

reverent spirit, of patient endurance, of heroic courage, who when they entered into conflict with adverse powers, whether Kings or Popes, did not give up the battle till they had obtained the victory for themselves and for the world. Our doctrine, like the gospel itself, has been attacked from the beginning, yet it has not been in any essential part overthrown or changed. It has built up a strong church for which we have reason to thank God. For whether we regard the efficiency of the ministry, the character of the people, the contribution which she has made to the elevation of society, to its emancipation from error, to the mission work of the world, we find that our church takes a place second to no other. We should therefore study her doctrine. We should uphold her good name. We should throw all our energies into her operations. We should make it plain, so far as we can, that this church, which in every age has had in her ranks young men and maidens, who were ready to die for the testimony of Jesus Christ, has still among her members young men and women of a like spirit, ready to devote their lives to His cause.

The question of the polity of our church, or how the church is or should be governed, I can only touch upon. You all know, that from the beginning good men have differed on the subject of church government. All agree in this, that there should be order and government in the church. How that is to be secured, has divided the world. Into the wide sea of controversy connected with this subject I cannot enter. At the reformation, the leading reformers investigated this subject as earnestly as they did the doctrine of the church. They found in the New Testament the general principles on which the government of the church should proceed. They laid down a system which they believed to be "founded on and agreeable to the word of God." As I have

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