

they give evidence of erudition in their sermons by the use of erudite language; the old manner of setting forth truth deprives them of the opportunity of doing this, of showing their scholarly attainments; and their advance from the common-places of the olden time. To such as thus complain, (and indeed we confess that to ourselves,) such fearless and most unqualified assertion, by the able men from America, of the pure Confession, gospel, Calvinistic theology was very refreshing. The great truths of the purposes of God, His decrees, the covenants—the covenant by which man fell, the covenant by which he is recovered, the Holy Spirit's agency—these and their cognate truths, connected with the doctrine of man's moral liberty, and, therefore, his moral responsibility, were set before the assembled hundreds in the Free Church Assembly Hall, with a fulness, an accuracy, and a richness of illustration, no doubt, productive of profound thankfulness on the part of many, and of much secret prayer that the Spirit of God should employ a testimony so faithful and of such vital importance for extensive usefulness among the ministers of all the Churches of this land."

PRESBYTERIANISM AND LITERATURE.

BY THE REV. ROBERT MURRAY, HALIFAX, N.S.

Presbyterianism, we do not hesitate to affirm, is the most catholic of the modern forms of Christianity. In its beautiful simplicity it can make itself a home in all lands and among all races; but it is best adapted to the races that stand "foremost in the files of time," and to the countries where the people are free, progressive and enlightened. We do not say this in the way of boasting, or self-glorification; it is a *fact* which candid and competent inquirers, not Presbyterians, have discovered for themselves and have frankly admitted; and it is a fact which no mock-modesty should induce us to keep in the background when there is an appropriate occasion for stating it to the world. Presbyterianism is not the private property of any people, it is ours that we may share its advantages with others as widely as Providence permits. At the Reformation it sloughed off and flung aside the corrupt accretions of centuries. True to the genius of the most mighty but most humble Founder of our Faith, Presbyterianism recoiled from the tawdry fineries and empty pomps in which human greatness seeks to deck itself. What has the Gospel of Christ to do with purple and fine linen, with gorgeous apparel, with lordly ambition, with hierarchical distinctions and gradations? A sublime simplicity is the characteristic of Christianity, and in this respect Presbyterianism has held true to its great original—the Apostolic Church.

While Presbyterians never attempt to conceal their distinctive principles, they rarely exhibit much zeal in the propagation of those principles. How seldom one hears a sermon or reads a tract or book on the Presbyterian form of church government! This reserve springs from a correct and healthy Christian instinct. It springs from the conviction that if the leading principles of Christianity are taught successfully, and loyally