

large heart taking in all that receive Christ and whom Christ receives; for the exclusive baptism of adults by immersion, forms of church government and worship, and the one-sidedness of Arminian and kindred creeds, errors though they may be, are not essential barriers to the grace of God, and should not hinder the communion of the saints. We have differences in the Presbyterian Church itself, and these not a few; much in its history in many lands that we cannot approve, and some things that we must condemn; errors in judgment and belief, faults of heart and life, even in the great men whose memories we most venerate. I seek to disparage no body of professing Christians, to cover or palliate nothing that has been or that is wrong in the wide communion of which we form a part; but this, as a student of history and of the word of God, I must say, that the Presbyterian Church is the soundest in doctrine, the purest in polity, the most abundant in labors, the most constant in suffering, the most catholic Church in Christendom.

We cannot but love the grand Church of Luther, with its child-like or boy-like overflowing heart, overflowing now with love, and now, alas, with angry zeal; with its brave champions and gentle scholars, its old-fashioned worship and its soul-stirring hymns, that have a hearty ring, a fullness and a roundness no other sacred songs can imitate. We love the Church of England with its noble Marian martyrs, its chaste and simple liturgy, its learned divines, and even its mistaken loyalty to an unworthy Stuart line of double