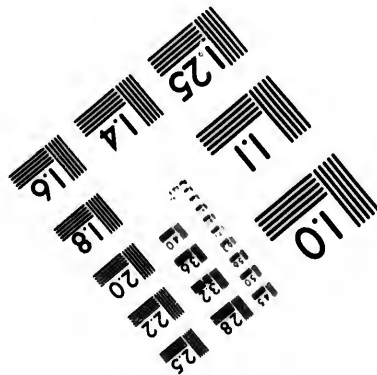
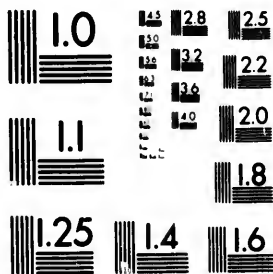


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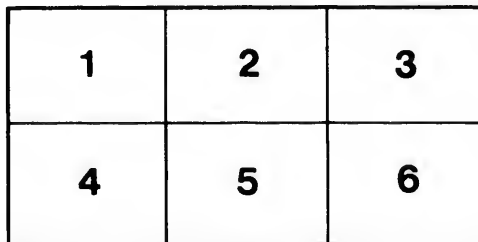
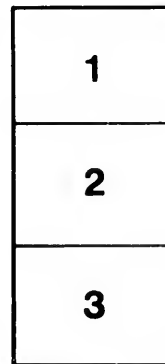
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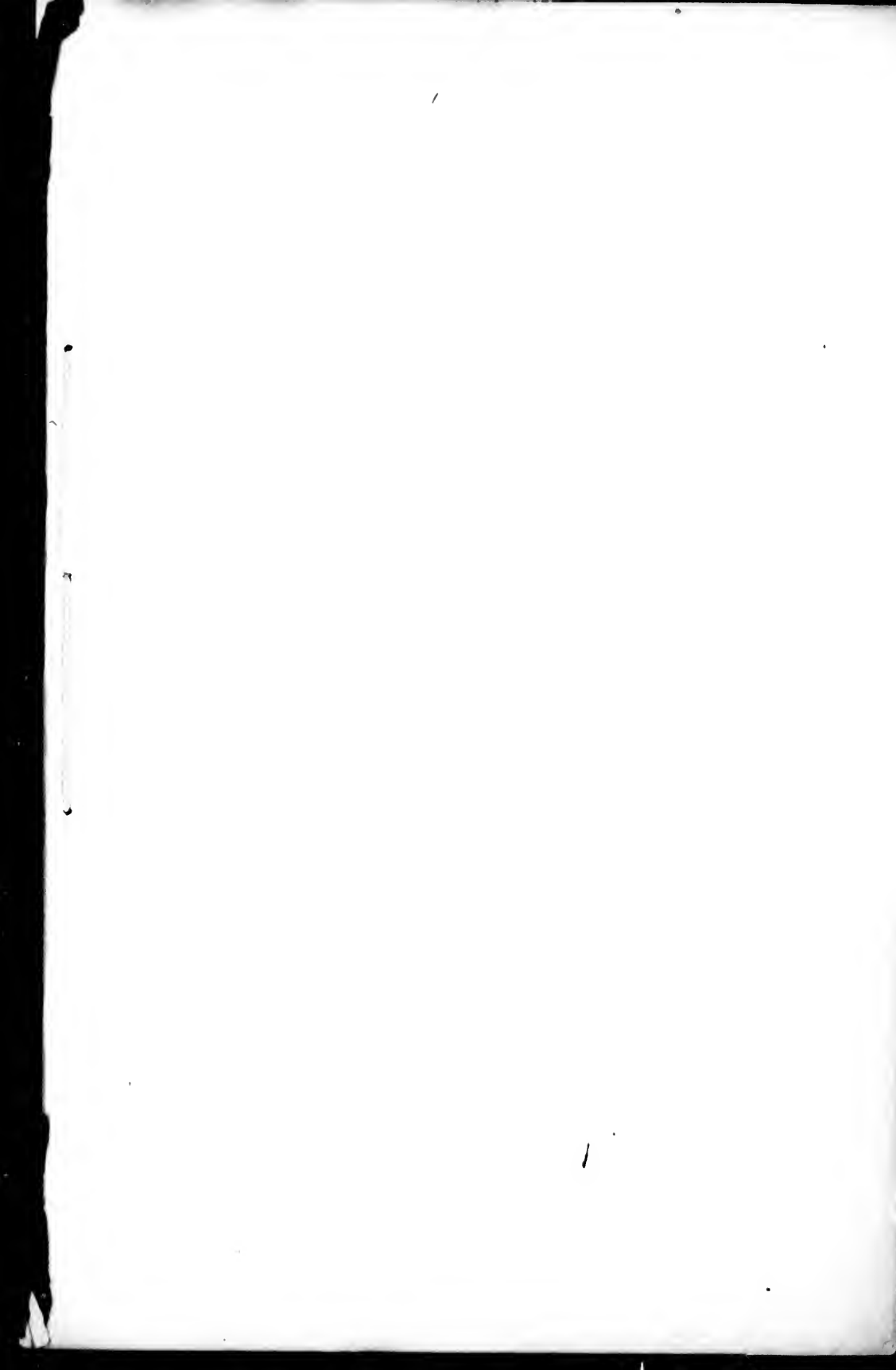
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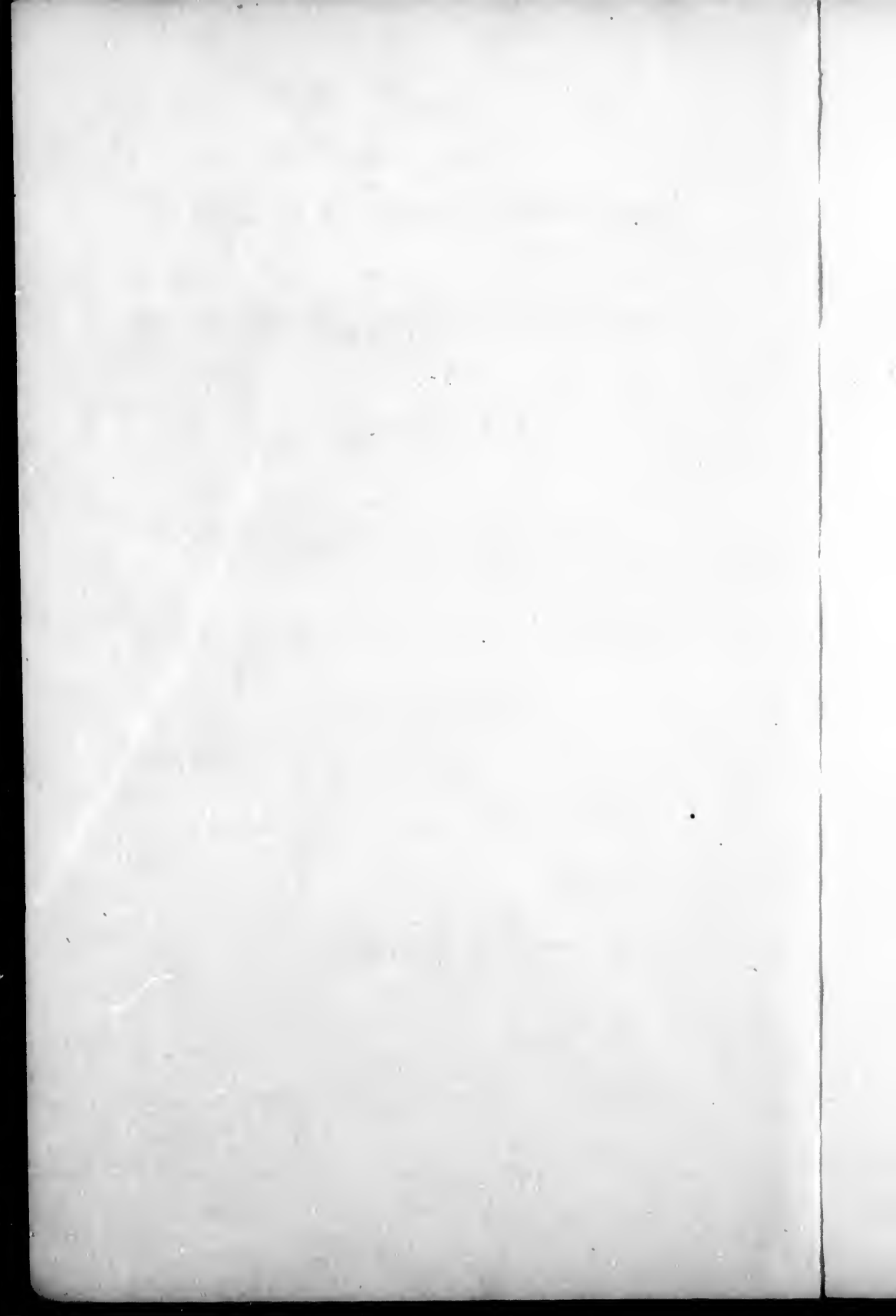
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THE

Presbyterian Church in Canada :

HER PRINCIPLES, POSITION AND PROSPECTS.

A LECTURE,

DELIVERED IN CONNECTION WITH THE OPENING OF THE FALMOUTH
STREET PRESBYTERIAN CHURCH, SYDNEY, C. B.,

ON MONDAY EVENING, NOVEMBER 20th, 1876.

BY THE

REV. R. F. BURNS, D.D.,

OF FORT MASSEY CHURCH, HALIFAX.

PUBLISHED BY SPECIAL REQUEST.

HALIFAX :

NOVA SCOTIA PRINTING CO., CORNER GRANVILLE AND SACKVILLE STS.

1876.

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PREFACE.

The Falmouth Street Presbyterian Congregation, Sydney, C. B., was organized in July, 1875, in accordance with the action of Synod, which met at Montreal the month previous.

The Rev. J. D. McGillivray, of Newport, preached the first sermon to the new congregation in the Temperance Hall on the second Sabbath of July. On the first day of January of the present year, the Rev. J. Murray, formerly of New London, P. E. I., after a cordial and unanimous call, assumed the pastoral superintendence. On that day, he preached a sermon from the words of Nehemiah—"The God of Heaven, He will prosper us, therefore we His servants will arise and build."

After the sermon, with the confidence of faith in the first clause of the text, the second clause was adopted as a congregational resolution. A Building Committee was appointed, a subscription list opened, and the preliminary steps taken to erect a place of worship.

The congregation, which was composed of but twenty-five families at the start, had thirty members added, principally by profession, at the Communion in March. The very eligible site on Falmouth Street was secured, and early in May building operations were commenced. The Church is 56 by 39 feet and 21 feet joist, with a roof of 32 feet rafter. The tower is 47 feet high, the belfry 9 feet, the spire, including ball and vane, 44 feet, in all 100 feet.

The first floor contains 54 seats in addition to a large circular seat for the choir.

There is a basement 9 feet high under the entire building, and a Gallery in front, capable of seating seventy. There is a commodious platform pulpit.

The painting and gilding, the partial staining of the windows, and the upholstery work which is uniform in all the seats, lend an air of elegance and comfort to the whole building, which proves quite an ornament to the town. The cost including site about \$5,500.

The church was opened for public worship on Sabbath the 19th November, by Dr. Burns, who preached from Rev. xxii. "I saw no Temple therein."

The Rev. D. McDougall, of Cow Bay, and the Pastor were on the platform and took part in the services. Mr. McDougall also took the Gaelic Service thereafter. The Sacrament of the Lord's Supper was dispensed in the afternoon.

Dr. Burns preached again in the evening and also at the special Thanksgiving Service on Monday forenoon. On the evening of that day the following lecture was delivered, and is herewith published by special request as a memorial of the opening and for the benefit of the church. The contribution in connection with the opening amounted to \$202, though the people had contributed very liberally indeed, both in money and labour previously.

LECTURE.

Col. 3: 15, last clause,—“BE YE THANKFUL.”

WE directed your attention, this morning, to various grounds of gratitude with which we are furnished. We recounted the “Mercies of God,” and showed the practical influence their recital should exert. Common mercies, personal mercies, domestic mercies, social mercies, civil mercies, spiritual mercies,—mercies as individuals, as families, as citizens, as Christians.

I have been specially requested to bring under your notice to-night, our ecclesiastical mercies,—our mercies as members of the great Presbyterian family. I have been led to understand that esteemed friends not connected with us, have expressed a wish in this direction. There is a certain propriety, too, in connexion with the opening of a Presbyterian Church that there should be some reference to Presbyterian principles. I am not what is counted a strong Denominationalist. I had not among my manuscripts any lecture on Presbyterianism proper. I have written hurriedly and interruptedly since coming here the expository part of to-night's discourse. It is, therefore, the small dust of the balance, I offer you, rather than heavy bullion. “Silver and gold have I none, but such as I have give I you.”

Let me assure you at the outset, that though a true blue Presbyterian, “I believe in the communion of saints.” I have much more in sympathy with an Episcopalian or Congregationalist, a Baptist or a Methodist, who is a spiritual “Israelite indeed,” than with a Presbyterian who is not. I believe that often too much attention is paid to the points in which we differ, and too little to those in which we agree. After all, our differences as members of the one great Evangelical Protestant family are but the ridges in the field—not the rifts in the rock—on which we all stand in common; and the more that as children of God, we obey the mandate of our King, “Get thee up into the high mountain,” we shall find as in connexion with the rice fields that skirt the Himalayan range in India, the furrows and the fences will gradually

disappear. Although we be comparatively little among the thousands of Israel, we can discover much reason for compliance with the Apostolic injunction,—“Be ye thankful.”

I. Be ye thankful for our *Apostolic Constitution*, as a Church. I shall not allude to our Dogmatic Theology, to those cardinal doctrines which enter into the composition of our Theological System, not a few of which we share in common with other portions of the great Protestant family. I take for granted that these are understood by most of you. I confine myself especially to our Church polity.

1. We hold by the essential *Unity of the Church*. Whether it be viewed in its Old or New Testament aspects—in its visible or invisible forms, the Church is One. It commenced not at the ascension of her Lord, or on the day of Pentecost. It stretches back to Creation's dawn, and forwards to the “Consummation of all things.” Jesus came not to plant a new tree, but to graff into the old olive, from which the natural branches had been dis severed those which were wild by nature: not to rear a distinct temple, but to break down the middle wall of partition between those [canopied by the same roof, and who were built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Corner Stone. Whatever then formed the privilege and peculiarity of the Church, before Christ's advent, we hold, was designed to continue in force, unless Christ abrogated or altered it.

The Church (*Ecclesia*) as the very name imports, is a company of *called ones*,—those called out from the world and consecrated to God,—the professedly godly, whom the Lord hath set apart for Himself,—the people formed for Himself, to show forth His praise, gathered out of the lands from east, west, north and south. Hence, the first Martyr speaks of Israel as “the *Church* that was in *the wilderness*.” Hence we read in the New Testament of the Church in Philadelphia, the Church in Ephesus, and Sardis, and Laodicea, and Thyatira, and the other sections of Asia Minor. Hence the allusions to special individuals, as “Nymphas and the Church which is in his house;” and to certain “tidings” coming “to the ears of the Church which is in Jerusalem;” and God setting some in the Church as office-bearers, whose names are enumerated, (Col. 4 : 15, Acts 11 : 22, 1 Cor. 12 : 28). The Church *visible*, composed of all making a credible profession, together with their offspring,—symbolised by the field in which the tares and wheat grow : or the net into which the good fish and the bad are gathered. The Church *invisible*, composed of all genuine believers, spoken of as “the Church of God which He hath purchased with His own blood.” (Acts

20 : 28). Or where it is written, "Christ loved His *Church* and gave Himself for it," &c., "that he might present it to Himself a glorious *Church*."

We are *Church*-men, loyal, loving, Churchmen ; yet with every true Presbyterian, Christ, in all things must have the preëminence. *Christianity* must carry it far over *Churchianity*. He must increase, everything else decrease. Points of polity must ever occupy a secondary and subordinate position, must be "on either side," while in His peerless perfection we enshrine, "Jesus in the midst."

II. As Presbyterians we hold by the *one class* of spiritual officers in the Church, and the equality in rank of all belonging to this class.

The Apostles had a peculiar pre-eminence. They must needs have seen Christ and been personally called by Him. Hence Paul's question, "Have I not seen Christ?" and that other allusion, "At last, He was seen of me also, as of one born out of due time." The Apostles, therefore necessarily stood apart, and could have no successors. Even the highest Episcopal authorities concede this. Thus Dr. Barrow says : "The Apostolic office, as such, was personal and temporary, and therefore, according to its nature and design, not successive nor communicable to others, in perpetual descendance from them. It was, as such, in all respects, extraordinary, conferred in a special manner, designed for special purposes, discharged by special aids, endowed with special privileges. It was needful for the propagation of Christianity and founding of Churches. To that office, it was requisite, that the person should have an immediate designation and commission from God, that he should be endowed with miraculous gifts and graces, that he should be able according to his discretion to impart spiritual gifts, and that he should govern in an absolute manner, as being guided by infallible assistance to which he might appeal. Now such an office, consisting of so many extraordinary privileges and miraculous powers which were requisite for the foundation of the Church was not designed to continue by derivation, for it contained in it divers things which apparently were not communicated, and which no man, without gross imposture and hypocrisy, could challenge to himself."

When the figment of Apostolic succession is thus summarily discarded by the most reliable and respectable Episcopal authorities, we need not be careful to answer the High Churchmen in this matter, or ask them, as we might, to supply the "missing links" in a chain, which, on their own showing, has nothing to hang by. The "Evangelist" had a special mission then as he has now.

The Pastor or Teacher is the standing spiritual office-bearer—called sometimes Presbyter or Elder, with reference to his age and attainments, sometimes Episcopos or Bishop with respect to the nature of his duties. But, invariably, these two agree in one. The two titles, Bishop or Overseer, and Presbyter or Elder, like the two dreams of Pharaoh, are in their interpretation, one. Gibbon, the sceptical historian, an impartial witness certainly, the very reverse of friendly toward any religious system whatever, yet possessing a subtle intellect, capable of grappling with facts—in his celebrated “Decline and Fall of the Roman Empire,” declares, in speaking of the Government of the Church before the first great Nicene Council (A. D. 325), “the public functions of religion were solely entrusted to the established ministers of the Church, Bishops and Presbyters, two appellations, which, in their *first origin* seem to have distinguished the *same office and the same order of persons*. The name of Presbyter was expressive of their age, or rather, of their gravity and wisdom. The title of Bishop denoted their inspection over the faith and manners of the Christians who were committed to their pastoral care.”

Had the Chief Shepherd and Bishop of souls designed that there should be an order of Bishops distinct from the Elders, and superior to them, He would have, in some way, mentioned it. The fact that it is never whispered or hinted at by Him, shows unmistakably that He had no such intention. Never do we read of Bishops and Presbyters as if they were separate, but these names are interchanged indiscriminately, to describe the same office.

Call James, Cephas and John as witnesses. They were pillars in that Church of the Living God, which is itself the Pillar and ground of the truth. How do they testify? We will all agree in counting them Bishops of the very first order. Yet James says, “Is any man sick, let him call for the *Elders* of the Church.” (V. 14). He makes not the least allusion to any other class of spiritual officers. In II. John I., the beloved disciple, who probably knew most of the Master’s mind, gives himself no higher title than that of simple *Elder*. “*The Elc'er* unto the elect Lady and her children whom I love in the truth.” Those who contend for a graduating scale of dignities, always agree in assigning to Peter the uppermost place among the Apostles. But when we ask Peter himself, he does not think of himself more highly than he ought to think. He assumes no other title than that which belonged to his brethren. Far from claiming a lordly designation, he puts himself on the same platform with the humblest Elder, saying, “*The Elders* which are among you, I exhort, *who am also an Elder*.” (1 Peter V. 1).

Knowing the tendency of poor, proud humanity to exercise "dominion over men's faith," and anticipating the arrogant claims that a corrupted Church would put forth in his own favor, and that of his so-called successors, Peter, in the 2nd and 3rd verses, goes on to say, "Feed the flock of God which is among you, *taking the oversight thereof*; neither as being *Lords over God's Heritage*, but being ensamples to the flock." Here, everything savoring of pride, of pretension, of precedence among the office bearers of the Church is discountenanced.

It is to be specially noted that the expression "taking the oversight," in the original (*episcopountes*) from *Episcopos*, the noun signifying *Bishop*, might be rendered as well "acting the part of Bishop towards." Thus the Elders of the first verse, amongst whom he classes himself, are in the second exhorted to discharge the duties of Bishops—to perform episcopal functions, thus plainly proving the Elder or Presbyter and the Bishop or Overseer to be one and the same persons. In perfect harmony with the views of that illustrious triumvirate of Apostles, are those of their "beloved Brother Paul." He was not behind the chiefest of the Apostles. He had peculiar opportunities of knowing his Lord's will to which none of them had access. In writing to the Church at Phillippi, he addresses the "Bishops and Deacons,"—the first having to do with the soul and spiritual things, and the second with the body and things temporal. To show how thoroughly he regarded the Bishop as being the same with the Elder—look to the 20th Chapter of the Acts of the Apostles. There you will find that when the Apostle was hurrying on to Jerusalem, unable to delay at Ephesus, where he had before labored three years, he forwards a despatch to the *Elders* of the Ephesian Church to meet him at Miletus, the Port of Ephesus, 30 miles distant. There he delivers the beautiful and exquisitely pathetic charge which occupies 18 verses of that Chapter, from the 18th to the 36th. Into its details it is aside from our purpose to enter. What we wish specially to notice is the fact that the parties who, in the 17th verse, are styled "the *Elders* of the Church," are, in the 28th verse, denominated *Bishops*. "Take heed, therefore, unto yourselves (says he) and to all the flock (Peter's very figure) over which the Holy Ghost hath made you *Overseers*, to feed the Church of God." The Elders of the former verse are the Overseers or Bishops (*episcopous*) of the latter.

Yet further to bring out this perfect identity between the Elder or Presbyter and the Bishop or Overseer, turn with me to Paul's Epistle to Titus I. 5-7. There we read as follows:—"For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting and

ordain *Elders* in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. For a *Bishop* must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre." Here the *Elders* of verse 5th and the *Bishop* of verse 7th are undeniably identical. Were it otherwise, the one would be a complete "non sequitur" from the other. It would be entirely destitute of point and propriety.

Elders had to be appointed at Crete to supply a felt need in the Cretan Church. Titus is left on the Island to superintend their election and ordination. To direct him and the people in their action on the matter, the Apostle enumerates certain qualifications which behoved to be possessed by Elders. Why the necessity for such features marking an Elder? For (he proceeds to show) a *Bishop* must be blameless as the steward of God." How utterly irrelevant if the Bishop be a different person from the Elder. The eminently judicious Dr. King fittingly and forcibly observes on this passage, "That the term Elder used at the commencement, is exchanged for the term Bishop at the conclusion, while the same office-bearer is spoken of. An Elder must have such and such qualifications. Why? Because a Bishop must be blameless as the steward of God. Does not this identify the Elder and the Bishop? If not identification is impossible. Were it said, the Lord Mayor of London must devote himself to his duties for the chief magistrate of such a city has great responsibilities. Would not the language bear that the Lord Mayor and the Chief Magistrate were the same office-bearer? Otherwise the representation would be absurd, for why should the Mayor devote himself to his duties because some other person had great responsibilities? Yet the Mayor and the Chief Magistrate are not more identified in this comparison than are the Elder and Bishop in Paul's instructions."

III. A third principle of our Presbyterian system is the *Plurality of Elders in the Church*, and the distinction between the *ruling* and the *teaching* Elder.

In the passage from Titus just quoted to establish the sameness of Bishop and Elder, Paul's son in the faith is instructed to set in order the things that are wanting by ordaining (literally choosing by suffrage) *Elders* in every city. Wherever a Church was formed it lacked an essential part of its organization if it was not supplied with *Elders*, not one, but a body of them. These primitive Apostolic Churches had not one Bishop or Presbyter exercising supervision over an extensive district,

say, in this case, the whole Island of Crete, which would indeed be limited compared with many a diocese of to-day,—but “in every city.” Wherever a coterie of Christians was collected, there a number of Elders had to be appointed. Recalling to your minds the memorable meeting between Paul and the representatives of the Ephesian Church at Miletus which we have already adduced in proof of the oneness of the Presbyter with the Bishop, and the Bishop with the Presbyter, you will remember that Paul sent for, and met with, not the *Elder*, but the *Elders* of the Church. The terms of the address would indicate a number, “yourselves,” “you all,” and so forth, and then the affecting scene at the close when they “all fell on Paul’s neck and kissed him.”

In the single city of Ephesus there was thus a body of Elders or Bishops. Hence too at Philippi where first in Europe the Standard of the Cross was planted, we find a plurality of spiritual officers, Paul and Timotheus, the servants of Jesus Christ, to all the Saints in Christ Jesus which are at Philippi “with the *Bishops*.”

It was the Apostolic way to have Elders elected and set apart wherever there was a Society of Christians. Hence, in connexion with Paul’s first Missionary tour when he was associated with Barnabas, starting out from Antioch in Syria, thence by Cyprus to Antioch in Pisidia, and then to Iconium, Lystra, Derbe, and back again, partly along the same route, interrupted as they were in their labours by fierce persecutions, they would not allow the work of having Elders appointed, to be everlooked, though their being driven about so much might have excused them. Luke in his history informs us (Acts xiv. 23,) “and when they had ordained them Elders (literally *chosen* for them by suffrage) in every church and had prayed with fasting, they commended them to the Lord, on whom they believed.”

As bringing out the distinction between the ruling and the teaching Elder, let one passage suffice. 1 Tim v. 17.—“Let the Elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.”

Here are mentioned, not two different offices certainly, but two distinct classes of individuals filling the one office of Elder. The first class simply ruling, the second, teaching as well, in addition to “ruling well,” “labouring in word and doctrine.” The “especially” or chiefly defines and emphasizes a special, particular class who, by the faithful discharge of their prescribed duties, merit special notice and reward.

It is the same word (*malista*) that is used in such passages as these, “chiefly they that were of the circumcision,” “chiefly they that

were of Cæsar's household." In the one passage, the persecutions of the Apostles are mentioned, first in general, and then amongst them, the Jews have an unenviable prominence given to them.

In the other passage, the Italian Christians send greetings to Philippi, but prominent amongst them in the warmth of their love-messages, were certain members of the Imperial family.

So here the earnest labourers in word and doctrine are singled out for special honour, and promised in double degree, the reward of the good and faithful servant.

IV. A fourth principle of our Presbyterian system is that of *Popular Election*.

How was it with the choosing of a successor to Judas—who by transgression fell? The election was made by the christian people at a devotional meeting held for the purpose, presided over by Peter. The whole narrative is given in Acts i. 13-28. The eleven apostles were there, but they did not presume to make the appointment. The Mother of Jesus was there, His Brethren too, but no precedence is given to her or them. It is the action of the hundred and twenty Disciples who form the infant church. In verse 23, we are informed, "They appointed two, (or nominated) Joseph called Barsabas, who was surnamed Justus, and Matthias." Then follows prayer, and the customary method of choosing by lot, when Matthias is elected; elected, not by the eleven Apostles with whom he was at once numbered, but by the "men and brethren" whom Peter addressed. Thus even this extraordinary office of Apostle had its vacancy filled, not by its own members, but by the entire membership of the church; and you will observe that though in the 20th verse it is called "a Bishopric, it is termed in verse 25th "this Ministry."

If thus in the highest office ever known in the church, popular election was so plainly carried out, we might expect it in the case of the rest. Accordingly we find that the same course was pursued in the appointment of the Deacons, who had to do with the management of the poor and the outward business of the House of the Lord. The Apostles convene the church and submit the proposal.—Acts vi. 5-6. "And the saying pleased the whole multitude, and they chose Stephen a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Simon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the Apostles, and when they had prayed, they laid their hands on them." The choice you will observe is the action not of the Apostles, but of the "*whole multitude*." The after ordination is

done by Apostolic hands. So with the Elders. Though in Acts 14-23, our translation makes Paul and Barnabas "*ordain* Elders in every city." The word for *ordain* means properly "to elect by a show of hands," as is fully declared by the best scripture expositors, and frankly admitted, even by the most approved prelatie authorities, such as Dean Alford. They had Elders in every city, elected by popular vote. Not one man with us, or a select body of men can presume to appoint the spiritual overseers, or the subordinate officers. We follow the Apostolic practice of leaving it to the christian people.

V. As Presbyterians we hold *ordination* to be the work, not of a single Bishop, but of several acting in concert. In the case of the Deacons, the Apostles though personally present in Jerusalem, seem to have but participated with others in the ordination service, if they did not actually waive their own preferential claim, "whom they set before the Apostles, and when they had prayed, *they laid their hands upon them.*"—(Acts vi. 6.) So, in the scene at the Syrian Antioch when Paul and Barnabas were designated to special missionary work, there were certain prophets and teachers there, to whom the Holy Spirit said: "*Separate me Barnabas and Saul.*" Accordingly not any Apostle at all, or any single individual, but this body of leaders in the church, set apart the great Apostle of the Gentiles, and his true yokefellow, to their great work—(A's xiv. 3.) "When they had fasted and prayed, and *laid their hands* on them, they sent them away."

There cannot be a clearer case in point than that of Timothy. He was specially dear to Paul, who had "no one like-minded." Yet, it was not by his spiritual Father's hands, or the hands of any of the Apostles, acting separately and singly, that this beloved young Minister was ordained, but by the collective company of Presbyters or Elders. "Neglect not (says Paul in 1 Tim. 4: 14,) the gift that is in thee which was given thee by prophecy (that is, "in consequence of certain intimations of the Prophets, who were numerous in that age of spiritual gifts, making him out as one who would be an eminent Minister.") And how was the gift communicated, and the solemn ordination effected? Not by the might nor the power of any one man, however influential, but by God's Spirit, and "*with the laying on of the hands of the Presbytery.*"

VI. The *right of appeal* comes in as a sixth principle of our Presbyterian system. If you will read carefully the fifteenth chapter of Acts, you will see where we find our authority for this. There we have the account of a dispute about circumcision, which occurred in the church

at Antioch, and which originated in the insidious efforts of certain Judaizing teachers that had crept in. Even the authority of Paul himself and his distinguished comrade was not sufficient to settle the trouble. It was accordingly agreed to refer the whole matter to "the *Apostles and Elders* at Jerusalem." This was the first christian council. So little of infallibility however was claimed by the whole bench of the Apostles and elders, or conceded to them, that at first the question of reference occasions keen disputations. James acts as Moderator of Synod. Peter states the case clearly and calmly, indicating a course which the moderator thereafter logically and luminously follows up and embodies in a deliverance that contains and conveys the mind of the court. The decrees in which the Synodical finding is embodied are accompanied by a Pastoral letter, and two prominent members of the Synod are deputed to accompany the Antioch delegates on their return, that by their presence and council they may secure a favourable reception for the ecclesiastical decision, and the accompanying documents of which they were made the bearers. You thus observe that the reference was to the *Apostles and Elders* in solemn council assembled and that the conclusion arrived at was by the Apostles and Elders. The deliverance framed to cover that conclusion was drawn up by the Apostles and Elders, and the delegates were appointed by them to act as assessors with the Antioch Church. We frankly admit that *the brethren* are spoken of as present at the meeting, and as assenting to what was done, and as joining in the letter which accompanied the Acts and Proceedings of the Court. But this only indicates that deference to lay members of the church, that disposition to consult and co-operate with them which we ever love to evince, at least, all of us who would not be Lord's over God's heritage.

It has been fully shown by a distinguished authority that, without all controversy, such points as these are established here.

"First, That the original reference from Antioch was not to the brethren, but to the Apostles and Elders.—Acts xv. 2.

"Second, That it is not said that the brethren assembled to deliberate on the question, but (v. 6,) "that the Apostles and Elders came together for to consider of this matter."

"Third, That we do not read of any of the brethren speaking on the subject submitted, but that they "*kept silence,*" while others spoke.—(v. 12.)

"Fourth, That the decrees are not said to be ordained of the brethren," but "of the Apostles and Elders which were at Jerusalem."—Acts 16 : 4.

"The unprejudiced inquirer will observe that the private members of

the Church here designated "the brethren," did not ordain the decrees nor speak in the meeting, nor assemble to deliberate, nor was it to them that the appeal from Antioch was brought. He will on the other hand remark that they were present in the assembly, that they concurred in the finding, and that as it was important to show that all the Christians in Jerusalem were unanimous on the subject, the letter embodying the decision was written in their name as well as in that of the Apostles and Elders."

"The Apostles and Elders assembled, deliberated and decreed."

"The brethren were present, listened and concurred. The Apostles and Elders were, as we would say, members of court, the brethren were only auditors who gave their assent to the decision of the rulers."*

VII. As Presbyterians we hold very strongly by the *Headship of Christ*.

This, as well as some others of the points I have enumerated, we share in common with other sections of God's heritage. Yet, to us it has come down as a sacred heirloom, a precious deposit entrusted to our keeping, which we have been wont to guard with a holy vigilance, which has been identified with the struggles of a "Cloud of Witnesses," and embodied and embalmed in martyr memories.

Our Faith in this great article of our Creed is founded on such scripture passages as these :

Eph. i, 20 : 3. "He (God) raised Him from the dead, &c.," "and gave him to be *head over all things* to the church which is his body, the fullness of Him that filleth all in all."—Eph. v. 23. "For the husband is the head of the wife even as *Christ is Head of the Church*, and He is the Saviour of the body."—Col. i, 18. "And He (Christ) is the *Head of the Body, the Church*, who is the beginning, the first born from the dead that, in all things, He might have the pre-eminence."

In contending for the Headship of Christ over the Church and the Nations, we are at issue with those who recognize the Sovereign Pontiff—sitting, a fallible creature, in the Temple of God, showing Himself that He is God; and also with those who own the Headship of the reigning Monarch making it the 36th canon of their Creed—"That the King's majesty, under God is the only supreme Governor of this realm, and of all other his Highness' dominions and countries, as well *in all spiritual, or Ecclesiastical things or causes as temporal*." We dispute the right of the Civil power to intrude within the spiritual domain.

* Prof. Withrow—to whose admirable little work I am indebted in the preparation of this portion of the Lecture.

In all matters purely civil we yield the utmost deference to the powers that be. None have ever exceeded us in loyalty. We teach our people while they "fear God" to "honor the Queen and meddle not with such as are given to change." We are ever ready along with our brethren of other denominations to render unto Cæsar the things that are Cæsar's—but we sternly insist on "rendering unto God the things that are God's."

We cannot away with Priestly or Prelatic or Erastian assumptions. We stand fast in the liberty wherewith Christ hath made us free. We say to any potentate that would trench on the territory of conscience, "Thus far shalt thou go but no farther." We echo the testimony of our Apostolic Fathers, in confronting the rulers, "Whether it be right in the sight of God to hearken unto you more than unto God judge ye." We ring out the clear, clarion note which has been the battle cry of religious liberty through the ages, '*We must obey God rather than man.*'"

Your time to-night will not admit of my referring to what are known as the doctrines of our Church, but most of you are more or less acquainted with the truths "most surely believed amongst us." Calvinian or Calvinistic, men call them, but they are more properly Paulinian or Biblican, for it was the province of that marvellous Frenchman, (deemed by his contemporaries, at the age of 22, the most learned man in Europe, and of whose writings it is said, a thousand editions were circulated during his life-time) systematically to arrange, and logically and luminously to expound, those cardinal doctrines which form the staple of the Pauline Theology. These doctrines have had graven on them, at sundry times and in divers manners, the seal of divine approval. They have received the sanction of "the goodly fellowship of the Apostles and the noble army of martyrs." In their favor, God's hidden ones witnessed a good confession. The Reformers before the Reformation testified of these, and as for the "Giants of those days" themselves, they preached none other Gospel. Calvin but removed the rubbish that had gathered round the true foundation: he but brought out in illuminated characters those portions of the precious parchments which superstition had distorted and dimmed. And so with reference to our beautiful Church polity, on which we have specially dwelt.

Its principles we believe to be founded on the Word of God, where the Jewish Synagogue with its bench of Elders is presented to us as the model of the New Testament Church. Its grand outlines are observable among those Christian communities which were freeest from the leaven of that "mystery of iniquity" which even in Apostolic times "did already

work." These principles were held by the refugees from the ten bloody persecutions of the old Roman Empire. Vigilantius and his followers who nobly protested against the growing corruptions of the Church, in the fourth century, held them. The Paulicians of the seventh century held them, and fled to the frowning fastnesses of the Alps to escape the wrath of the adherents of the Hierarchy. They were the principles of the Original Church in England, for, when Augustine the monk was sent thither from Rome, he found Churches organized which had existed since the first century, and which, it is believed, were planted by Paul when "he took his journey into Spain." The first form which Christianity assumed in Ireland was Presbyterianism. Succat,—afterwards called Patricius (St. Patrick), a Scotchman, planted 365 churches, to each of which he assigned a Bishop or Presbyter with a bench of Elders for the Government of the Church. The Culdees, whose Theological Seminary at Iona was the source whence the religion of Jesus circulated throughout Scotland, were Presbyterians. Columba, the Irishman who paid back to Scotland the debt which his then favoured isle owed to Patrick the Scotchman, sowed, in concert with twelve Presbyters, the seeds of Presbyterianism in that land which is now its head-quarters. Among our honoured fathers we rank

"God's slaughter'd saints—
Whose bones lie scattered
On the Alpine Mountains cold."

The Israel of the Alps in whom was fulfilled the Patmos seer's vision of the woman fleeing into the wilderness to escape the Papal dragon, preserved, amid the smiling valleys of Piedmont and the rugged grandeur of those everlasting hills which stood as watchful sentinels over their peaceful homes, preserved in their primitive purity, those time-hallowed principles which are dear to the hearts of all Presbyterians—till the myrmidons of the Papacy came down like wolves on the fold, and they were killed all the day long, and accounted as sheep for the slaughter.

The Covenanters of Scotland and the North of Ireland served themselves heirs to the Waldenses of the Cottian Alps. They were tortured, not accepting deliverance. There's many a lowly cairn and mossgrown stone and blood-dyed hillock in the dear old land, that form the mute though meet memorials of the "great wrestlings" of that "Cloud of Witnesses."

Be worthy sons of such worthy sires. Buy the truth and sell it not. Barter not away privileges wrung from the grasp of crowned and mitred

tyranny at such a price. Set a high price on principles which have made so many lives sublime and so many deaths glorious.

II. "*Be ye thankful*" for the *field* opened up before us! The lines have fallen to us in pleasant places—yea, we have a goodly heritage! While thankful for the empire to which we belong—embracing one sixth of the world's population, under the firm but gentle sway of the best of Sovereigns, God bless her! let us be thankful specially for the good land we live in, and the fair Dominion of which we form a part. Our country is larger than the entire United States—larger than the whole of Europe, embracing an area of four million square miles, and supplying field and sustenance for teeming myriads. We touch two Oceans. We link two Hemispheres. No pent up Utica confines our powers.

Ours is a boundless continent, within whose bowels are secreted the food and fuel for millions yet unborn. These limitless prairies, piercing mountain ranges and peaceful valleys; those fields and forests unexplored where men will yet be "famous according as they have lifted up axes on the tall trees"—those "continuous woods" where roll the Saskatchewan, the Winnipeg, the Assiniboine, the Fraser, "and hear no sound save their own dashings," will, bye and bye, be swarming hives, and crowded marts, echoing the hum and hurry of an intelligent and industrious population.

To us, in concert with the other sections of Christ's one Church, her glorious Head, who takes in the whole at a glance, is saying:—

"There remaineth yet very much land to be possessed, go ye up to possess the land."

Never more clearly than now has the summons sounded, "go through, go through the gates, prepare ye the way of the people. Cast up, cast up the highway, gather out the stones, lift up a standard for the people."

III. Because of the *successful termination* of the *Mutual Conferences* of the four contracting Churches now composing the Presbyterian Church in Canada, is the Lord saying to us to-day, "*Be ye thankful.*" For Presbyterian Unions already accomplished we have reason to thank God. For example, in Scotland in 1820, the Burghers and Anti-burghers became the United Secession, and *it* again, 28 years thereafter, in 1848 joined with the Relief in forming the United Presbyterian Church. In 1840 the old Light Burghers joined the Church of Scotland. In 1852 the Original Seceders (the McCrie body) came into the Free Church—and now, the Reformed Presbyterians have followed in the same course. The cutting the cancer of Unitarianism out of the bosom of

Irish Presbyterianism was followed by the Union of the Synod of Ulster and the Seceders, causing our fair Hibernian sister to "prosper and be in health" as never before.

The year 1858 witnessed the union into one compact body in *Australia*, of her three Presbyterian Churches. New Zealand took similar action about the same time.

The United States and the British American Provinces have witnessed several such Unions also. Among our neighbours on the other side of the line, the principal have been: the Union at Pittsburgh in 1858 of the Associate and the Associate Reformed into the "United Presbyterian Church of North America;" and the Union 11 years thereafter, in the same city, (in Nov., 1869), of the two great divisions of the Presbyterian family in America, known as the Old and New Schools.

The Eastern and Western sections of our Dominion have already each witnessed two Unions.

In 1840, "the United Synod of Upper Canada" (formed in 1818 of Ministers from the Associate Church of Scotland and the North of Ireland), joined the Synod of the Church of Scotland.

On the 6th June, 1861, the Canada Presbyterian Church was formed in Montreal, the result of a Union between the Presbyterian Church of Canada, the offspring of the disruption in 1844, and the United Presbyterian Synod which was planted in 1833 by three ministers, Robertson, Proudfoot and Christie, who were designated to Canada by the United Associate Synod of Scotland.

In the Presbyterian Unions of British North America, Nova Scotia has borne an honorable part. It has led the way. The first there, preceded by three years the first of the Scottish Unions. The Union of 1817, in New Scotland, foreshadowed that of 1820 in Old Scotland; between the same bodies, whose wranglings over the Burgess oath had been for a lamentation.

In 1769, the birth year of Wellington and Napoleon, 10 years after the conquest of Quebec, two worthy members of the Burgher Synod, David Smith and David Cock, said "Here are we, send us" to the Macedonian cry wafted across the waters from that then distant and destitute colony. Years after, the Anti-Burgher Synod received a similar appeal, which touchingly besought them "in the bowels of our Lord Jesus Christ and for His sake, for the advancement of His cause, and the salvation of precious souls in the wilderness, to send with all convenient speed, a minister to labour in word and doctrine." James McGregor, then "the only preacher under their inspection," was at once

set apart to the work. With beautiful simplicity and humility, yet with characteristic resoluteness of purpose, says the youth who was destined to be the Apostle of Nova Scotia: "I was thunderstruck. I never till then met with an event to deprive me wholly of a night's sleep. I resolved to go."

For many years, these two sections of the Presbyterian Family, worked apart, till in 1817, "after (we are told) much consultation and prayer" they came together, thus heading the long catalogue of Unions, during the nigh 60 years, since, when the Lord of Love has been so signally gathering into one the dispersed of our Israel.

Nova Scotia's second Presbyterian Union took place in 1860, the year before the last Union in Montreal, and between the same parties. And now, within the same royal city—the commercial metropolis of the Dominion, after an interval of fourteen years, our Canadian Presbyterianism so long divided, has become one.

The negotiations commenced at the first General Assembly of the Canada Presbyterian Church, held in Toronto, in June, 1870. During these five years there has been, as before the first Union of 1817, "much consultation and prayer." "For the divisions of Reuben there have been great searchings of heart." Clouds have, at times, darkened the horizon. But the breath of prayer and the wind of the spirit have blown them away. Churches that met in the fierce conflict have been folded in a fraternal embrace. Outpourings of the spirit in different quarters have caused increasing endeavours to keep the unity of the spirit in the bond of Peace. Brethren that had fallen out by the way are beginning to present the seemly spectacle of brethren dwelling together in unity. Let gratitude warm our hearts to-night for the remarkable answers that have been given to the many prayers offered for the Peace of our Jerusalem.

IV. For the increase of *numbers, of resources, of strength, of ability*, to do *the work* of the Lord with enlarged efficiency, which the Union has brought, "be ye thankful."

Our condition separately stood thus: In the Canada Presbyterian Church 3 Colleges, 19 Presbyteries, 338 Ministers, 650 Congregations, 78 vacancies, 50,702 Communicants. In the Church of Scotland in Canada, 3 Colleges, 11 Presbyteries, 141 Ministers, 17 vacancies, 179 Congregations, 17,247 Communicants.

In the Presbyterian Church of the Lower Provinces are 1 College, 10 Presbyteries, 124 Ministers, 138 Congregations and 18,082 Com-

municants. In the Church of Scotland in the Lower Provinces, are 6 Presbyteries, 31 Ministers, 41 Congregations, and 4,622 Communicants.

Our United Church had thus at the Union a total of 6 Colleges, 46 Presbyteries, 650 Ministers, or 800, including Preachers and Student Missionaries, over 1,100 Congregations, and 100,000 Communicants. In many of our Congregations, especially the Highland ones, the roll of membership gives but an inadequate idea of our numbers. The census test is, all things considered, the most reliable. According to the last taken, that of 1871, there are in the Dominion, of Baptists, 137,453; Congregationalists, 21,829; Roman Catholics, 1,492,049; Wesleyan and New Connexion Methodists, 419,979; other Methodists, 156,092; Church of England, 494,049; Presbyterians, deducting 20,000 for the dozen American Congregations and other Presbyterians that have not entered the Union, (a deduction rather in excess of the reality), the sum total of our United Church will be about 600,000, making it thus considerably the largest Protestant denomination in the Dominion. But God forbid that we should be vain of mere numbers. Remembering the tests to which Gideon and his host were subjected, they may reveal weakness rather than strength. It has been well said that churches should be *weighed*, not numbered. May we when weighed in the unerring balances of the sanctuary not be found wanting!

Let us pray that this increase of *material* may be accompanied and followed by a corresponding increase of *moral* power, and that our Church in her united, yet more than in her separated capacity, may receive, not the spirit of fear, but of power and of love, and of a sound mind.

We cannot too often repeat it that mere increase of numbers does not necessarily involve increase of power. The brave man of old was stronger with his noble resolute 300, than when his eye glanced proudly along the serried ranks of the many thousands of Israel. *These* melted away under the application of their leader's test: *those*, were enabled to stand in the evil day and having done all to stand. He who brought fire out of the rock, and wrung water from the fleece still reigns King in Zion. With him have we renewed our solemn league and covenant as King of nations and King of saints. He has answered our united prayer "Jehovah Shal'om," the Lord send Peace. He has spoken peace unto His people, yet, is he summoning us to war, even to the great battle of God Almighty. With the addition just made to our numbers we run the risk of vain-glorious self-confidence. He would have us stand still and see the salvation of God, all boasting excluded, without one vaunting word. With us too He may have to insist, "the people are too

many," there must be a weeding out, "lest Israel vaunt themselves against me," saying "mine own hand hath saved me." Our tendency is to trust in chariots and horsemen, instead of to remember the Lord our God. Bring up the re-inforcements, more men! more men! as if we would leave Jehovah so much less to do, and our own arm would get us the victory. He would have us know, "the battle is not your's but the Lord's."

If we be made strong in the Lord, and in the power of His might, clad in the whole armor of God, and clothed with humility, at the same time, we will, as a united Church, look forth from our windows, "fair as the moon," in purity of character; "clear as the sun," in the manifestation of the truth; and in the strictness and impartiality of our discipline, the strength of our moral convictions, and the concentrated energy we bring to bear against the giant forces of Evil, "terrible as an army with Banners."

V. "Be ye thankful for the *large family* to which you belong."

In the Fatherland, there are five principal Presbyterian bodies, with nine additional, inferior in size and importance. There are 48 Synods, 276 Presbyteries, 4546 Churches, 42,000 Office-bearers, 1,195,148 communicants.

On the Continent of Europe are many Presbyterian Churches—and others which, though not in all respects, purely Presbyterian, are formed substantially after that model.

Australia, including the Synods of Victoria, Queensland, New Zealand, and New Hebrides, has 330 ministers, and 384 charges.

In the United States, Presbyterianism has presented six types. 1. The *Dutch*, from Holland; starting in 1623, in the region of New York. 2. The *English*, introduced under Puritan auspices, and taking root specially in the soil of New England. 3. The *German*, from Fatherland, planted in Pennsylvania and Northern Virginia. 4. The *French*, which was Huguenot in origin and spirit; and found a settlement in the sunny South. 5th. and 6th. The Scotch and the Irish, or the Scotch-Irish, for the two blended; though the latter had the predominating influence.

The Scoto-Hibernian element has pervaded the regions where American Presbyterianism was strongest and has exerted a mastering, moulding power. The Presbyterian denominations of the great Republic are eight; though three of them be comparatively small. The Reformed Presbyterian in two divisions, the Reformed German and the Associated Reformed (South).

The great overshadowing body is called "the Presbyterian Church in the United States;" the largest section of the Presbyterian family in the world. Its first Presbytery, composed of seven members, met in Philadelphia in 1705, its first Synod in 1717, and its First General Assembly in 1789. It consists now of 35 Synods and 174 Presbyteries. Its ministers number 4597, its licentiates 309, its home missionaries 1012, its colporteurs 136, its communicants 495,654, nigh half a million; its total income for the past year over nine million dollars. This vast Presbyterian organization has foreign missions in India, China, Siam, Syria, and Japan, whose converts for the past year number 1400. There are 13 Theological Seminaries with 550 students of theology receiving aid in the prosecution of their studies.

Throughout the entire United States, there are 84 Presbyterian Synods, 475 Presbyteries, 11,521 Congregations, 8,441 Ministers, 979,139 Communicants, and an annual revenue of over 12½ millions of dollars.

Take the world-wide view, and the aggregate is much greater than we have been in the habit of supposing. Throughout the entire world, there are 146 Presbyterian Synods, 1,180 Presbyteries, 20,133 Churches, 18,774 Ministers, and a population of 34,351,877. Taking in the Lutherans that come so close to us in many things, there would be added a population of 20,579,768, making fifty five millions in all, the largest half of the 107 millions of Protestants in the world.

"Be ye thankful" then for this, that ye are linked to a great and good company. The Pan Presbyterian Confederation that is to convene next year, will reveal our belonging to the largest division of the Protestant family, and thus be a practical refutation of the notion entertained by not a few, that Presbyterianism is a plant indigenous to the Scottish soil, and cannot thrive when transplanted elsewhere. Many shall then come from the east and the west and the north and the south, to attest its capability of growth and expansion on every soil, beneath every sky.

Again, let the caveat be thrown in, not to think of ourselves more highly than we ought to think, because of our honourable ancestry and numerous relations.

If we compare ourselves with ourselves, or measure ourselves by ourselves, we are not wise.

VI. Let us show our gratitude to him who hath done the great things for us, whereof we are glad, by considering one another to provoke unto love and to good works, and by coming up together to the help of the Lord, to the help of the Lord against the mighty. Our Union should secure

for us a better division of our field, and a more equable distribution of our forces. Some posts are over manned, while others are neglected. Our petty rivalries have perpetuated weak and struggling interests, to the neglect of fields that are white already to harvest. Our Union should work in the way of re-adjustment and re-enforcement. New vigour should be infused into our Home Mission operations. Those portions of our church that have been as yet, little better than "playing at" foreign missions, should shake themselves from the dust and put on their strength.

Our Union should be accompanied by an increase of christian liberality and personal effort and spiritual power. Some object or objects should be selected in whose behalf a memorial thanksgiving fund should be raised. If the mercies of God so abundantly showered on us do not influence us to present our bodies anew on His altar a living sacrifice, our lip expressions of thankfulness will be a mockery and a sham. Oh ! let us see to it that there rest not on our re-constructed church the curse of "Meroz."

"Great God of Love"

Hold back the curse of Meroz from our church,
Which fed to fullness on the bread of heaven,
Sleep's o'er the cup of blessings,
And forgets to gather up,
The fragments of the feast,
For famished, suppliant Heathen !

The call to our church seems already sounding clear as that which woke the stillness of Shiloh's shrine. It finds expression thus ; "spare not, lengthen thy cords and strengthen thy stakes for thou shalt break-forth on the right hand and the left." May we hold ourselves at the Lord's beck and bidding, with all the arder and alacrity of the boy prophet crying tremblingly yet trustfully, "Here am I, for thou *didst* call me," "speak, Lord, thy servant heareth." "I will hear," not what policy or interest or inclination may dictate, but "what God the Lord will speak." Be ours the Mizpeh memorial ! when we have so many Ebenezers dotting the pathway of our retrospect, and casting their shadows before to gild the Horizon of our future. To the conquest of this fair land for Him who claims it as His own, let us march forth as a united company.

We are living in a grand and awful time. "This day is to us a day of good tidings." There were never as many christians as to-day. Nor were there ever as many Bibles. A single Society has circulated more copies in a year than existed in the entire world in 1804, when that Society was formed.

In 1792, but one Missionary Society, now they are counted by the score. Then but one or two Missionaries, and no native Preachers ; now,

2000 European and American Missionaries, and hundreds of Natives telling to the perishing millions the story of Jesus and His love. Then no converts at all, now tens of thousands gathering round the cross. Then, £13 2s 6d, the tiny rill of Christian Liberality, now a gushing stream of Millions of Dollars, on whose bosom blessings untold are being borne to many lands. Then the River of Life was boomed and barred, and the Gospel Ship freighted with the true Bread, held off from the famishing, like the scene outside Derry nigh two centuries ago—now the tide has risen, and over every boom and barrier, the heaven-sent vessel is being gloriously carried, and “the famine, not of bread nor of water, but of hearing the word of the Lord,” is being graciously supplied.

In Asia amongst 600,000,000 in its eastern, western and southern sections 70 years since, strangers alike to the message and the messenger, the Word of God is not bound, and there are seen the feet of them that bring the good tidings. Ethiopia stretches out her hands unto God. Whereas darkness covered that land and gross darkness her people, her borders are girt with a luminous fringe, and even, amid the Egyptian gloom of the interior “the morning light is breaking—the darkness disappears.”

The Isles wait for God's law, and form the crossing stones for the stately steppings of Zion's King, as with sword girt on His thigh, He marches forth to conquer the Nations. The wall, whose circuit of 1,500 miles environs China, and symbolized the obstacles to the entrance and diffusion of the Gospel among her 400,000,000, has been scaled, if not overthrown. Turkey and Persia, the Jachin and Boaz in the Temple of the false prophet, totter to their fall. The Continent of Europe witnesses the overturning of thrones and the upheaving of dynasties,—the shakings among the nations that harbinger the coming to these sinning, sorrowing nations of Him who ought to be their desire; the hurricane, earthquake, and fire, preceding the “still small voice,” God's marvellous whisper, that is to speak our erring planet up again to the bright brotherhood of worlds whence it has wandered.

The entire World is on tiptoe, her dry places long and pant for the approach of the Living Waters. Thank God the River is rising. It widens its bed. It overflows its banks, and no power on earth or hell can presume to stop it.

Waft, waft ye winds His Story,
And you ye waters roll,
Till, like a sea of glory,
It spreads from pole to pole.

VII. Finally, beloved, let our present Union intensify our longings for a yet grander confederation—when all of every name and nation shall be gathered into one fold, under one shepherd.—Incited yet more by this visible incorporation to love the brotherhood, let us realize more than ever the fellowship of kindred minds to be like to that above. No grander spectacle have we witnessed here below, than when, in that spacious Hall, so providentially provided for the purpose, hand joined in hand, and heart beat responsive to heart, and there rose our song of jubilee “as the voice of a great multitude,—and as the sound of many waters.”

But we shall see yet greater things than these.

The General Assemblies of earth will fade into insignificance when we come “to the General Assembly of the Church of the Firstborn whose names are written in Heaven.” What a surpassingly glorious meeting will *that* be! Our Assemblies here will seem to have no glory, by reason of that glory which excelleth.

At the close of the Franco-Prussian war, the triumphant victors came to Berlin for a reception of welcome. As each regiment approached the city gate from the Thiergarten, it was halted by a choir, demanding by what right it would enter the city. The regiment replied in a song, recounting the battles it had fought and the victories it had won.—Then there broke from the admiring Choristers the joyous acclaim: “Enter ye the city.” And so the next came up, recounting its deeds, and so another and another was challenged and welcomed. They marched up the Linden between rows of captured cannon; and with the banners they had borne and the banners they had taken, they saluted the statue of grand old Frederick,—the creator of Prussia. So, when the warfare of earth shall have been accomplished, and the kingdom of Christ assured, the phalanxes of His church shall go up to the City with songs and tokens of victory. We belong now to different regiments. We vary a little in our colours, like the soldiers from the diversified Principalities of which the now consolidated Fatherland is made up. But we even now feel as they, that we have one cause, one Captain, one glorious Emperor, who has on His vesture and on His thigh a name written, King of Kings and Lord of Lords.

“One army of the living God.
At His command we bow,
Part of the host have cross'd the flood,
And part are crossing now.”

As we tarry in the enemy's country, the “*esprit de corps*” runs through the ranks. Our commander's messages—“Love the brotherhood;”

"Let brotherly love continue,"—we are trying to carry out better than once. No more stealing a march on one another. No more pouring shot, hot and heavy, into each others lines. No more standing apart, but, "shoulder to shoulder." Not face to face, to conflict, but back to back, to conspire, forming one solid square, in front of a common foe. We visit one anothers camps. We sing and talk beside each other's pickets. Our mutual interchanges become more frequent and fraternal. Resting thus on our arms, we have been refreshed. The Banner over us has been love. We have foretasted the sweetness of the Upper Banqueting House, where the same broad Banner will be our canopy, and a blissful Eternity be spent in recounting the struggles of the wilderness, and enjoying the rest that remaineth to the people of God.

We hail the day when the armies of the faithful shall win the entire world for Him whose right it is. "By little and little" are they now driving out the "armies of the aliens." The places where Satan's seat is, are being gradually captured. Bye and bye, the Prince of this world shall be cast out, and the Banner of Salvation wave triumphantly over his remotest stronghold. Then will the bugle blast be "homeward-bound," and the march "home again" of the victorious veterans to the German capital, will be re-produced on an infinitely grander scale, when the "ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads." Presbyterians, Episcopalians, Congregationalists, Methodists, Baptists, all the separate detachments of the Sacramental Host, in united array from the fields of their bloodless conquests. Through the pearly gates they will pass, singing Hallelujahs. Along the golden streets they will march, to lay their trophies at His feet, on whose Head are the "many crowns."

Oh! that, with yonder sacred throng!
 We at His feet may fall!
 Join in the everlasting song
 And crown Him Lord of all!

