heaven, and always fragrant with blossoms, and laden with perpetual fruit. May your light shine before men, and your work be found perfect before God.

But I must reluctantly forbear, and repress the thoughts and feelings that struggle for utterance. Brethren, I have compared you to those twin stars, which, at this season, appear for a little time and adorn the firmament. But I would rather find your emblem in the unaltering blaze of those greater lights which keep their unmoving stations as beacons on the heavenly hills, and on which—

The half-wrecked mariner, his compass lost,  
 Fixes his steady gaze,  
 And steers undoubting to the friendly coast;  
 And they who stray in perilous wastes, by right  
 Are glad by their clear light to guide their footsteps right.

A beauteous type of that unchanging good,—  
 That bright eternal beacon, by whose ray  
 The voyager of time should shape his heedful way.

Thus may you in double lustre shine on this watch-tower of Zion to give light to them that are in darkness, and to reflect

upon every pilgrim's path the light of the glory of God, as in all its fullness it shines in the face of Jesus Christ. May the names of THORNWELL and MULLALLY be distinguished, in the annals of this church, for piety and usefulness. In the pithy prayer of the affectionate old negro, may he who made you word-speakers for him be heart-stirrers and heart-breakers for you.\* The Lord bless you and keep you. The Lord make His face to shine upon you, and be gracious unto you. The Lord lift up the light of his countenance upon you and give you peace. The Lord bless you out of Zion, that you may see the good of Jerusalem all the days of your lives. Loving your Master, and finding in His service your highest honour and greatest delight, may He crown your labours with signal success. May He greatly honour you in the eyes of the world. May He give you the love and confidence, the respect and veneration of your flock, and reputation and good report among them that are without. And when the day of life is ended, and your work is finished upon earth, and when these earthen vessels which now contain such inestimable treasures, are scattered into fragments and their light is extinguished, may your works follow you to heaven, and your names be re-echoed with still more distinguished honours by applauding angels. Methinks I see the everlasting gates fly open, and your ransomed spirits enter in, lost in transporting rapture amid the out-bursting melody of innumerable harpers, rank above rank, and choir above choir. Methinks I see the souls awakened, confirmed, and comforted under your earthly ministry, flocking around to congratulate you upon your pre-eminence in glory. Methinks I see Peter and Paul, and the most renowned of ancient and modern preachers gathering about you, welcoming you to those thrones of superior glory, where they that are wise shall shine as the light, and they that turn many to righteousness as the stars, forever and ever. Methinks I see the Lord Jesus Christ himself coming forward in His glorified humanity, and as He encircles your brows with crowns of righteousness and life, exclaim—"These are my chosen servants who were

\*A NEGRO'S TOUCHING PRAYER.—The Rev. Dr. Lay, the new Missionary Bishop for the South-west, was a native of the city of Richmond, and married a lady in the neighborhood. On his return there, to attend the meeting of the General Convention, he brought his wife with him, to the great delight of all the family, and especially of the old family servants.—It was a great gala-day among the slaves of the household, and they expressed their joy in a variety of demonstrations. One good old negro, who was an "exhorter" and a "class-leader," went off alone to pray, in view of the glad event. His prayer was overheard, and this was the burden of it: "O Lord! we bress dy name for bringin' young Missus back to de old home again, safe and sound. We bress dy name, too, for givin' her sich a good husban'. O Lord! take good care of him; and, O Lord! as Thou hast made him a *word-speaker* for Thee, do Thou, O Lord! be a *heart-stirrer* to him—for Jesus' sake. Amen.—*Church Record*.

found faithful over all the charge put into their trust, to whom to live was Christ, and to die gain, and concerning whom it is my will that they shall be with me where I am to behold and to partake of my glory.

Visions of glory attract both their hearts and ours, so that we may all press towards the mark for the prize of our high calling, until faith and hope are swallowed up in the full blessedness of this consummated felicity.

## CHARGE TO THE PEOPLE.

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These protracted services should now be properly closed by a charge to the people, and as, in the failure of both the brethren appointed, it has been made my duty to carry out this requirement of our church, you will bear with me, dear brethren, in very briefly addressing you.

And the very first thing I would impress upon you is, that in this eventful scene you are not spectators merely, but participants—not merely eye-witnesses to an interesting pageant, but partners to a solemn compact. The relations and responsibilities now constituted are mutual, and cannot be separated. Have these Brethren now become your pastors?—you have become their people. Are they under obligation to preach, to reprove, to rebuke, to make known God's will and your duty?—you are bound to hear, to obey, and to perform. Are they, in conscious impotence, to undertake a work

Which well might fill an angel's heart,  
And filled a Saviour's hands?—

they are to be strengthened with all might, obtained through your prayers on their behalf. Are they to give themselves wholly to the things which pertain to your spiritual welfare?—you are to provide all things needful for their temporal comforts; to esteem them very highly in love for their work's sake; to count them worthy of an adequate and honorable maintenance; and to consider it a small thing to impart freely of your carnal things in return for their spiritual gifts.

You perceive, therefore, Brethren, that the solemnities of this occasion involve you not less than those who are set over you in the Lord. For weal or for woe you are now joined together. The relations and the responsibilities are mutual. You must be helpers or hinderers of each other's prosperity and progress. Like priest like people, is not more true than like people like priest. It is in the power of any people to paralyse or to put life and energy into their pastor, and to make him not only a lovely song and as one that playeth well on an instrument, but the power of God and the wisdom of God, to the salvation of souls. And for all that they might do, and ought to do, they must give account when they shall stand confronted at the bar of Him who judgeth righteous judgment.

May you so live and labour together as that this account shall be given with joy, and not with grief. Yours, I have said, is a model pulpit. May you be a model people. Model preaching will demand model practice, model piety, liberality and

zealous devotion to every good cause. I congratulate you, Brethren, upon the present occasion and your future prospects. I rejoice with you in your joy. I remember your kindness to my youth, and your appreciation of my early ministrations, when you so cordially invited me to live and labour among you. Allow me, with all my heart, to pray that peace may be within your walls, and prosperity within your borders. May you go forward prospering and to prosper—a city set on a hill, a burning and a shining light, provoking all around you to love and liberality. May strength go out of this Zion, and may you arise and shine the glory of the Lord having arisen upon you.

This occasion must now close, but we who are now assembled must meet in review all the issues of this rehearsal. Oh, my friends, realize and lay to heart that hastening hour. Pray, oh, pray earnestly, that when pastors and people shall meet face to face, at that awful tribunal, instead of mutual upbraidings and reproaches—you accusing them of unfaithfulness or negligence, and they accusing you of coldness, formality, and refusal to come up to the help of the Lord against the mighty—you may be able to congratulate each other; you blessing God for them as helpers of your faith, and they presenting you to God as their joy and crown of rejoicing.

The time is short. These earthen vessels cannot hold out to any of us much longer, though the riches they contain may never fail. For myself, especially, the time of departure must be near at hand. And oh, my beloved Brother, (looking towards Dr. THORNWELL,) if permitted to become an indweller in the new Jerusalem, how shall I long and look for your coming! And when intelligence of your approach shall be conveyed by ministering spirits, with what alacrity and ardour of love shall I ascend to the loftiest heights of its projecting battlements, and as the seraph minstrelsy announces your approach, how shall I exulting spring to catch you by the hand, and welcome you to the kingdom and the crown prepared for you; to the white robe, and the palm of victory; to the harp of melody; to everlasting joy; to communion of soul, as well as communion with saints and angels; to the river of life and the tree of life; and above all, and beyond all, to Jesus the light and life of all, and Himself the heaven and happiness of all His faithful followers!