

THE GENERAL ASSEMBLY.

Opening Sermon by the Retiring Moderator, S. M. HOPKINS, D.D.

"Then had the Churches rest... and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."—Acts ix. 31.

Rest in the Church on earth, like rest in Heaven, implies the truest activity. With the ceasing of the Sauline persecution, the Churches had rest; but it was not the rest of inaction. It was a rest which implied progress, labor, and growth.

From a Divine religion we expect concord and unity. But as often as wearied humanity has looked with longing eyes toward the Church and cried, Do you bring us Peace, O Church of Christ? the reply has been, I tell you nay, but rather division.

I do not refer here to those inevitable discussions and controversies, by which the great truths of the Christian system, were disengaged from their related, or simulated errors. Christianity first brought the great questions involved in the fact of redemption, into collision with the human mind; and it was inevitable, that the awakened Christian intellect should occupy itself with a study of the records and their interpretation, with the Christian facts, and their philosophy.

There is no thoughtful mind in which this whole series of controversies does not sporadically originate; and human nature very commonly starts with accepting the wrong conclusion. As old Fuller quaintly says, that all men are naturally Pelagians, and think better of themselves than they ought, so it may be said with almost equal truth, that they are naturally Manicheans, Sabellians, and Arians, and think worse of God than they ought.

I do not refer, therefore, to those controversies by which the Church has been led to develop and define her doctrinal system, in its fundamental articles. I refer to those minor disputes, by which, inside the limits of essential truth, the Theologic mind has kept on refining; and insisted that men shall not only partake of its fruits, but also of its thorns.

Illinois.—The death of Hon. Samuel S. May, Congressman from the Eleventh District, is reported. He was Democratic nominee for Speaker of the Fortieth Congress.

Missouri.—The Kansas City Convention of the Synod of the West, which was held at length in Johnson and which seem to have been permittive and springing—tendency of God to show mean and odious the divisive spirit among Christians may become in its last analysis.

And this has been the occupation of Christians for these three centuries past; a universal intestine melee! Each polemic, fighting for his particular philosophy of the Christian facts; and careless that to gain a vantage-ground against error, he planted both feet on the prostrate body of Charity.

And so the work of the Reformation stood still; for three hundred years, true Religion has made no appreciable progress in Europe, and next to none in Heathendom. When we might have built a city, whose walls should encompass the nations, and a tower, whose summit should glow in the perpetual sunlight of heaven, theological pride and ambition confounded our tongues, and we left off to build.

Let us congratulate ourselves, and bless God, that this polemical spirit seems now to have run its course. The sects have all been formed. It must be a mind ingenious in evil, that can devise any new wedge to rend the Church asunder. Throughout the Christian world, there is no doctrinal controversy raging; and we may hopefully affirm that it is well nigh impossible to originate one.

All the great questions that can arise, in regard to sin and redemption, have been discussed and settled. The results of the investigation are embodied in the creeds of the Church. The Arian, the Pelagian, the Socinian opinions, have been convicted and condemned. It is not necessary to fight the battle over again.

In the sixth circle of the Inferno, the crowd of Heresiarchs are seen fastened in red-hot open tombs, from which they vainly struggle, from time to time to come forth.

Qui non gli eretiariche Or lor sequaci d'ogni setta, e molto Pin che non credi, son le tonbe carche.

There let them burn, till the marble lid falls down upon them at the day of judgment. They are dead and damned. If in their ignorance of the history of doctrine, they attempt to lift themselves up into the light of the present day, the Church does not gird on her armor and march forth to combat them; she simply replies to the threatening specter: Back to your sepulchre! you are not alive, but dead. If you do not know it, consult the council of Nice, the Synods of Carthage, and the Westminster Assembly, where you will find you were regularly tried, sentenced and executed, and that no resurrection is possible for you!

And now if we had only some equally convenient arrangement, for those few surviving champions, who think it incumbent upon them, to rush every now and then on the walls of Zion, and rattle the bones of Stapfer or Harnemsen, as a challenge to all comers, we might believe, that the golden age of Christian unity was at hand.

And do we flatter ourselves too highly, when we think it has already dawned! Polemics almost laid aside; the rights of Christian charity vindicated; co-operative revivals bringing Christians to feel how precious are the truths in which they are agreed, above the Shibboleths, about which they differ! Surely we may say: Now have the Churches

rest, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, are multiplied. The ravage of arms ceases, and the work of edification succeeds. The spirit of peace and comfort returns. The Church's rest from controversy, inaugurates the era of the Holy Ghost, as the Great Peace of Rome ushered in the era of Redemption.

Under these auspicious circumstances, and on this great anniversary occasion, it becomes us to contemplate the wants and duties of our own Church, as the organization through which God calls us, to operate for the advancement of His kingdom.

Every Christian of us, especially every one of us Christian ministers, owe a primary duty to his own Church. Unless he is a mere marauder, who has forays intent on plunder, and is equally ready to quit it and forage elsewhere, it is the Church of his convictions and his heart. Its faith and its worship are dear to him. His experience confirms him more and more in the excellence of its polity. He thanks God that the lines have fallen to him in pleasant places, and that he has a goodly heritage; and he is bound to honor and exalt the Church, above every other interest, and above every other communion.

I observe therefore that the first duty of the hour, is the cultivation of a healthy and proper Church life.

Confessedly our great lack for many years, was the want of a wholesome denominational life. We were so liberally co-operative, so broadly catholic, that zeal for our own Church growth was almost unpopular; a mistaken sentiment, which other communions, wiser than ourselves, were not slow to commend, and to take advantage of.

A generation has grown up, which loves the Church for itself, and for its peculiar adaptations, to promote the interests of our common Christianity. Our ministry consists in larger proportion of such as are home-born, and who are not troubled with scruples lest they may honor their Mother too highly; but of men who at the same time, love wisely all other Christian communions, and pray for the peace of Jerusalem.

Only sectarian zeal is dangerous, and at war with the spirit of the Gospel. When a Church accepts its true position as a part of the general Church of Christ's people, then denominational zeal becomes safe and a duty. Each part is bound to perfect itself to the highest degree for the general ends which Christianity contemplates. To love the Church, in which the Providence of God has placed us, better than we love any other Church; to honor and exalt its principles; to labor in every legitimate way for its prosperity; is only an extension of that love of family, which is the foundation of social well-being.

And just application of the Apostolic dictum, will warrant us in saying, that he who provides not ecclesiastically for his own, has denied the faith and is worse than an infidel. The man who should pretend to love every other woman as well as his own wife, and every other flock as well as his own children, would be justly suspected of a very low grade of morals; and the minister who is so intensely Catholic, as to feel no enthusiasm for his own Church, no pride in its history, no passion for its success, will come nigh being thought little better than a Laodicean.

If my words might have any weight therefore with the younger members of our ministry, I would beg them to cultivate a love for the Church, and a zeal for its growth and influence; leaving our brethren of other communions, with a hearty God-speed, to cherish the same sentiment towards the Churches in which Providence has placed them.

Most of them are not backward in this respect. They have wisely attended to their own interests. They have abstained from hybridizing themselves with names of other systems; and the consequence is, that they have been characterized by an ennobling and a healthy patriotism.

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with its sparse but rapidly growing population, must necessarily undergo some modifications; we cannot expect nor desire to procure all our ministers from British universities. In promoting the great works of God, we must expect some disregard of order, and exercise forbearance toward well-meaning though ill-judging preachers; by laying hold of the Revival ourselves, we may hope to guide it to blessed issues, and gradually to counteract what tendencies there are to enthusiasm;—if edgemen, the fraternal overture, the frank acknowledgment, the candid concession, the courtesy and deference, that marks the manners of Christian gentlemen, the mutual sympathy that speaks through voice and eye,—all this, tends to dwarf minor differences into their true proportion. It seems the easiest thing in the world to step over the flimsy chevrons of Frise, which busy polemics on both sides, those wonderful sappers and miners of the Christian army have erected, and mingle in a mutual embrace of brotherly affection.

But with the great body of the Church who have not shared in the softening influence of such personal intercourse, the old issues retain all their original consequence. The front ranks are clashing hands and saying with moistened eyes: Why should we contend, we are brethren! while the rear ranks are brandishing their arms and shouting their ancient war cries, ready to go to death for leavened or for unleavened bread in the Eucharist.

It is not to be expected of course, that so great a measure, as the reunion of our Church, involving historical facts and theological variations; involving some matters of principle, and many of feeling, and drawing in its train a multitude of practicable re-adjustments, should secure unanimous concurrence at once. The embers still smoulder under the kindly ashes, with which time has begun to cover them, and there are not wanting "idle hands," to pile on fresh fuel for an auto da fe of Christian charity.

There are veterans scarred in our former wars, whose wounds still bleed and smart, at the return of this anniversary; there are heretics and shouting logical giants, whose nervous irritation which they cannot subside, still lingers; and there are faithful guardians of the Church's unrest and disorder, to raise their note of warning, at the approach of any herald of peace;

But notwithstanding all this, and in spite of the numerous difficulties of detail, which may make complete unification a work of time, I conclude that this benign result, is written down among those "determined things," which, under the good hand of God, will hold their way to destiny; and that, for the following reasons:

First. The actual differences, greatly exaggerated by those passions which always see their objects through a fog, and which separated us thirty years ago, have almost entirely disappeared. Our children, our intelligent laity, even our younger brethren, in the ministry, ask: Pray what is the difference between this Branch and that Branch? They both grow on the great central stock of Presbyterian Church principles. They are alike in their broad foliage, their beautiful blossoming, their golden fruit; and they both toss their tops towards the North, and wrestle with the great gales of freedom. Only the practiced eyes of Theological savans, are able to point out certain minute differences of leaf and fibre; and they sometimes put their finger on the wrong spot.

To the view of outside observers, we have long been substantially one. An able but unfriendly critic, has said of us, "The two Presbyterians are not distinguished nor distinguishable. They are sailing after the same chart, and in the same direction; and every thing is arranged so much alike, that when seen together, without artificial badges of distinction, one cannot be told from the other." This was said near fifteen years ago; and since then the attractive tendencies of the system, have been drawing us closer and closer together. It is true that we are sailing by the same chart, and in the same direction; and we are not sailing on the asymptotes of a circle where we may approach forever without meeting. Already we hail each other across the narrowing space, with: Brothers, what cheer? and the answering hail is: Brothers, all's well.

Second. The tendencies of the age are all in the direction of Church unity. I need not instance these eccentric and spurious attempts at union on the basis of mere ritualism, in utter disregard of the claims of true doctrine and worship. But among Evangelical Christians there is ample evidence of yearnings for harmony. The heart of Christendom is sick of controversy and schism; and the long labor of dead peace-makers, the sowing of so many Ireneums, Plans of Comprehension, and Formulas of Concord, seems at length about to burst into a harvest. After fifteen hundred years of division, we are at length coming to accept the ancient plan, *In necessariis unitas, in dubiis libertas, in omnibus caritas*. Presbyterianism throughout the world, longs for that union which is strength. Our brethren across the seas set us an example, and send us words that Christianity as a mere development of nature, warn us by concentrating for more vigorous efforts. When heretics conspire, it is time for Christians to unite.

Third. The young and vigorous heart of the Church on both sides, is bent on re-union. A generation has arisen, which is a stranger to the controversies that divided us thirty years ago. They have been trained up in the modern co-operative revivals. Their talk is classic Christian, and not polemik. They do not mean to expend their lives and energies in disputes about unleavened bread; and what these sovereigns of the future have determined, that will be.

Fourth. The necessities of the great Home Missionary enterprise, demand this re-union. The two kingdoms of our Church are wasting their strength in competing for the possession of the land. There must be two sets of agents, two missionaries, two churches, where only one of each is required. We are foolishly repeating in Evangelical Protestantism the blunders of the "Babylonish Captivity;" when Christendom groaned under two Popes, two bodies of Cardinals, duplicate sets of Papal machinery, till at length the people rose up indignant, thrust aside Popes and Cardinals, and said, if you will not restore peace and unity to the Church, we will. But this leads me directly to speak of the other great duty of the hour, viz:

III. HOME EVANGELIZATION. Our country presents the most remarkable instance of successful colonizing in the history of the human race. Upon the stagnant or ebbing nations of two continents, and eventually of the third, America opens like a New Atlantis; and the tide of emigration begins to flow across the interposing oceans. Religion leads the way; and lifts the cross in Latin or in Saxon hands, from the Northern lakes to the Floridian peninsula. Divine Providence is busy in developing the agencies which shall fling the Christian, the Romish, the half-heathen, and the mere heathen populations of the rest of the world, upon these shores; Religious persecution, civil wars, oppressive governments, famines, to drive them; Perfect freedom, vast space, cheap bread, dear labor, free education, and immeasurable mineral wealth, to attract them.

And these heterogeneous elements, swept together from Europe, Africa, and Asia, no sooner touch this soil, consecrated to a new national life, than through the subtle alchemy of freedom, they assimilate and fuse together into the most restless, irrepresible, indomitable aggregate, the world has ever seen. If the nations must look to the brute tribes for their armorial emblems, the Eagle is still our fittest symbol; keen-eyed, sharp-taloned, broad-winged, gazing in the eye of the sun, wheeling his flight aloft to the stars.

And now the task which God assigns to the Church of America, and pre-eminently to our own Church, is to lay hold of the swelling tide of life, that continues to pour in upon us, and imbue it with the principles of pure Christianity. It is safe to say, that the work of Home Evangelization, has never yet risen to its true relative importance in the mind of the Church. Acting under that false rule, which measures ethical obligations by geometrical and arithmetical standards, we have almost universally agreed to subordinate the Home to the Foreign Missionary work. America is but a quarter of the globe and contains but a fraction of its population. The "missionary enterprise" in our view, has been preaching the Gospel in Asia or Africa; forgetting too much that geographical areas, are no measure of the value of men. A man outstrips a wilderness of monkeys; a city full of enterprising commercial aggressiveness, tells more on the future of the world than a continent of barbarians; and if there must be any neglect, it were better that the effete races of Oceania should be swept away to the last savage, than that a great state should grow up on this continent, abandoned to superstitions, and corrupt social usages.

I am far from wishing to suggest any antagonism, between these two great departments of the missionary work. I only plead for a just estimate of the value of our country; I urge that our own Church in particular, should feel that this is her primary and special duty, to organize Christian institutions here, and make America an appanage of the kingdom of God.

We have not been signally wanting, as a Church, in efforts for the conversion of the heathen; we have co-operated freely with other Christians for this end; and we have felt no anxiety to establish our own Church order among the heathen converts. We have simply demanded, that our brethren on foreign shores, should be left free to associate themselves ecclesiastically according to their own choice. But we have more or less consciously felt, that any idea of founding Presbyterianism among the Gentiles, must be futile. Presbyterianism is self-government in the Church; and can only co-exist with general intelligence and free institutions in the State. The Apostolic and primitive Presbyterianism, fell, because these conditions of its existence, were wanting in ancient Society. The Churches lapsed under the control of a hierarchy, because they had no capacity for self-government as Christians, any more than as citizens. A free, self-governing Church, within an enslaved and despotic state, is something the world has never seen nor will see.

The experience of the present heathen Churches will be the same. Their outward relations are determined by their intellectual and moral crudity. No matter who converts them, they will fall into the hands of that ecclesiastical jockey, which prowls in the track of the Lion of the tribe of Judah, to drag off the prey, into its own private little particular hole. Only after long discipline in the school of Christian civilization, can they become capable of Presbyterianism.

Of all lands under the sun, our own as being the most advanced in true ideas, concerning both religion and liberty, furnishes the best scope for the successful working of this theanthropic system; a system which combines the human and the divine elements, law and liberty, more perfectly than any other; and it therefore devolves, especially upon our own Church, to see that America is not only evangelized, but brought under the best and most perfect Christian institutions.

There are other bodies engaged in the work of Home Missions; but they labor under certain inherent weaknesses, which unfit them to perform it successfully. The reason why Episcopacy cannot operate as a controlling force, in shaping the religious future of our country, is because, while it provides sufficiently for government, its iron-bound ritual, and its imbecile pulpit, make it incapable of grappling with the giant impulses, that are carrying our population forward. The reason why Congregationalism cannot meet our wants, is because, while it provides sufficiently for liberty, it is wholly deficient in organization. Both these antipodal systems, agree in this: that they are intensely centralized, and have but a feeble life in the extremities. They have no spontaneous action in hand or foot. They move only as some directing will supplies the galvanic force, and makes the necessary connections.

Presbyterianism on the other hand, postulates the unity of the Church, and the responsibility of each integral element. Its organization keeps even pace with its diffusion. *Ubi tres, ibi Ecclesia*. Where there are but three congregations, it binds them together into a Presbytery; and every Presbytery becomes a new focus of life, and a new centre of missionary activity. The life is diffused all through the Church therefore. Each part and member, is self-moved, and the connection of each with the whole is vitally maintained. I need not refer to the eminently scriptural, cultured and progressive character of our ministry.

We have the forces therefore, and the organism for prosecuting Domestic Missions with signal success; and we shall be recreant to our duty, if we do not go forward boldly to occupy the land for Jesus. In its various departments of preaching, publishing and church-erection, the Home enterprise should instantly come to take the first place in the affections of our Church.

There are various influences at work to bring about the conversion of the heathen world: commerce, colonization and the sword, as well as the missionary. The Most High who subsidized the Macedonian phalanx and the Roman legionary as His pioneers, and who made the Franks the armed apostles of Europe, does not refuse the aid of the cannon, and the lawless adventurer, in sweeping away the obstacles, to the establishment of His kingdom. Mr. Martineau in speaking of the influence of Roman arms, in introducing municipal institutions among the western races, observes that "the civilization of barbarians, at least their material civilization, has been generally more advanced by instructors, whose moral superiority was less strongly marked, than where the teachers and the taught have few sympathies and points of contact. Rough whalers, and brutal pirates, have done more to Europeanize the natives of Polynesia, than the missionaries."

But all these methods work very slowly on the inertia of the Pagan mind.

Under the most favorable circumstances, the conversion of the heathen is a work of centuries. But here every moment is precious. Events move swiftly towards the day of decision. Ten years of neglect, or of feeble effort, might turn the scale fatally against the cause of God in America. If we do not acquire control over opinion here, we know who will acquire it. Heretofore we have hardly dared to plead for our own country, except for the sake of her influence on the work of Foreign Missions. We have said with David: God be merciful unto us and bless us, that Thy way may be known upon the earth, Thy saving health among all the nations. Now it becomes us to say with Jesus: Go ye not in the way of the Gentiles, and into any city of the Samaritans, enter ye not, but go rather to the lost sheep of the house of Israel.

Finally, my brethren, the time is short. Events which have occurred since the last meeting of this General Assembly, admonish us that if we wish to see the Church united and our land redeemed, we must be up and doing. The Lord who spared long

"The writer begs pardon of his brethren, for this allusion; not on the score of justice, but of taste. The foolish pretensions of the sect referred to, are mostly occasion for laughter; but sometimes, when put forward with special effrontery, they require serious comment. Its preference for perverting, rather than converting, is notorious. The writer also cheerfully admits that many Episcopalians are less chargeable with sectarianism, than their official organs and not-distant Apostles."

over the towers of St. Sophia! Unity is dear but the faith of the holy orthodox Church is dearer; and so the last hope of union departed; and the shadow of doom fell dark over the city of Constantine.

It is almost impossible to bring together a body of Christian men, who have been separated by accidental causes, while still one in faith and order, without their finding that re-union is both more desirable and practicable than they had before imagined.

The fraternal overture, the frank acknowledgment, the candid concession, the courtesy and deference, that marks the manners of Christian gentlemen, the mutual sympathy that speaks through voice and eye,—all this, tends to dwarf minor differences into their true proportion. It seems the easiest thing in the world to step over the flimsy chevrons of Frise, which busy polemics on both sides, those wonderful sappers and miners of the Christian army have erected, and mingle in a mutual embrace of brotherly affection.

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And these heterogeneous elements, swept together from Europe, Africa, and Asia, no sooner touch this soil, consecrated to a new national life, than through the subtle alchemy of freedom, they assimilate and fuse together into the most restless, irrepresible, indomitable aggregate, the world has ever seen. If the nations must look to the brute tribes for their armorial emblems, the Eagle is still our fittest symbol; keen-eyed, sharp-taloned, broad-winged, gazing in the eye of the sun, wheeling his flight aloft to the stars.

And now the task which God assigns to the Church of America, and pre-eminently to our own Church, is to lay hold of the swelling tide of life, that continues to pour in upon us, and imbue it with the principles of pure Christianity. It is safe to say, that the work of Home Evangelization, has never yet risen to its true relative importance in the mind of the Church. Acting under that false rule, which measures ethical obligations by geometrical and arithmetical standards, we have almost universally agreed to subordinate the Home to the Foreign Missionary work. America is but a quarter of the globe and contains but a fraction of its population. The "missionary enterprise" in our view, has been preaching the Gospel in Asia or Africa; forgetting too much that geographical areas, are no measure of the value of men. A man outstrips a wilderness of monkeys; a city full of enterprising commercial aggressiveness, tells more on the future of the world than a continent of barbarians; and if there must be any neglect, it were better that the effete races of Oceania should be swept away to the last savage, than that a great state should grow up on this continent, abandoned to superstitions, and corrupt social usages.

I am far from wishing to suggest any antagonism, between these two great departments of the missionary work. I only plead for a just estimate of the value of our country; I urge that our own Church in particular, should feel that this is her primary and special duty, to organize Christian institutions here, and make America an appanage of the kingdom of God.

We have not been signally wanting, as a Church, in efforts for the conversion of the heathen; we have co-operated freely with other Christians for this end; and we have felt no anxiety to establish our own Church order among the heathen converts. We have simply demanded, that our brethren on foreign shores, should be left free to associate themselves ecclesiastically according to their own choice. But we have more or less consciously felt, that any idea of founding Presbyterianism among the Gentiles, must be futile. Presbyterianism is self-government in the Church; and can only co-exist with general intelligence and free institutions in the State. The Apostolic and primitive Presbyterianism, fell, because these conditions of its existence, were wanting in ancient Society. The Churches lapsed under the control of a hierarchy, because they had no capacity for self-government as Christians, any more than as citizens. A free, self-governing Church, within an enslaved and despotic state, is something the world has never seen nor will see.

The experience of the present heathen Churches will be the same. Their outward relations are determined by their intellectual and moral crudity. No matter who converts them, they will fall into the hands of that ecclesiastical jockey, which prowls in the track of the Lion of the tribe of Judah, to drag off the prey, into its own private little particular hole. Only after long discipline in the school of Christian civilization, can they become capable of Presbyterianism.

Of all lands under the sun, our own as being the most advanced in true ideas, concerning both religion and liberty, furnishes the best scope for the successful working of this theanthropic system; a system which combines the human and the divine elements, law and liberty, more perfectly than any other; and it therefore devolves, especially upon our own Church, to see that America is not only evangelized, but brought under the best and most perfect Christian institutions.

There are other bodies engaged in the work of Home Missions; but they labor under certain inherent weaknesses, which unfit them to perform it successfully. The reason why Episcopacy cannot operate as a controlling force, in shaping the religious future of our country, is because, while it provides sufficiently for government, its iron-bound ritual, and its imbecile pulpit, make it incapable of grappling with the giant impulses, that are carrying our population forward. The reason why Congregationalism cannot meet our wants, is because, while it provides sufficiently for liberty, it is wholly deficient in organization. Both these antipodal systems, agree in this: that they are intensely centralized, and have but a feeble life in the extremities. They have no spontaneous action in hand or foot. They move only as some directing will supplies the galvanic force, and makes the necessary connections.

Presbyterianism on the other hand, postulates the unity of the Church, and the responsibility of each integral element. Its organization keeps even pace with its diffusion. *Ubi tres, ibi Ecclesia*. Where there are but three congregations, it binds them together into a Presbytery; and every Presbytery becomes a new focus of life, and a new centre of missionary activity. The life is diffused all through the Church therefore. Each part and member, is self-moved, and the connection of each with the whole is vitally maintained. I need not refer to the eminently scriptural, cultured and progressive character of our ministry.

We have the forces therefore, and the organism for prosecuting Domestic Missions with signal success; and we shall be recreant to our duty, if we do not go forward boldly to occupy the land for Jesus. In its various departments of preaching, publishing and church-erection, the Home enterprise should instantly come to take the first place in the affections of our Church.

There are various influences at work to bring about the conversion of the heathen world: commerce, colonization and the sword, as well as the missionary. The Most High who subsidized the Macedonian phalanx and the Roman legionary as His pioneers, and who made the Franks the armed apostles of Europe, does not refuse the aid of the cannon, and the lawless adventurer, in sweeping away the obstacles, to the establishment of His kingdom. Mr. Martineau in speaking of the influence of Roman arms, in introducing municipal institutions among the western races, observes that "the civilization of barbarians, at least their material civilization, has been generally more advanced by instructors, whose moral superiority was less strongly marked, than where the teachers and the taught have few sympathies and points of contact. Rough whalers, and brutal pirates, have done more to Europeanize the natives of Polynesia, than the missionaries."

But all these methods work very slowly on the inertia of the Pagan mind.

Under the most favorable circumstances, the conversion of the heathen is a work of centuries. But here every moment is precious. Events move swiftly towards the day of decision. Ten years of neglect, or of feeble effort, might turn the scale fatally against the cause of God in America. If we do not acquire control over opinion here, we know who will acquire it. Heretofore we have hardly dared to plead for our own country, except for the sake of her influence on the work of Foreign Missions. We have said with David: God be merciful unto us and bless us, that Thy way may be known upon the earth, Thy saving health among all the nations. Now it becomes us to say with Jesus: Go ye not in the way of the Gentiles, and into any city of the Samaritans, enter ye not, but go rather to the lost sheep of the house of Israel.

Finally, my brethren, the time is short. Events which have occurred since the last meeting of this General Assembly, admonish us that if we wish to see the Church united and our land redeemed, we must be up and doing. The Lord who spared long

"The writer begs pardon of his brethren, for this allusion; not on the score of justice, but of taste. The foolish pretensions of the sect referred to, are mostly occasion for laughter; but sometimes, when put forward with special effrontery, they require serious comment. Its preference for perverting, rather than converting, is notorious. The writer also cheerfully admits that many Episcopalians are less chargeable with sectarianism, than their official organs and not-d