

of a standing or a falling church—the doctrine of justification by faith alone, by the free grace of God—constantly proclaimed. This uniformity of doctrinal belief is one secret of this Church's power. In these matters they are ONE, and move on to their work with a single aim worthy of all admiration.

Considering these things, what good can we obtain from any change in our doctrinal position? What advantage offers that might tempt us to move from the solid foundation of accepted truth on which we have hitherto rested? Granting that some forms of words, and some definitions of doctrines, might be improved in our standards; granting even that had we the work to prepare for the first time we might have preferred "*articles*"—brief, positive statements of doctrines—to the polemical minuteness of expression which characterises our Confession; still, taken as a whole, Presbyterians will universally concede that it is the most perfect document of its kind yet penned, and that the great part of it is absolutely incapable of improvement. In this direction we see no need of progress, but rather that any movement would be a positive retrogression. We know of no antiquated doctrines which this Confession contains which are not equally the antiquated doctrines of the Bible. In our preaching, our teaching, and our christian life, we feel none of the so called trammels of our creed or Confession, concerning which certain new lights speak scornfully. We do not hold the Confession to occupy the place of the Bible, but we take the Bible as our foundation; and, that there may be no mistake as to what we mean by the Bible doctrine, we, as honest people, without circumlocution, and in straight, outspoken terms, give, in our standards, a plain answer of the faith that is in us with meekness and reverence.

Doctrinal progress, unless towards a more complete comprehension of the doctrines professed, we see no room for in the Presbyterian Church. We think that our Faith encompasses all revelation, and that to depart from, or go beyond revelation, would be to descend from the mountains, bright with the glories of the Sun of Righteousness, into the vallies, black with the shadows of spiritual death.

But can we not in some other way make *progress*? Are we so perfect in all things that there may, or can be, no salutary change—no advance from a lower to a higher point of attainment? Assuredly we can make *some* progress, else were we not human but divine—not militant but triumphant. We have something of that which is behind to forget, and some end before us towards which to press! It will not certainly do for us to be eternally harping upon *principles*, and saying to our neighbours, "O! see how orthodox we are," while at the same time we forget the very progress which these principles inculcate. We need not be always laying the foundation but may, according to divine precept, "leave the principles of the doctrine of Christ" and "go on unto perfection." In what direction then, it may be asked, may we, the Presbyterian people, advance with safety? A most rational question, which we shall attempt to answer.

At the outset we would say that the Presbyterian Church has ever been a Church of progress. Taking Scotland as its great type and representative we