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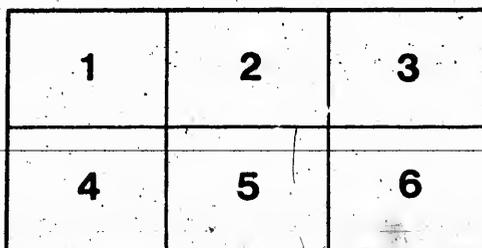
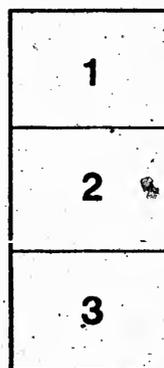
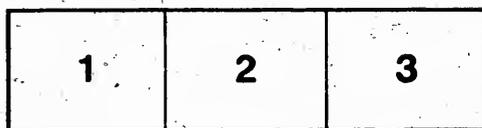
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29 THANKSGIVING SERMONS;

THE

UNITED CHURCH
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MEMORY OF GOD'S GRACIOUS DEALINGS

TO BE

CHERISHED AND PERPETUATED.

By THE REV. DAVID INGLIS,

MACNAB-STREET PRESBYTERIAN CHURCH, HAMILTON, C.W.

HAMILTON:

PUBLISHED BY D. McLELLAN, BOOKSELLER, KING STREET.

1861.

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A

NOTE.—The two first of these Sermons were preached in the McNab Street Presbyterian Church, Hamilton, C.W., on Sabbath, December 16th, 1860, the day appointed by the Synod of the Presbyterian Church of Canada, to commemorate the Reformation in Scotland. The other Sermon was preached in the same Church, on Thanksgiving Day, December 6th, 1860. They are now printed at the request of some of those who heard them.

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THE

HISTORY OF THE REFORMATION.

PSALM LXXVIII, 5-7, "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children, that the generations to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments."

A great event should have a deathless memory. Churches and nations are often exhorted, in reference to great public blessings, to see to it, that the memorials thereof are not allowed to perish; that all who eventually share in the advantages thereof may render praise unto the Lord. A large portion of God's word is historical, and beside this warrant, we have here the express requirement of the Bible to cherish and perpetuate the knowledge of God's ancient dealings with the people—the obligation of the church to keep green and fresh the memory of remarkable events, and to transmit this knowledge to the latest generation. The act of our church, in instructing her ministers on this Lord's day, to direct the attention of her people to the facts and principles of the Reformation, has the sanction of divine example and the force of divine authority. Right it is, that we should commemorate such events, and speak of them to our children; that these days fail not from among us, nor the memorial of them perish from our seed. Having respect, then, to the special object of our services this day, let me ask you to consider the history of the Reformation in Scotland, and the great essential doctrines of the gospel, as these were then brought to light; premising, that only the leading features and great outlines can be brought into view, within the limits of the two discourses of this day.

At the period when Christianity was first introduced into the British Isles, the twilight of legend and tradition still lingers over Scotland; the gigantic forms of the old Druids flit about amid the shadows of the northren mountains; and it is not for some centuries after the Christian era that our native land emerges into the sober daylight of history. This much remains to us out of the legends of these olden times, that Christianity was introduced into Britain, and had extended to its northern boundaries, at a very early period; and that five hundred years from the Apostolic age, it had taken firm root and was widely spread over the various independent States or Kingdoms into which the island was then divided.

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It does not come within the scope of our present purpose to speak of that border land of history, between the old Druidism of Britain and what are called the Middle Ages, when popery and the feudal system, with all their various civil and social elements, had taken definite form—a struggle between the ancient and modern races, rich in wild minstrelsy and heroic legend, but otherwise barren or fruitful only in disorder, and wretchedness, and death. Yet it behoves us to mention, that through it all there was one indestructible life—the life of believing Christian men in and from Christ—a hidden life, yet ever bursting forth in countless works of holiness, order, mercy, and freedom.

We cannot now dwell on the history of the Culdees, though that history is deeply interesting, as serving to show that among the Highlands and Islands of Scotland, as well as among the Alps of Italy and France, the religion of Jesus Christ—a free and scriptural faith, and a simple and apostolical form of worship and of discipline, found a secure refuge. The darkest period in Scottish Church History was from the year 1297, when the Culdees of St. Andrews were suppressed by the usurpations of Rome, to the martyrdom of Patrick Hamilton, in 1528; but the scattered remnants of this people may be traced in the western counties of Scotland on to the time of the Lollards; so that the light was not extinguished down to the very dawn of that Reformation, whose history it is ours, this morning, with grateful hearts to recall.

The superstition of Rome grew indeed but slowly to its full height. Century after century added some stones to that idolatrous temple, wherein was maintained that worship which we can only characterise as a gloomy parody of the true religion. To the national Church of Scotland, prior to the Reformation, nothing remained of Christianity save the name—"darkness covered the land and gross darkness the people." Tyranny on the part of the rulers, and general ignorance on the part of the people, involved the civil institutions of the country in all the evils of feudalism; while debasing superstition and imposture usurped the name of religion. The great doctrines of the gospel were unknown and the most absurd and degrading superstitions were taught under the pretended authority of God. The worship of innumerable saints, with the most wretched mummeries and observances, came with deadening power between man and God. The word of God was denied to the people. The service in the churches were conducted in a foreign tongue. The people were borne down by the domination and exaction of the priesthood. The priests themselves were ignorant, idle, and licentious; and alike the civil and ecclesiastical authorities, combined and set themselves to maintain this monstrous system of superstition, by closing up all the avenues of truth which might have brought its

abominations to light, punishing with imprisonment and death every declaration of the "pure, salutary and sublime doctrines of the Bible."

Yet Scotland was not altogether unprepared for the Reformation. The war of rational independence against the Edwards had developed the sentiment of nationality and the love of liberty in the minds of the people. Learning had revived under Hector Boyer, the fellow-student and correspondent of Erasmus, and the well-known principal of King's College, Aberdeen. The tracts of Luther, spite of Acts of Parliament to the contrary, made their way through the Scottish seaports, and every where found sympathizing readers. The Testaments of William Tindale were in the hands of many. Some bolder spirits were already denouncing the vices of the clergy and demanding church reforms. The Spirit of God was at work in men's hearts, and it needed only the living voice of the preacher of the gospel to kindle that spark into a flame. Such a man was soon raised up in Patrick Hamilton, the proto-preacher and proto-martyr of the Scottish Reformation. He was of noble descent and on his mother's side of royal lineage. We find him first of all a student at Paris, and that at a time when the doctrines both of Erasmus and of Luther were keenly disputed, in that great school. He returned to Scotland in 1523 a confirmed disciple of Erasmus; we next find him at St. Andrew's, and though only twenty-two years of age, with brave heroic spirit, he threw down the gauntlet to priest and prelate, in repeated attacks upon their cherished Aristotelian philosophy and scholastic theology, while he ruthlessly exposed their licentious lives: near kindred to dukes and earls rendering his personal influence the more formidable. But though an earnest disciple of Erasmus, he was not yet a disciple of Christ. A storm was now gathering about him, and to avoid that storm he again left his native land, and repaired first of all to Wittenburg, where for a time he sat at the feet of Luther and Melancthon. Thence he went to Marburgh, where he studied under the pious and learned Francis Lambert; here he soon became distinguished for learning and for clear and solid judgment in the interpretation of Scripture, as well as for the rare ability and earnestness of feeling with which he imparted the treasures he had stored up, and defended the truths which were so precious to his own soul.

Only six months have passed since he had left Scotland to avoid the storm that was coming upon him; during these months he has drunk deeply of the living waters, and now the irresistible impulse is upon him to return to his own benighted land, and preach the gospel to his countrymen. Soon after his return, though a priest and abbot he took the decisive step of marrying a young lady of noble rank, and thus forever breaking with the Roman power. With a spirit deeply moved he began to preach the gospel, denouncing the corruptions of the church with the unambitious

solemnity of a man thoroughly in earnest, and at the same time with grave and lofty seriousness, delivering the great truths of the gospel, and often kindling into the most fervent remonstrance and entreaty as he plead with men, to be reconciled to God.

James Beaton, Archbishop of St. Andrews, summoned him to a conference. Hamilton knew well what awaited him, but he no longer feared the storm; he has now a Christian's faith, and that is the basis of a true heroism. Burning with zeal to declare the gospel before the ecclesiastics of that ancient university he hastened to obey the summons. We cannot tell the story of his trial, suffice it to say, that he witnessed a good confession, and was summarily condemned to the stake. So eager was the Archbishop to secure his death, that ere that day's sun had set, he was led forth to execution. His youth, his beauty, his courage, moved the multitude with awe; but the friars in mad rage tormented him down to the last moment. His last audible words were, "How long, O Lord, how long shall darkness cover this realm? How long wilt thou suffer this tyranny of men? Lord Jesus receive my spirit." Thus, in front of the gate of the old college of St. Andrews, on the 29th of February, 1528, Patrick Hamilton gloriously died. He died not in vain. His fiery martyrdom gave him a place in the nation's heart for ever. Little the enemies of God's truth thought, how great a fire that pile was to kindle. When the Archbishop next spoke of burning heretics, said a gentleman of his company, "Gif ye burn mair heretics, let them be burnt in low cellars, for the reek of Maister Patrick Hamilton has infected as many as it did blaw upon."

The period in Scottish history to which we are now adverting was a stormy one, but through it all a succession of witnesses was raised up to bear testimony to the truth; the central figure in the group being the courageous, and right noble George Wishart; a man, says John Knox, "of sic graces as before him were never heard in this realm, yea, and never to be found yet in any man; a man, singularly learned, as well in Godly knowledge, as in all honest human science." Your time will not permit me to tell his brief but beautiful story; his early life in the romantic glen of Fore-doun; his education at King's College, Aberdeen; his association with John Erskine, of Dun, in the promotion of Greek learning in Scotland; the citation to answer to the bishop of Brechin, for the *heresy of teaching the Greek Testament*, and his consequent withdrawal into England—a zealous Grecian, yet not counting it his duty to suffer martyrdom for that; his association with Latimer; his trial for heresy, at Bristol; his return to Scotland with the Scottish Ambassadors, to the English court, in 1543; his preaching in Dundee and Ayrshire; his fearless heroism and gentleness while the plague raged in Dundee; his tour through the Lothians; his apprehension, trial and martyrdom. Through it all we see a

character of singular interest, of gentle, winning, and unassuming disposition, yet brave as a lion in the hour of need, with an intense spirit of devotion, a wild tinge of enthusiasm, and a commanding eloquence.

We cannot refrain from quoting some sentences from John Knox's account of his martyrdom. "After this he was led to the fire with a rope about his neck and a chain of iron about his middle. When that he came to the fire he knelt down and rose up again, and then he said these words: 'O, thou Saviour of the world, have mercy upon me. Father of heaven, I commend my spirit into thy holy hands.' Then he turned him to the people and said these words, 'I beseech you christian brethren and sisters, that ye be not offended at the word of God, for the affliction and torments which you see already prepared for me. But I exhort you that you love the word of God—your salvation, and suffer patiently and with a comfortable heart, for the word's sake, which is your undoubted salvation and everlasting comfort. For the word's sake and true evangel which was given unto me by the grace of God, and I suffer this day by men, not sorrowfully, but with a glad heart and mind. For this cause was I sent, that I should suffer this fire for Christ's sake. Consider and behold my visage, ye shall not see me change my colour; this grim fire I fear not, and so I pray you to do, if that any persecution come unto you for the word's sake, and not to fear them that slay the body, and afterwards have no power to slay the soul. Some have said of me, that I taught the soul of man shall sleep until the last day, but I know surely, and my faith is such, that my soul shall sup this night with my Saviour, ere it be six hours, for whom I suffer this.' Then he prayed for them which accused him. Many faithful words said he in the mean time, taking no heed or care of the cruel torments which were then prepared for him. Then in token of his forgiveness he kissed the executioner, saying, 'my heart do thine office.' Then by and by he was put upon the gibbet, prayed, and there burned to powder. When that the people beheld the great tormenting of the innocent, they might not withhold from piteous murmuring and complaining of that innocent lamb's slaughter. After the death of this blessed martyr of God, began the people, in plain speaking, to condemn and detest the cruelty that was used, yea, men of great birth, honor, and estimation, at open tables avowed that the blood of Mr. George should be avenged, or else they should lose life for life."

From the time that Wishart came to Lothian, there appeared beside him, wherever he went, a man of forty years of age, with a "two-handed sword," rejoicing in the post of danger, and kindling into ardour beneath the burning words of the zealous preacher. Wishart, with a strong presentiment of his approaching doom, dismissed his friend just before he was arrested by the earl of Bothwell,

saying in answer to his request to share his fate, "pray return to your bairns (pupils) and God help you; one is sufficient for a sacrifice." In that very city where Wishart died, and only a short time after his martyrdom this man publicly denounced the errors of popery with a trumpet blast of eloquence, which had never before sounded in Scotland, and which made the bulwarks of antichrist shake to their foundation. I need hardly say that that man was JOHN KNOX. It was not a burst of youthful frenzy. It was not the utterance of an ambitious and turbulent partizan. Remember he was now forty years of age—from youth to manhood he had cherished the sentiments which he now uttered—with patient maturity he had formed his opinions and now when clearly called of God to speak out, he did so with singular decision and completeness of view. It was no rash or hasty determination. It was the deliberate purpose of a man devoting himself to God, and to the highest interests of his country. Through life he never wavered in this purpose, but trod the path of rectitude through the severest trials with a step firm, resolute, and determined. Of his first sermon in the castle of St. Andrew's, in 1547 it was observed by one who heard him, "others hewed the branches of popery; but he strikes at the root to destroy the whole." But these were troublous times, and soon after this the castle of St. Andrew's surrendered and Knox shared the fate of the garrison. For nineteen months he, with others, the prisoners of the Lord, wrought as a prisoner in the French galleys. The next five years were spent in England, in immediate contact with Cranmer, probably with Latimer. On the accession of the bloody Mary to the throne, Knox was driven from the realm of England, and we find him at various places on the continent a fellow-labourer and beloved friend of Calvin and Beza and other Reformers.

In 1555, he returned to Scotland: it was only a brief visit, yet not without leaving its impress on the progress of the Reformation; and we next find him settled at Geneva as the pastor of an English congregation there. In May, 1559, Knox returned to Scotland to fight the battle out. A crisis was at hand—a leader was needed—and his was the stout heart and the strong arm that through the succeeding years of conflict bore aloft the banner of Reform, and bore it on to victory. The Queen Regent, aided by French troops, was now in open conflict with the Protestant party—she determined to exterminate them by force—they determined to defend their rights and liberties to the death. On the historical details it is not our present business to enlarge. In June, 1560, the Queen Regent died; a few weeks thereafter the French troops were withdrawn. A free Parliament met in August, 1560, before which were laid the Protestant testimony and confession, remarkable for the fulness and clearness with which they lay down the great articles of the Christian faith, which were adopted

with only two dissenting votes. This was followed by a series of important acts, all tending to the establishment of the Reformation in Scotland.

The first National or General Assembly, met on the 20th of December, 1560, but its action was limited to two measures—the distribution of ministers and the appointment of superintendents. In a series of Assemblies, from 1560 to 1567, the great features of the Presbyterian government were fully developed. The struggle was not yet ended. There was a combination of popish powers to put down Protestants, and at the head of the popish party in Scotland was Queen Mary. We cannot now speak of Knox's relations to the beautiful Queen. Suffice it to say, that he never wavered in his adherence to the King of Kings. Let men with more sentiment than sense plead for the Queen in her tearful, beautiful weakness—no man can read the history of the period aright and fail to see that the Scottish Reformer stood up for God and the right, well nigh alone, in the contest. Mary afterwards fell into dark misfortune, but for the present it is the hero, single handed, against court and courtiers; and nobly did he stand the brunt of the battle. These latter years of his life are full of power and pathos; but we have only time to notice the calm and peaceful end of this long-life battle. On the 24th of November, 1572, his wife, with his faithful servant, sat beside his bed reading the Bible. The chapter she had read was 1st Cor. xv. Said the dying Reformer, "Is not that a beautiful chapter?—What sweet consolation the Lord hath given me." "Later," he said, "Read where I first cast anchor," and she read John's gospel, chap. xvii. He fell into a trance about the time of evening prayer, and when asked if he had heard their prayers, he answered, "Would to God that you and all men had heard them as I have heard them. I praise God for that heavenly sound." About eleven o'clock, he said, "Now it is come." Then Richard Bannatyne, his faithful servant, said, "Now, sir, the time that you have long called for—to wit the end of your battle, is come, and seeing all natural power fails, remember the comfortable promise which oft time ye have shewn to us of our Saviour Christ, and that we may understand that ye know and hear us, make us some sign." With that he lifted up his hands, and incontinent thereafter, rendered up the spirit, and slept away without any pain.

They buried him in St. Giles' church yard, and Regent Morton pronounced over him the well-known words—"there lies he who never feared the face of man."

We have thus sought to sketch the great figures which stand out so sharply and clearly at the illuminated portals of that *new era* in the natural and spiritual life of Scotland and the world, which we thus gratefully celebrate; surely this deliverance ought

to be remembered with gratitude to God. Of the doctrines of the Reformation and its results, I purpose to speak to you in the evening. Neither is it my purpose now to vindicate the character of our Reformers. It has been fashionable to disparage them, especially in literary circles, for nothing could ever shake the confidence of the great body of the Scottish people in these men whose achievements were recorded as on the very tablets of their hearts, whose memories were embalmed in the gratitude of their country. But the time for such disparagement has gone, and the historical vindication of their characters has only tended to make them dearer than ever to all who love their God, their country and their race. We unhesitatingly affirm of the Reformation, that since the publication of Christianity no event has taken place so fruitful in great and good results. It should be hailed as a blessing of the highest order, celebrated with devout gratitude and sacredly preserved.

It has been objected to our great Reformer that he was rude of speech. Well the times in which he lived, the circumstances under which he spoke, were not such as to be fruitful in courtly and complimentary phrases. He spoke to Queen Mary with great plainness of speech, as it behoved the ambassador of the King of Kings, but it was ever in behalf of the public weal and her own best interests. He reprobated in no measured terms the public conduct of the nobles, but their conduct deserved such reprobation; and if it be urged that he denied full religious liberty to the popish party, it may well be urged in reply, that this too was a necessity of the times, necessary in self-defence against men who were ever conspiring by nefarious means to overturn the religion and the liberty so dear to him and to his country—and who had the will, if they had but possessed power to devote all the protestants to massacre and assassination. To Knox, under God, we owe it to day, that we are free men of a free country—to him we owe our religious liberties. He, and those connected with him, counted not their lives dear to them that they might secure to themselves and transmit to their children, the blessings of a pure faith, and liberty to profess it. The struggle was continued from that day, and at different periods, it has involved the same great question, is God or man the ruler of the conscience? We look across three hundred years to that memorable era in Scottish history, the first Parliament, and the first General Assembly, and we hail in these the first triumphs of the great spiritual and civil movement, which we call the reformation, and from that point onward, and along the next century, down to the glorious Revolution, we see how our stout fathers fought and won the battles.

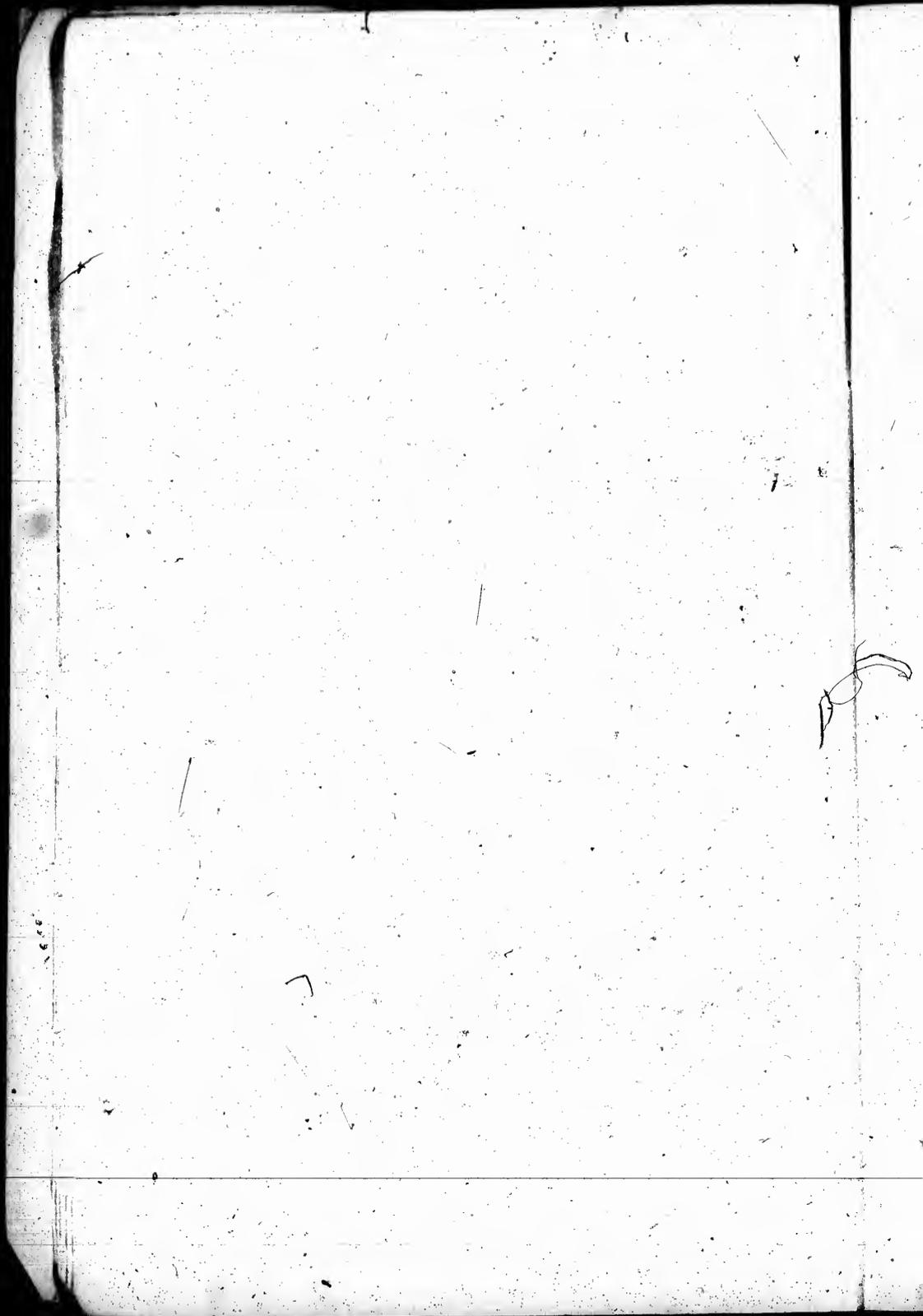
The history of the Covenant does not come within the scope of our subject to-day, neither does the history of more recent events; but as we think of many a well-fought battle-field—and mark how

our native land is indented with the foot-prints of christian heroes—we would ascribe all the glory to God who raised up such a race of men, and who gave to them the victory. We summon you to stand true and firm to your colours. A free gospel and a free church, these are our watch words; they have come down to us a precious legacy from our godly forefathers. God has given us a banner to display on behalf of the truth. To these principles let us cleave; let us teach them diligently to our children. Inseparably associated with the best and brightest periods in the history of our church and of our native land; not less inseparably are they associated with all the best and brightest-hopes of this distant province, where we to-day sit under the shadow of our vine and fig-tree, none daring to make us afraid. Christ king of saints, king of nations; Christ king of the church, and king of our affections—enthroned in our hearts, the chiefest among ten thousand, the altogether lovely! These are our time-honored watchwords.

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THE

DOCTRINES OF THE REFORMATION.

JEREMIAH vi. 16.—“Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein; and ye shall find rest for your souls.”

We saw this morning, how at a time when darkness covered the land, and gross darkness the people, God mercifully interposed and raised up men with power and disposition to examine the word of God for themselves, and with boldness to proclaim the result of their searchings. It was a time of general awakening; one country after another, in Europe, rose up and asserted its independence of Rome. Scotland, as we have seen, was not without her worthies and champions in this great and general struggle for emancipation. There were giants in those days, men of holy renown, who lifted up a testimony for God and for truth, and when Scotland harkened to the call she rose up in the majesty of a strength that still commands our wonder, and threw off from her the yoke of papal oppression. There was, prior to this, what was called the Scottish church, but it was bound ever to Rome, with all its tyranny and superstition. Priestcraft and ignorance had blocked up the windows, and choked up the whole building with rubbish. Our reforming and covenanted fathers set themselves to the work of removing the errors, clearing out the rubbish, and opening the windows. Then the rich light of heaven came streaming in, and there sprang from their labours a reformed church, a church scriptural in doctrine, and apostolic in government—not a new church—we claim for our church no modern birth, but the old church founded on the apostles and prophets, Jesus Christ himself being the chief corner stone.

Here we reach the very gist of the subject, and come to the consideration of the doctrines of the Reformation, the doctrines of Christianity, in opposition to Roman oppression and Papal innovation.

At the very outstart, we meet with the question as to the sufficiency of the Bible as a rule of faith and practice, and the right of all men to read the Bible for themselves. We proclaim, in the very fore front of this discussion, that the religion of our church is the religion of the Bible. We wish to keep the memory of the Scottish Reformers fresh as an evergreen; but we maintain the religious principles which, through the divine blessing, they have handed

down to us, not because they were taught by them, but, because they are the principles of the scriptures of truth, and exhibit the only foundation of human hope—the only source of consolation—the only rule to regulate our conduct toward God and toward men. Popery had subverted the very foundations of the Church, by putting church authority in the room of scripture, and thus bringing conscience, of which God only is the Lord, into subjection to the caprice and tyranny of prelate or priest. The Reformers maintained, on the contrary that the Bible is the inspired standard of truth and duty, and that it should be open to all, God only being judge of the conscience. Fearlessly they carried this principle through the wide range of its applications. We, as Protestants, maintain the sufficiency of scripture in opposition to the papists, who still hold the blasphemous tenet that they are insufficient. In opposition to the papist, we maintain that every man has a right to search the Bible for himself, and that children are to be taught to read that they may be able to do so. We maintain, contrary to the Romanist, that the Apocryphal books are uncanonical, in many instances false, in some blasphemous. As to unwritten traditions, which they claim as of equal authority with the Word of God, we reject their authority as impeaching the sufficiency of scripture, and as affording every facility for the establishment of error, under the assumed sanction of God.

The Bible, the received standard of christian truth, was immediately brought to bear upon the assertion and vindication of those radical truths which concern the salvation of man. Our fathers protested against the Romish doctrine of Justification by works. The Romish doctrine is that our inherent justice is the formal cause of our justification. The council of Trent has pronounced that man accursed who should maintain that the grace by which we are justified is the sovereign power of God alone, or who should say that men are justified by the imputation of Christ's righteousness alone, or only by the remission of sins. Our Reformers maintained that such tenets are directly at variance with the very essence of christianity, that we are justified freely by God's grace, through faith, and not of works; the gift of God is eternal life, through Jesus Christ our Lord.

It was this truth which brought peace to the heart of Martin Luther. It was the assertion of this truth that stirred the heart of all Europe. It was not a fresh revelation, but it was a fresh manifestation by the Spirit of God, through the Bible, to the heart of one man, and through him to the hearts of thousands, that "God is love," that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." It was the assurance that the love which rules in heaven embraces us on every side. It was the fresh declaration to sinful man, that God in His Sovereign

love had given His Son to die, and thus swept away the barrier which sin had raised between the sinner and the Holy One, that God is waiting to be gracious—that he is the just God while justifying the ungodly, because the blood of Jesus Christ cleanseth from all sin. Christ, the revealer of the Father, the Mediator for man, who, by his glorious righteousness and vicareous sacrifice, has secured the salvation of all who come to him. Christ, the free giver of grace, righteousness, and life. This is the living truth of God. Sin is a terrible reality. We are sinners—God loved us sinners, and gave his son to die for us. It is the Devil, and not God, who is against us; we, sinners, are assailed by a real and personal enemy, who seeks our eternal destruction; but we have a personal and a living friend in God himself, who became man to seek us when lost—who died to save us when perishing.

It was this gospel which Hamilton, Wishart and Knox delighted to preach, and by which they stirred the very heart of the Scottish nation. It was this truth which gave peace to John Bunyan, as he read it in Luther's own words a hundred years after, and it is this alone which can set us free to day; fresh living words of truth from the lips of Jesus himself, eternally new, as fresh as when they were spoken more than eighteen hundred years ago to the peasants and fishermen of Gallilee and the publicans and sinners of Jerusalem.

The doctrines of the Reformation were not merely negative assertions in opposition to Romish dogmas; nor were they simply logical statements even of positive doctrine. They were the living principles of God's truth; the revealing of the divine purpose of sovereign love; the revealing of the person of the eternal Son, through whom that love was expressed to a sinful world. The one principle on which this was done was, that nothing was to be received that could not be clearly traced to Divine Revelation; that the Bible was to be received in all its teachings, and that words were to resume their original Bible meaning. The aim was to bring into bold relief the old truths which had been overlaid or disfigured by Roman errors—to restore the Apostolic doctrines to their purity and simplicity. The result was in no sense a new theory, but it was a new life, which brings men into direct and devout dependence upon God; which lays man in the dust, and places God on the throne; which traces all to God and finds all in God—"Him first, Him last, Him midst, Him without end"—which empties the creature of all self-righteousness and fills him with the fulness of Christ, causing him to rejoice in his very weakness and misery, as constituting his strength and glory, binding his weakness by a golden link to the very strength of God. This truth of the Divine Sovereignty alone meets our deepest wants as sinners, our highest wants as Christians. It so bears upon the whole of human life and history, that without it the mys-

teries of man's existence are involved in inextricable confusion. Into this one truth of Divine Sovereignty all the living truths of Christianity fit and harmonize, and to the devout mind it carries with it all the energy and power of a lofty spirituality.

Before this one doctrine, what a host of Romish error fell to the ground—human priesthood, saintly intercession, indulgences, meritorious self-torture, there is no room for them in the gospel. Men calling themselves priests, or saints, strangers to us, to intercede for us with Him, the great lover of souls, who beseeches us to be reconciled; purchased indulgences to defend us from the anger of our Father; painful penances, to wring forgiveness from him who died for us, that we might be justly forgiven! Before the one message of love all these fall in pieces, like the stones of a fortress battered down by a single blow.

What shall we say more in this point, for time would fail us to speak of all the errors bearing more or less directly upon the doctrine of justification by faith in Jesus Christ—of the error of transubstantiation, affecting vitally the doctrine of Christ's humanity, as well as contradicting the grand gospel truth, that Christ has once offered himself to bear the sins of man—of the denial of the cup in the sacrament, when Christ said, drink ye all of it—of the worship of images and relics—of prayers in an unknown tongue—of fastings which have no authority in the Bible—of those impiously imagined deceits whereby money is wrung from men for masses, on the pretence of delivering souls from purgatory, a place which exist only in popish creeds and the fancies of papists—of the distinction between venial and mortal sins, fine wire drawn subtleties, contrary to the scriptural definition of sin, and calculated to lull men's consciences to sleep, in the midst of their crimes.

These and many other errors which we have not time even to enumerate, were brought by our Reformers to the test of God's word, and disappeared from the faith of the church like dreams when daylight comes.

During the first twenty-two years of the Reformation struggle, from the martyrdom of Patrick Hamilton, in 1528 to the overthrow of papal ascendancy, in 1560, the Reformers were chiefly occupied in preaching and establishing the evangelical doctrine in opposition to the errors of Rome—but at this point other questions naturally arose. Evangelical doctrines they put first, as lying at the basis of all religion, these are necessary to the very existence of the church, but then comes the question, *how is the church to be governed?* under what authority? by what laws? by what officers?

That Christ has set up a visible kingdom of his own upon earth is clearly taught in scripture.

We may contemplate the Church of Christ under two different aspects—the invisible and the visible church; but it is of the visi-

ble church that we now speak, and our Confession of Faith defines it thus:—The visible church consists of all those throughout the world who profess the true religion, together with their children, and is the kingdom of the Lord Jesus Christ, the house and family of God. Unto this catholic visible church, Christ hath given the ministry, oracles and ordinances of God for the perfecting of the saints in this life to the end of the world, and doth by his own presence and spirit, according to His promise, make them effectual hereunto. Of this society, founded expressly and immediately by Jesus Christ, He is the only Head, King and Lord. This our reforming fathers maintained alike against Papal and Erastian assumptions. The Scottish church while proclaiming her freedom from papal tyranny in common with other reformed churches, went a step further, and alone, or all but alone, she from the first proclaimed that she could take no order in spiritual matters, from the civil powers—next to the watchward of a free gospel, came the other, like unto it, a free assembly—that is the state has no right to any spiritual lordship over the church. She allowed that the state might for the national good, furnish the means of temporal support—but she would hear of no condition that gave the state a right to interfere with her in sacred things. No one can understand Scottish church history who does not fully comprehend this doctrine—for this has been her testimony from age to age. Again and again, down to our own day she has fought the battle, and the King of the church has ever been with her in the struggle for her freedom and independence, which is her very life and liberty.

The Church owns no throne but Christ's; within the precincts of this kingdom, kings are but subjects, and here no acts of parliament, no orders in council, no decisions of civil courts, carry the weight of a feather any more than a mandate of the Emperor of Russia, or a decision of the supreme court of the United States can carry any authority within the realm of Britain.

In accordance with this we claim for the visible church a Divine constitution, to which nothing may be added, and from which nothing may be taken. All the popes and princes, all the parliaments and councils that ever existed, have no power to alter it. The very thought of such interference is sin; the act is blasphemous usurpation. Its laws as to doctrine, discipline, worship and government, are laid down in the word of God, and no human authority may dare to intermeddle. This is distinctly stated in the first and second books of discipline, and the sole authority claimed for the platform of Presbyterian government, there laid down, is that it is of Divine institution. These who are set apart for the government of the church, are not lords of God's heritage, but the servants of the church; and these powers are simply administrative, they do not make laws, but simply declare and administer the

laws which Christ has made. The power of the civil magistrate is entirely distinct from the church. He has power over persons and properties, liberties and lives. The church exerts her power only in connection with men's consciences. His is the power of the sword; hers the power of truth—the sword of the spirit. It is utterly diverse from all other powers, and can never come into conflict with any other legitimate power whatever; only when the state interferes with the civil and religious liberties, restraining men's rights, or constraining men's consciences, does the spiritual power of the church come into contact with it. Her power is the friend alike of civil order and of civil liberty, opposed to all unrighteous power. In temporal matters Christians are to render all obedience to the civil magistrate, but in all matters spiritual and sacred, we are to be ruled by Christ, according to his word, and through the appointed governments of his church. While our Scottish Reformers bore such testimony as we have here stated to Christ crown rights—not less faithfully did they contend for the scriptural rights of the people to choose their own pastors and elders as sacred and inalienable. The struggle for this has also come down even to our own day, and no man can read the history of that period, without finding that in every conflict for the scriptural principles of our Presbyterian Church, we have nought to do, but to take up the old weapons which our fathers used, and rub off the rust of ages—and to man once more the old ramparts, where they fought, and bled, and died, for their religion, their liberty, and their country.

We have but little time to look at results. Looking back over a distance of three hundred years, it is not easy to estimate the results aright, neither is it an easy thing to sum them up in a few words. The spiritual principle appears more pre-eminently in the Scottish Reformation, than in that of any other country. In this direction its noblest triumphs were won. The evils from which it delivered us were peculiarly great—and we unhesitatingly affirm that the changes it effected were more thorough going and more scriptural than in other lands. It was not the assertion of rights, or statement of doctrines, it was the lifting up of the cross of Christ, the preaching of a pure and free gospel, the unveiling of the love of God, in Christ, “a light opened, which sheweth the true knowledge of God, of the means of salvation, of the iniquity of the devil's kingdom.” In this light, men saw their relation and responsibility to God, and the only realization of both in Christ Jesus. The doctrines of grace were the grand means, while the spirit of God gave the living impulse, both in originating and carrying forward the movement. We claim for the system of doctrine and government then introduced, that it is the best, simply because it is scriptural, and therefore fitted in the highest degree, to promote the interests of practical religion, and

the general welfare of men. This it is ours sacredly to preserve, and widely to spread.

We can but refer to the enlightened zeal with which our Reformers supported the interests of education and learning, and the effect which the schools and colleges have had upon the national character.

Nor can we do more than allude to the way in which the civil and religious influences of the period intersected and moulded one another. We as free men in a free country cannot forget to acknowledge what we owe under God to these patriotic men who did so much to secure to Scotland and to the world the blessings of a well-regulated freedom.

One closing word as to present duty, let us see to it that the services of this day have the desired effect to revive our zeal, to make us more deeply sensible of the blessings of the Reformation, and to excite us to watch over them with jealous care. Be not deceived brethren by those who tell you that popery is not what it was. Popery claims to be an infallible church. Whatever variable appearances she may wear she is still the same in principle, inherently the same. Intolerant as ever, Anti-christian as ever. Ready whenever she has the power to load it over men's consciences, to crush human liberties to slay the servants of God. Is it not our duty to watch against those who would mutilate or destroy our glorious charter of civil and religious liberty. Should a time of pearl come, may there be found true and bold-hearted men to stand up for God and the church of Christ, to preserve at whatever cost, our religion for which our fathers so nobly contended—to hand down unimpaired to the generation following, the privileges which have been bequeathed to us.

Nor must I close without pressing on you the necessity of enthroning Christ in the citadel of your own hearts. It is one thing to stand up for Christ's royal rights and quite another thing to yield yourselves willing subjects to his grace. Let me plead with those of you who are yet the slaves of sin and satan, to listen to the trumpet sound of the gospel that bids you turn from your evil ways, and return to our God for he will abundantly pardon. Christ the king we proclaim to you, but we proclaim Him also as the only prophet and priest, Christ in his divine fullness, mighty to save. Come to him and live. May God grant to us in this land, and to our church to see times of refreshing from his presence, the great doctrines of the gospel coming with fresh power to the hearts of men—to the glory of his name and to the salvation of souls.

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THANKSGIVING SERMON.

PSALM cvii. 1-2, "O give thanks unto the Lord, for he is good, for his mercy endureth for ever. Let the redeemed of the Lord say so."

Dr. Samuel Johnston, speaking of Sacred Poetry, remarks that the intercourse between God and the human soul cannot be poetical; that even thanksgiving, though the most joyful of all holy effusions, is yet confined to a few modes, and is to be felt rather than expressed. There is something very fine and true in this sentiment, but it is true only in some cases, not in all. There are different moods in which the believer seeks communion with his God, some of these are awestruck and speechless; no poetry, no language is adequate to the adoration of the soul. "Come then, expressive silence, muse his praise." But there are other states of mind in which we feel ourselves drawn near to God, when no awful speechlessness is laid upon us, but when on the contrary the tongue is loosened, and the heart that burns within will speak; we seek for psalms and hymns, holy and sacred, in which to breathe out our feelings; though at times the heart will be too full for speech, yet again, out of the fullness of the heart the tongue speaketh, and then the coldest lips prove eloquent in gratitude, and the words that flow, not from poets alone, but from the lips of ordinary men, if earnest, simple, and sincere, flow eloquently, flow effectually.

Surely this day of thanksgiving is one on which we may well let the whole heart flow out, now in Psalms, now in thanksgivings, and again in recounting the mercies of our God. "O! give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works." (Ps. cv.) "O, give thanks unto the Lord, for he is good, for his mercy endureth for ever. Let his redeemed say so." (Ps. cvii.) If there be one among you who cannot unite in these praises, God pity him—God help him. Let us recount the mercies of our God, and stir up our hearts to gratitude and praise.

1. Thank God for individual and social mercies.

Thank God for health. A few nerves transmit to the soul despair or bliss. When nature feels the flow of its vital blood, pure and unimpeded, what unutterable gladness bathes the soul in that one feeling of health. The spirit soars into life and light just as you have seen a bird cleave the sunshine, labour is sweet, care sits lightly on the heart, all nature is beautiful; what a dawn of joy rises upon us with the very sun when our life is healthful, the

opening of the eyelids lets in upon the spirit a whole flood of imagery, all of which becomes part of its very self, as if the enjoying and the enjoyed were one. But take the victim of dyspepsia, and the face of nature as well as his own, gathers blackness, health flies away, and her absence disenchant the earth. What shadows then pass over the face of external nature—what shadows settle then on the disordered mind, and down the spirit plunges into darkness like a shot bird into the waters. Often men know not what power has fettered the spirit and darkened the earth to them, what fatal breath has extinguished hope, and plunged the soul into the scowling blackness of despondency; but health returns like a fresh vernal wind, or a sudden sunbeam, and all existence is changed, and they awake as from a dismal and desperate dream—the agony is over, the soul starts afresh, as

"In life's morning march, when our spirits were young."

But some of you may feel that you are called upon to thank God for sickness. It may be that sickness has arrested your footsteps, when you were going on in your sin, and brought you within view of the eternal world. Affliction itself never turns the heart from sin to God, but sometimes Divine providence becomes the minister of Divine grace, fixing the soul on the truth which saves from condemnation and death, and the delightful issue is that the sufferer becomes a child and a servant of God, through faith in Jesus Christ, having his fruit unto holiness, and the end thereof everlasting life. If to any of you sickness has thus been sanctified, praise God for it.

The whole subject of the connection of health with religious experience is one of great importance. It is very humbling to think that a man may lose his hope in God, just because his physical frame is obstructed in its functions, yet let those thus afflicted remember that our salvation depends not on our own frames or feelings, but on the covenant of our God. The disease of the body may cause disease of the soul, yet, none the less let us trust in the mercy of the Merciful. When the spiritual lamp flickers feebly in the dampy gloom, like an earthly lamp in a vaulted sepulchre, turn you to your God, for he hears your cry. Turn you to the oracles of God, which are never dark, or if so, only dark with excessive light to eyes that cannot sustain the splendour. Turn from sad and moody thoughts of yourself and behold the Lamb of God who taketh away the sin of the world. Open your Bible, and all the spiritual world is bright as day. Seek the comforts of the Holy Ghost, and in his glorious light, "thy morn shall rise, and all thy day be bright."

But with all this we come back to the point at which we started, and say, thank God for health. A venerable elder came to me when I lay, upon a sick-bed, years ago, to speak his homely but

earnest words, and bid me be of good cheer. We spoke of sanctified affliction, "Aye," he said, "sanctified affliction is good, but sanctified health is far better"—and there was good philosophy and sound theology in the remark.

Thank God for home. Home is the finest word in our language. The old Romans did not know the word, the French have no word like it. Pity the nations who have not the word, or the man who has the word and does not know its meaning. What is home? More than one picture rises up before my mind in answer to the question. There is the pious patriarch, his children by his side, his children's children around his knees, he holds the well-worn Bible up before the ingle light, and bids all eyes and all hearts look to God—the God and Father of our Lord Jesus Christ, and as inspired by life-long, life-deep convictions, he tells them of that truth which supports the roof-tree, that faith which sanctifies the lowly dwelling, that hope which lightens the hearth as with the light of Heaven itself, in a word of that religion of the cross which forms the link between heaven and earth, between helplessness and omnipotence. As the patriarch speaks, every heart is filled with humility and self-abasement for its own unworthiness, with wonder and awe for the greatness of God, with gratitude and love for his goodness, and with heart and voice they join in the evening psalm:

The Lord's my Shepherd, I'll not want,
He makes me down to lie
In pasture green, he leadeth me
The quiet waters by."

This is home, you may transfer the picture if you like from the lowly cottage to the spacious hall, it is still the same; only remember it is not the costly furniture or surrounding acres that make *the home*, it is the hearts loved and loving. Where domestic tenderness is, there is home.

"Tis home where'er the heart is,
Where'er the loved ones dwell,
In cities or in cottages,
Throug'd haunts or mossy dell.

'Tis bright where'er the heart is,
It's loving power can bring
Fresh fountains to the wilderness,
And to the desert spring.

There are green isles in each ocean,
O'er which affection glides,
And a haven on each rugged shore,
Where God's the star that guides.

'Tis free where'er the heart is,
Nor chain nor dungeon dim,
Can check the mind's aspiring,
The spirit's pealing hymn.

The heart gives life its beauty,
Its glory and its power,
'Tis sunlight to the rippling stream,
And soft dew to the flower."

In home the troubled heart finds comfort, the weary heart finds rest, the joyous heart finds itself in its true element, "Home, sweet home! be it ever so humble, there's no place like home!"

Over some of your homes, great sorrows have thrown their shadows; but no chance, no change can destroy the blessedness of home to those whose hearts are true as the needle to the pole. Affliction brings forth home feelings never known before, and sanctifies every home tie. Death may spread his dark wings over your household, but still you have a home—a home in heaven dearer to you than ever—a home on earth, which is dearer to you for the very affliction that has bound you together in one common sorrow, and drawn you together nearer to your God. Thank God then, you who are bereaved, thank God for home, which though shadowed is not darkened by the angel of death.

Would you build up a home for the heart? See to it that ye build within the precincts of the holy ground, and within hearing of the waters of life. See to it that your home be a household of faith—let the Bible be the household book, let your home be sanctified by prayer, a picture of heaven, and a foretaste of our Father's house.

2. Thank God for your religious privileges.

Thank God for the Bible. Thank God that he has given to us as a nation the Bible in our own tongue. Compare the lands where the Bible is the book of the people, with heathen or papal lands, and you find that the former are vastly superior in all that is intellectually great, in philosophy, in science, in the grasp and stretch of human knowledge. But how small a portion of the blessedness of the possession of the word of God does this include. In this land to-day how many burdens are lightened, how many afflictions mitigated by the promises of the Bible. How many men, in their struggles with poverty, gather strength and learn contentment by the prospect of the riches of eternity, which it unfolds. How many men who are the very strength and pillars of society, learn from the study of the sacred volume how to discharge the various duties of their station. But to compute the blessings which the Bible brings, you must remember death and judgment, and eternity, and not until the end and issue of all shall we be able to reckon what the Bible has done for us as a people.

Thank God for the unspeakable gift of his Son—for the promise of the Spirit, and the presence of the Spirit. Thank God that the truths of the Gospel are preached over the length and breadth of the land, and pray that He may breathe upon us that we may receive the Holy Ghost.

Thank God for the Church. The Church is the established instrumentality through which the word and ordinances are preserved and dispensed from age to age. Some affect to speak lightly of the Church visible, but where would the Gospel have been to-day without it? What would Britain have been to-day—what would Canada be to-day, had there not been a visible Church? Christ has founded it, He has preserved it, and to Him be all glory and all praise.

We love the visible Church Catholic; but we love and honour our own Church, not only as watered by the blood of covenanted sires, but as bearing testimony for gospel truth in its purity, and for gospel order in its simplicity. What we need is the out-pouring of the Spirit to quicken and vivify the souls of men; and to fill the hearts of believers with holy zeal, then shall their tongues speak aloud the praises of our God.

3. We now turn from our individual, social, and religious mercies to our public and civil blessings and privileges.

Thank God for a plentiful harvest. As far as we go back in the pages of history, we find the record of dearth and famine, of frequent recurrence among the nations of the earth. Though in Canada we have never known the evils of absolute famine, yet in the domestic suffering and distress which prevailed a year ago, we were made to feel our dependance on Him who gives us rain and fruitful seasons. For the plentiful harvest that has been gathered, and the returning prosperity of the country, let each and every one, rejoicing in the bounties of Providence, praise the Lord as the God of mercy and benevolence, as the giver of fruitful seasons and abundance.—"Thou visitest the earth, and waterest it, thou greatly enrichest it with the river of God which is full of water, thou preparest them corn after thou hast so provided for it, thou waterest the ridges thereof abundantly, thou settlest the furrows thereof; thou makest it soft with showers, thou blessest the springing thereof, thou crownest the year with thy goodness, and thy paths drop fatness; they drop upon the pastures of the wilderness, and the little hills rejoice on every side, the pastures are clothed with flocks, the valleys also are covered over with corn, they shout for joy, they also sing."

We may well thank God for the land we live in, so rich in its soil, so varied and abundant in its productions, so clear and wholesome in its climate, so vast in its expanse, so magnificent in its lakes and rivers. It is ours to develop these resources—not by rash speculations in an eager race after riches, but by a steady, earnest, and silent progress—a progress pregnant in results, which must influence the destinies of a large portion of the human race. I believe that it is our duty to develop these resources, not only in the furtherance of agricultural pursuits, but in the encouragement of home manufactures, more especially in the manufacture

of every commodity, the raw material of which is furnished by our land. In doing this, we are advancing the true agricultural interests of the land and the commercial interests of the world. We are exempted from all necessity of expending our resources in studding our shores and frontiers with fortresses and batteries, we have no excuse for squandering them in barbaric pomp, or for pursuing the path of warlike ambition. Our territory is already large enough for an empire; we have within that territory minerals almost inexhaustible in extent, forests of timber almost unequalled in the world, which await the axe of the enterprising labourer, navigable lakes and rivers that are unrivalled, and other sources of wealth all affording to us a guarantee of continued and permanent prosperity. But in order to this result, we need first of all the blessing of God as the only source of all good, and next the hearty, earnest labour of an educated, industrious, and religious people. In all this we must remember to cherish higher and nobler aims than the mere increase of wealth, and the command over material enjoyments; we must keep our hearts ever open to the love of God, as our motive, to the glory of God, as our end; we must live not for ourselves, but for the extension of the Gospel, for the well-being of others. The glory of Canada and her great defence must be that her people are a God-fearing people; this only can achieve greatness—this only can give permanence to our greatness; this only can make us great, glorious, and free; thus only may we expect that the sunshine of heaven's choice blessings may rest upon her fields, and the music of contentment be heard in her homes.

Thank God for our government, laws, and institutions. That form of government under which we live is the wisest and the best, alike removed from despotism and from anarchy, securing the safety of the commonwealth without infringing the rights of the subject. God has blessed us with one of the best sovereigns that ever sat upon a throne; yet such is the nature of that government that its stability depends as much upon the integrity and knowledge of the subjects as upon the wisdom and virtue of the sovereign.

Thank God for civil liberty. Under no government in the world is so large an amount of personal liberty enjoyed in connection with so full and equal a protection by just laws. It is not only in personal liberty we rejoice, but in the fact that a slave cannot tread our soil; he may be branded as a slave up to our very frontiers, but he has only to cross the Niagara or Detroit rivers, and he is a free man.

Thank God for religious liberty. To secure to themselves and to their children the right of worshipping God according to the dictates of their consciences, our reforming and covenanting fathers fought and bled; they planted religious institutions in our native land, they have been in God's good providence transferred to this

land, and we sit under their shadow to-day, and enjoy the fruit of the toil and suffering of our fathers.

In the midst of all these privileges, we cannot be cold and unsympathizing spectators of the struggles that are now going on in other parts of the world. If we look to the South of Europe, we see there Italy making a gallant struggle to free itself from long oppression, and we watch with interest and with hope the progress of the struggle, while every lover of freedom accords his sympathy to the Italian patriots, and other oppressed nationalities only await the hour of their success to assert their God-given rights. Or when we look nearer home we watch with deepening interest the progress of events in the neighboring republic. It has been said that interests so different as those of the Southern and Northern States must ultimately bring about their separation. On the contrary, we believe that their interests are one, and save for the curse of slavery there is nothing to menace that union, and everything to cement and strengthen it. We hope in God that the friends of liberty will stand fast in this time of triumph, yet a time so pregnant in consequences to the interests of humanity. We trust that the Republican party will not be swayed by the outcries of Southern secessionists or the entreaties of Northern men who love gold more than they love liberty. May God keep them true to the cause of truth, righteousness and humanity. These slave-holders and their friends cry out for law and order; and all the while they are trampling on the necks of their fellow-men, themselves the greatest violators of both. They claim the right to resist oppression and tyranny, while they themselves are of all oppressors the most oppressive, of all tyrants the most tyrannical. Is it law and order to arrest a runaway slave, and help to send him to chains and stripes and slavery? Is it not rather law and order to espouse the cause of weakness against tyrannous strength, to take sides with a man oppressed, a brother wronged—to help him on to Freedom? Is it tyranny and oppression to raise the voice of public opinion against the wrongs done in the prostituted name of liberty—to assert and maintain that all men are free—and therefore just because the African is a man, he has a right to claim and to win his freedom. May God help the freemen of the north to stand true at this critical period to the principles of Personal Liberty and Free Territory, and keeping true to principle they may leave the issue with Him who rules and overrules all for his own glory.

The times in which we live are times of perplexity and of danger. The nations of the world heave and swell like the waves of a stormy ocean. May Britain, amid all, preserve her national liberties, her national greatness, her national renown, and raising her ocean washed cliffs and crags far above the surges, remain the beacon to guide the destinies of the struggling nations in their hopes of freedom. It behoves us in this distant province of the Empire to

rise up in the strength of the Lord, and give ourselves strenuously to every work that may improve the physical, moral, and religious condition of the people. What we need is national and political integrity. Let us raise the standard of public morals—let us demand of all men whom we raise to positions of trust in the state that they be men honest in purpose, true to principle. No state has the element of perpetuity in it that has not the religion of the Bible as its basis; take this out of our land and you dry up the very spring of national greatness and national progress—the true foundations of society would be undermined, the bulwarks of liberty shaken, the springs of peace poisoned, the source of prosperity dried up. While then you thank God for your national blessings, see to it that ye hand them down unimpaired to your children. Watch ye, stand fast in the faith, quit you like men, be strong, gird yourselves for the defence and maintenance of those rights which your fathers secured to you; count your religion dearer to you than substance, your liberty more to you than ease, cleave to the Bible as the charter of your rights, the basis of your freedom, the rule of your faith, the foundation of your hope. The security of society, your property, your liberty, your rights in religion, depend on your fidelity as a nation to God.

Finally, my brethren, have your hope and trust in God; let no earthly interests or subjects usurp the place of your conversion to Christ, your holiness, your eternal salvation. To-day we set up our banners, and thanking God we take courage. We have our homes, our country, our Church. May the good Lord who dwelt in the bush abide upon them all.

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