

accents, and the specifications of the covenant of redemption, little more than a verbal dispute remains, so soon as we agree that the obligation made by Christ is sufficient for all, it is to be offered to all, enhances the guilt of those who reject it, and also had special respect to the comprehensive divine purpose, to the salvation of the elect.

Even upon ability and inability, the sharpness of dispute is lessened, since the definitions have become so refined that they express metaphysical abstractions rather than theological facts. One man may seem to deny all ability of any man, and even imply that there is no capacity in man to make any other choice than the one actually made; another may put the ability in a power of opposite choice, which he confesses is never exercised. The former seems to deprive man of all moral agency; the latter seems to imply that it is practical for man to repeat without divine grace. Edwards and Malley, by their distinctions meant, that neither natural ability taken by itself, nor moral inability taken by itself, tells the whole truth about man's condition, but that together do tell the whole truth. The former must be led to feel both his responsible guilt and also his absolute need of divine grace. Our confession affirms the "liberty of second causes," and restricts the inability to "the spiritual good accompanying salvation." And so we may all give heed to the exhortation to work out our own salvation with fear and trembling, for it is God that worketh in us, both to will and to do of his good pleasure.

And as to the fifth and last point of difference, that of Christian perfection, I think that by this time we are all well agreed that we have no notional, nor a merely perfect; but this of things we may do, getting those things which are behind and reaching forth unto those things which are before, we may press towards the mark for the prize of the high calling of God in Jesus Christ.

For, after all, Christ alone can be the author of our peace, and make of both one, breaking down the middle wall of partition. When we can read our differences in the light of his wisdom, and adjust our conflicts in the spirit of his love, and shape our doctrines by the illumination of his Spirit, we are no longer at variance, we are already one; we are no longer ignorant, we are already wise. When the skeleton of our theologies is clothed upon with his life, and becomes like his matchless and radiant form, when theology is christologized in all its parts, and finds its central principle in the God-man, our Saviour, then we shall know the full reality of all which we vainly strive to utter. For it holds true in theology, as in the Christian life, that "he who knows Christ knows enough, though he knows not other things, and he who knows not Christ knows nothing, though he knows other things."

Though we may not have attained to this measure of the stature of the fulness of Christ, yet this review of our points of doctrinal variance may make it manifest that our separation is more technical than real, in the letter and not in the spirit. Controversies are very apt to leave the body of the church in the middle and the disputants at both ends. We are gravitating towards the centre. Our very division has lessened and not widened the breach. If we cannot unite in our common standards, what prospect is there for re-union among any of the divided sects? All that we need say is that Principal Cunningham is what Principal Cunningham said of a kindred discussion; that there is nothing in the Confession which precludes men from holding, or which requires them to hold either of the extreme positions. Our ground has always been that both parties may and ought to live under one standard in peace and quietness. We do not object even to those of the most straitest sect, provided that, concerning zeal, they do not insist upon persecuting the church. But if it be claimed that the only basis of union is our acceptance of the theories of immediate imputation, unqualified inability and a limited atonement, even if we held to these dogmas we could not accede to the terms; for they annul the very principle of a broader ministerial fellowship, without which no re-union could be lasting. We cannot afford to enter a communion which would exclude Edwards and Dwight, Richards and Woods. But let us rather hope that time has taught lessons of a higher faith and a larger charity, and that both sides only wish for such a victory of truth as is also the victory of charity.

Our Presbyterian system is also, in fine, an organized form of church government, as is denoted by its very name. The vigor, the enduring and growing power of this polity, and its just combination of the two elements of order and liberty, are attested by its whole history, and by a comparison of it with other schemes of church government. The churches that spring from the reformation were organized in four forms, as episcopal, territorial, presbyterian and independent. Episcopacy was tried in England; independency chiefly in England and this country; territorialism in Germany (essentially presbyterian, but hampered by the maxim, *cujus regio, ejus religio*); presbyterianism alone penetrated all the reformed countries. Episcopacy, as contrasted with independency, means that Bishops are not necessary to the being of the church; as contrasted with the Lutheranism of Germany, it means that the ministry alone ought not to rule the church; as contrasted with independency, it means that the individual churches are to be organized as permanent tribunals by a regular system of representation. This system has its examples in Scripture and in the apostolic church; but it comes to us as the heirs of the Reformation, from the organizing genius of one of the greatest men of the sixteenth century, the tercentenary of whose decease falls within the period of the sessions of our Assembly, and whose name demands of us and of the Christian world a grateful recognition and eulogy.

John Calvin died in Geneva, not having quite reached the fifty-fifth year of his life, at eight o'clock on the evening of May 27th, 1564. He was the best systematic divine of his century, the most lucid expositor of the Scriptures, sought out for counsel by the wisest of all lands, indefatigable in trial though borne down by many infirmities, resolute as a reformer and unbending as a disciplinarian; knowing more of life's duties than of its recreations, devoted to his adopted city which he regenerated, and to the church of God for which he lived, until he ended by a peaceful death his apostolic labors, having fought a good fight and kept his faith. His enemies said he was "a man of ice and iron." Melancthon, Farel and Beza loved him with a confiding affection. He was a man of spare but wiry frame, of keen yet calm visage, of an inflexible will poised on truth and ever pointing to duty like the magnet to the pole, of an eagle eye that saw afar yet saw minutely, and his device was a burning heart. He never spoke or wrote much about himself; for he was one

of the few men so absorbed in his work that he esteemed self as a very little thing. He reformed Geneva's influence pervaded Switzerland, and reached to Germany, Holland, England and Scotland; he organized the Reformed Church of France; he was, says Ranke, "the virtual founder of the United States of America." He was, says even Renan, "the most Christian man of his day in all Christendom." Both in French and Latin he was master of a clear and cogent style, striking straight at the point like an arrow, straight to the heart of the ring. His unmatched Institutes proved for him from Melancthon the title of "the theologian;" but it may well be doubted whether his polity was not his greatest and most enduring work. His name and fame stand out more eminent and sharply defined as time recedes, just as the loftiest mountains seem to be more distinct and prominent in a distant than in a near view. Well may we venerate his memory. And would that all the Reformed churches might honor him by resuming anew their common historic name, by learning from him more thoroughly the law of the church, which he so carefully defined, and by living in his spirit for that union of all Protestant churches which was ever so near his heart.

His church polity emphatically organized the reform, and gave it a bulwark against Rome. Other polities were shaped by the times; his shaped the times. To him alone belongs the credit of introducing ruling elders into the government of reformed churches, thus securing its popular and representative character. At Geneva there were in the consistory twice as many elders (*seniores plebis*) as ministers. He insisted in the face of the prejudice of believers, and the parity of the clergy. Though the Geneva church and state were more closely connected than he wished, yet he did not allow the state to interfere in respect of doctrine. This was committed to Synods, which were also intended to check the license of merely individual judgments. And thus, like a wise legislator, he organized the church on a basis combining authority with popular rights. He drew his principles from the Word of God and adapted them most wisely to his times. And in point of fact, Christianity was saved at the Reformation, not only by a revival of faith and the restoration of religion to the laity; not only by putting the Bible as a rule of faith into the hands of the people; but also by being organized into a church system at once popular and efficient. For only that which is organized can do the real work of life and society. Calvin had the deepest sense of the rights and dignity of the church, of which he said, "we must regard it as one mother and stay in it until we have laid aside the body, and come to be like the angels."

The Presbyterianism which he did so much to shape and consolidate, has had an eventful and honored history (never yet fully set forth), identified with the progress of mankind and of the Christian church in the nations that have been in the van of the world's historic advance, contending for civil and religious freedom, and earnest in applying Christianity not only to the heart and the life, but also to the reform of society and the state. Modified here and there in some of its details, it has preserved intact its essential traits, and showed its power by its ever freest adaptation to new times with their new wants. Wherever established it puts its impress upon the character of the people, because it had a character of its own.

In our own country, freed from entangling alliances with the state, this polity has been found to correspond admirably with the genius of our institutions. Our church, made up by representatives from different countries, has to some extent reunited here those who in the old world were sundered. And so we have an American Presbyterianism, not fashioned after any one foreign type. But yet there are certain characteristics of the system, which must be retained, especially if there is to be an abiding re-union.

One of these is, that a definite polity and a definite creed go together; they act upon and shape each other. To a large extent, the creed must hold good, that is, the polity so will be the creed, as the creed so will be the polity. But upon this I need not enlarge.

Presbyterianism implies a high comprehension of the inherent dignity and rights of the church of Christ as a visible institution, armed with spiritual power. Every system must have its own practical basis. The church should direct its proper ecclesiastical work through agencies wisely adapted to the times. And the signs of the times are teaching us that we need strong organizations to do Christ's work, to repel infidelity and error, and to stand like a rock amid the insistent pressure of the material, political and humanitarian tendencies, that characterize modern society.

Every living system, too, must have appropriate means for its own growth and discipline. A church ought to grow from within, and not by mere accretions from without. Individualism relies upon the conversion of adults in occasional revivals. The Church should rely most upon the nurture and growth of its own children. Baptized children are church members. They ought not to be received to the communion by the same formula proposed to the unbaptized. And it may well be questioned whether it is not desirable to return to the older and simpler mode of reception, and disuse the local confessions of faith, which were first made for independent churches not united by any common symbol; bearing this too in mind, that the standards which are to be applied to private members should be the same strictness, that they are to the officers of the church.

Our Presbyterian system has also a definite relation to the civil, as well as the religious progress of mankind. The confession enjoins obedience to lawful magistrates. Our history is lighted up with noble deeds and costly sacrifices for civil as well as religious liberty. Our church has been patriotic to the core, and with entire unanimity during our present fearful national struggle. It has borne unqualified testimony against the twin heresies in which this direful rebellion is founded—the right of secession, and the rightfulness of the system of American slavery—the one of which annuls the possibility of a united and stable state, while the other is at war with the prime instinct and principle of a republican government. Our branch of the church has remained faithful in the noble Presbyterian "deliverance" of 1818, made long before our rupture and never repealed. Our very division is to be traced, more directly than many suppose, to an apprehended collision on this vital question. And our re-union depends, more than upon any single cause, upon our becoming one on this old basis, the God of the oppressed, who, in ancient days, commanded his people once in fifty years to proclaim liberty throughout all the land unto all the inhabitants thereof, has taken this great cause for a time out of the hands of politicians and out of ecclesiastical courts, and submitted it, by his right as the God of battles, to the dread arbitrament of war. Secession and slavery are identified. The union and freedom are identified. Long has the contest been waged. Every defeat of our arms, and every month's delay, have but

increased the certainty of the final overthrow of that system of oppression, which, if any error was in the destruction sacred and devoted. And when the year of jubilee for that down-trodden race has fully come, and the measure of our chastisement is full, then—in our restored national union, more puissant than ever before, renewing its youth like an eagle and rejoicing as a strong man to run a race—then, too, in the restored union of our churches, bound closer than ever before, the grounds of their disruption forever removed—may we extol and magnify that exalted justice tempered by an infinite love, which laid upon us such bitter and costly sacrifices for our discipline and welfare, that we might be purified in the furnace of affliction, and prepared for the coming of the Son of Man.

FATHERS AND BRETHREN! Commissioners to the General Assembly! We have come up to our annual Assembly to consult for the peace and prosperity of Zion. No question can come home more closely to our hearts than that of Christian Union and Ecclesiastical Reunion. It is enforced by the best memories of the past, by our best hopes for the future. The communion may be defined, and by living in his spirit for that union of all Protestant churches which was ever so near his heart.

We have met to consult for the peace and unity of the church, while the nation is aflame with the blaze of civil war, and every battle of the warrior is with garments rolled in blood. Ofttimes the very air seems laden with human grief and speechless woe, and the burden weighs insupportably upon our very souls; but above all these heavy clouds of wrath there is a serene sky and a peaceful Father. Weeping, endureth for a night; joy cometh in the morning. And the light of the morning seemeth to dawn, as when the sun riseth upon a morning without clouds. Peace must come after war; after disunion cometh union. And where can men better consult for peace and union, than in an assembly of the church of the Lord Jesus Christ, who is himself the only Lord of lords and the Prince of peace? Speaking the truth in love, we may grow up into Him in all things, which is the head, even Christ, from whom the whole body, which is the church, is compacted by that which is the effectual working in us, according to the measure of every part, maketh increase in the body unto the edifying of itself in love.

And let our prayer be unto Him, who of old did lead his people like a flock by the hand of Moses, and Aton, the God of the covenant, and who, to Him, who gave himself without place, that it might be holy and unto the Holy Spirit, that giver of concord and the living band of spiritual unity, that he would so fill our hearts and minds with this divine charity that we, renouncing all our false and wicked ways, may never more profane his holy temple with strife and uncharitableness, but may walk before him in love, and be at peace with all who love his name; that thus may be fulfilled in us our Lord's priestly petition, that his disciples might be one, as thou Father art in me and I in thee, that they may also be one in us; so that we may duly laud and celebrate that which which triumphs in our weakness, and helps alone when we are lowly in heart, and which alone can make us of one mind—the grace of the Father, and of the Son, and of the Holy Ghost, world without end. Amen.

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Correspondence.

OUR FALLEN GENERALS.

Our Washington Correspondent sends us the following in regard to the late battles, with some eloquent and sensible tributes to our fallen generals:

I have talked with many of our wounded heroes, both officers and privates, and all say that never in all their battles have they seen such fierce and terrific struggles. From the nature of the ground, they were hurled against each other, and bayonet touched bayonet before they became aware of each other's presence; and then followed scenes of vindictive fury and desperation which have had no parallel on our continent. In these personal encounters our men, in endurance, pluck and physical power, were always superior to the enemy.

We have lost some of the longest tried and distinguished officers of the army. The whole country mourns at the loss of

GENERAL SEDGWICK.

Who, with most distinguished success, had led his corps on many a battle-field, and was remarked for unyielding courage, clear-headedness, and vigor of administration. He had been with the Army of the Potomac from its first hour; and was known and beloved by

all officers and men. He was easy of approach, gentlemanly and courteous in manner, simple in dress, and free from all those vices which are so often the reproach of the military service.

He was the idol of his Corps, and every soldier felt that in his general he had a friend. He was a true man and patriot; far above that malignant ambition which hates every one whose fame might eclipse or over-shadow his own. More than once offered the command of the army, he refused to be placed on that dangerous pinnacle, but always aided every commander under whom he served, to the utmost of his ability. It is some comfort that while the country and army weep over his grave, no wife nor child mourn the light of life forever extinguished.

GENERAL WADSWORTH.

Was one of the first men in the land. In wealth, social position, character, he was second to no man. At the commencement of the rebellion he left his estate, and the ease and splendor of private life; and gave himself to the sacrifices, toils and dangers of military life.

As the Military Governor of Washington, he distinguished himself by firmness, vigilance and wisdom.

At his own request, as I have understood, he was relieved from this duty, in order that he might again return to the field.

It should be recorded on his tombstone that he refused to leave his post as military governor, to canvass the State of New York when candidate for governor; and I know of instances where he refused to grant furloughs to men and officers who desired to go home to that State in order to vote for him. What a noble example of patriotic virtue is this!

GENERAL A. HAYS.

Alas! in regard to his fate there is no certainty. Of him it may in truth be said: He was "the bravest of the brave." A graduate of West Point, he had distinguished himself in Mexico; and at the termination of that war had resigned and lived in Pittsburgh, Pa.

At the commencement of the rebellion he came out as Major of the 12th Pennsylvania Volunteers; and again as Colonel of the 8th P. V. He had greatly distinguished himself in the battles of the Peninsula, where he won the highest commendations of General Heintzleman and General Kearney. At the battle of Gettysburg he commanded the 3d Division of the 2d Corps; and he so demeaned himself on that field as to receive from General Hancock the commendation: "He is the best Brigadier General in the United States Army."

He added to the lustre of his reputation as the commander of the 3d Division of the 2d Corps, at the battle of Bristow Station; and again at Mine Run, where his clothing was pierced in fifteen places, without any injury to his person.

As in many cases which have become known to me, he had a premonition of his death; and on the morning of Thursday, the 5th, before he left his encampment, he said to his aids, "that this was his last battle, and on this day he would fall." In the three years in which he has been an actor in the most destructive contests, he had never been heard to utter one such word. He had many times said that "when his last hour had come he believed God would whisper the truth in his ear." There was a still small voice, and he went forth into the strife to die. In the front line, cheering his men, animating by his presence, watching every movement, he fell.

He was a man born to command; of a nature ardent and fiery. He was upright, generous and gentle; he never insulted the humblest soldier. The men followed him with a confidence that never wavered; for he had the remarkable power of infusing his own feelings and passions into every heart. While diffident and modest as a boy, he was remarkably clear and far-sighted, springing intuitively to correct conclusions. The judgment of men and military officers was the highest authority.

GENERAL RICE.

Fell on the same field. He was from the city of New York, and was, I learn, a member of Rev. Dr. Adams' Church there. General R. came out as the colonel of the 44th New York Volunteers. He had the reputation of being an excellent officer and a devoted Christian. The Rev. Mr. Alvord, the Secretary of the American Tract Society, who knew him well, speaks of him in one of his addresses:

"I was the other evening in the little meeting-house—it was in that log meeting-house perhaps some of you have heard about—and the colonel of the regiment, to my astonishment, rose to his feet to speak. He was a man not known to be a Christian, and I saw him come in and sit down on one of the little

seats in the midst of the boys—for religion makes a common level even with the soldiers. He buried his face in both his hands. Soldier after soldier rose and told his happy experience in the love of God, and his firm determination to serve God, and his request for prayers, that others would remember him, that he might be strengthened in the day of trial; and pretty soon the colonel, a fine, tall, and, I may say, majestic figure, sprung to his feet. He folded his arms upon his broad chest, and begun very deliberately to say to the soldiers, 'I am here to night as your military commander—indeed, I am here to say two things that I want you to listen to. The first is this: if I fall in the battle that is just upon us, I want you to remember me, fellow-soldiers, not as a gallant military officer, but as a humble, Christian man.' It seems he had been a member of one of your churches, here in New York, and had hid himself from his Saviour and those that loved him; but the Spirit of God took hold of his heart and brought him into that meeting. Said he, 'I want you to remember me as a humble Christian. Do not talk of me as a gallant commander, but tell them I die as a Christian. And then,' said he,—and his arms were still folded; for he stood a perfect military figure,—'fellow-soldiers, another thing I want to testify to, and that is, that I, men, whom I here see around me in this meeting, are the men I have never known to flinch in battle. My eye falls upon the bravest of my regiment to night. There was a sweet rustle over the cabin and among the boys, for their hearts were strengthened by such testimony. And then, after a few more words, he said, 'Let us pray;' and he poured out his soul to God for himself, for his fellow-officers, for his regiment, for his country, for the battle to come, and closed with a hearty 'Amen' that was responsive around the whole place. I merely give you this incident, common among the officers. [A voice: 'Give us his name.'] It was the colonel of the 44th, Ellsworth Volunteers. I hope I have said nothing to his discredit. I have certainly said much to his honour. [Yes, yes.] God help him to keep his purpose, and you to pray for him; for the Spirit of the Lord is in that regiment, going through it like fire, and burning up the stubborn, and finding the hardened ones."

He proved faithful to his end, and has gone up from the ensanguined field and the garments rolled in blood, to the blessed land, where the sound of battle is never heard, and where sin and death shall never enter.

HOME MISSIONARY CORRESPONDENCE.

To the Ladies of the Clinton Street Presbyterian Church, Philadelphia:

DEAR FRIENDS:—The box arrived three days ago; everything is of service to us, and some articles are of very great value. Your donation is most welcome, and it gives us much relief, at a time when the salary is not increased while all the necessities of life bring double prices.

"Donation visits," "surprises," and "friendly purses," are not, and never have been a part of the peculiar institutions of the Border. In this portion of the country, as in some others, quite a large class of persons think that ministers of the Gospel are of some benefit to themselves, for which they are under some obligation; but they think the debt is fully paid when they attend a few times upon the ministrations of the preacher. When they do more than this, they think the account is in their own favor, and if anybody is a debtor, it is the minister; who ought, in some way, to pay them for their services in putting themselves to the trouble of attending upon his ministry.

When these persons profess Christianity, they have thoughts of like character towards God. If they make a profession of faith in Christ, and keep a few Sabbaths in the year, they think they perform their part, and after that the obligation is on the part of God; and he ought therefore particularly to favor them; by modifying his laws for their sake; by lessening the number of his Sabbaths and their duties; by making allowance for their wrong doings towards their fellow men, and by suiting himself variously to their ways. This is the kind of people with whom we have to deal; and ministers of various ecclesiastical names have accommodated the Gospel to their demands.

You see, therefore, how straitened are the conditions under which we labor and declare the whole counsel of God. And you may thus understand how great and how deep is our feeling of thankfulness towards you for ministering to our wants, and to the comfort of our hearts, by sending us so many and such a variety of favors as we find in your box. Accept the expression of my sincere and Christian obligations to you, that your active benevolence embraces even us; at a time, too, when so many and such pressing calls are made upon you in behalf of our wounded, suffering and noble soldiers. God bless you all, and build you up in the love of Christ, and enlarge you more and more.

Yours in the love of Christ. * * *
Mo., April 18, 1864.

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