

der what doctrines of the Bible the 120 at Pentecost heard or believed. It is not recorded. They obeyed the injunction to tarry, and were filled with the Holy Ghost—there being no New Testament in existence.

Then when the writer speaks of the "thrilling power of the Holy Ghost," it cannot be intended to mean that "thrills" are imperative.

"If we are in the Holy Ghost we will be up to the times. Being up to the times cannot be overestimated. The person and the age are the two blessed thoughts to be intertwined in our faith." But immediately a third apparently just as blessed a thought is imported into this intertwining. "The Spirit inspired the word and we take these twain and rejoicingly believe and trust." The Spirit and the Bible, of course this means, why always, this conjunction? Is the Spirit dumb? Cannot he speak, or must he always use the Bible as the speaking tube? When will legalistic Christianity run its course? Where is the boundless liberty in the Spirit?

"We have no occasion to look longingly back to the early days of the Church." We presume this is to be taken as including the age in which the Bible was written. And the reason is given "he is with us." But again we have to record the perpetual adjunct to this expression, "to bring to our remembrance the forgotten words and works of Jesus." There is of course perpetual danger that the Holy Ghost will teach us too much, so we chain him up to the Bible, and the writer has now got the length of having the forgotten words of Jesus, as well as the recorded words brought to our remembrance.

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PRESBYTERIAN REUNION.

PAPER READ AT THE PARLIAMENT OF RELIGIONS BY REV. PRINCIPAL GRANT.

PRINCIPAL GRANT was a prominent figure at the Parliament of Religions, which was held at the World's Fair, and he contributed to it a paper of no ordinary import-

ance. Its subject was "Presbyterian Reunion and Reformation Principles."

The article is a bold one; how bold, let an extract or two show:—"It was, however, not their scholarship and their criticism, but their faith, that made the Reformers heroes. They had found deliverance from sin, and reconciliation with God at the foot of the Cross. *Ubi crux, ibi lux*. From that point of view they fearlessly judged even the Scriptures. A book that did not preach the Gospel was a book of straw, even though included in the canon. A book that did preach it was precious, whether written by an Apostle or not. Luther appealed from the authority of the Church to the authority of the Scripture. He identified Scripture with his interpretation of Scripture, and his method of interpretation, while it gave him the root of the matter, was at once too broad and too narrow. It must therefore give place to a scientific method, such as the successors of the Reformers are now elaborating, and which they intend to perfect, if the Church will only have patience and allow them to do their work. The Church, however, now has much of the spirit that it has had in every century, downward and upward, from the days when its chief court condemned Jesus, gnashed with the teeth at St. Stephen, and excommunicated Luther. It is heart-breaking to all who love the Church that it should be so. But so it is."

The fundamental principles the author defines as, first, faith in the Gospel; secondly, belief in a visible church; thirdly, public confession of creed in formal statements put forth from time to time, and, fourthly, democracy of church government. Under the first head Principal Grant calls for the study of the Bible, "freely, intelligently, with the best available apparatus, and according to approved scientific methods." In connection with the third principle, the writer points out the singular and melancholy deficiency of Scotch Presbyterianism in divines of real eminence among truth-seekers, and finds the cause for it in the subservience to the Westminster Confession. "What was originally a testimony was made a test. The flower of the soul of one age was converted by a strange alchemy into an iron bond for future generations." Under the head of the democracy, the writer points out the wide divergence in the church of to-day, which he declares is now aristocratic. The laymen are wholly unrepresented in the Church courts, and elders, who cannot be called laymen, are appointed for life, while in the Anglican system laymen have more power.

THE CHURCH'S ERRORS.

The closing of the paper is as fearless as the opening. "Remember that we shall never commend the Church to the people unless we have faith in the living Head of the Church; unless we believe with Ignatius that 'where Jesus Christ is there is the Catholic Church,' and with Robert Hall, 'He that is good enough for Christ is good enough for me.' Alas, our Churches have not thought so. Hence it is