

other side were heard, a very different account would be given of the matter.—*Simeon.*

#### ONE DAY AND A THOUSAND YEARS.

People who are very much dissatisfied with the slow progress of the gospel would do well to think a little of that profound remark of St Peter's, "One day is with the Lord as a thousand years, and a thousand years as one day." God's movements, he teaches us, are either very slow or very fast. Sometimes he seems to take a thousand years to one day's work, and sometimes in one day he seems to do the work of a thousand years. Very slow sapping and mining, and then a great explosion; the water creeping up the syphon at the rate of a drop a day, the syphon at last getting filled, and then, in one hour discharging a perfect flood, "Providence," says M. Guizot, "is like the gods of Homer; he moves a step, and ages have rolled away." What happened at the siege of Jericho was typical of what is always happening; twelve circuits of the walls performed without apparently an atom of result; at the end of the thirteenth, the whole fortifications leveled with the ground. If we think of the advent of the Saviour, there were four thousand years of unfulfilled promise and weary waiting; at last the angel's message announced the glorious advent. How long did good men toil to reform the Church in the middle ages, and seemingly all in vain! At last a monk is seen hammering a paper on a church door at Wittemberg, and behold, a great Reformation has come. How hopeless seemed the abolition of slavery in the Southern States—more hopeless than ever after Dred-Scott decisions and all that followed on them. One day, in a military extremity, the President issues a proclamation, and American slavery is it an end. The progress of Christianity in the world has been slow enough for many a century, and slow enough during the sixty or seventy years of revived missionary effort in modern times; but there will come a day which shall do the work of a thousand years. We are always carried forward in Scripture to a grand consummation,

in which the arm of the Lord shall be made bare in the sight of all the nations; but even before that great consummation there may be not a few harvest epochs, in which marvellous results shall transpire with incredible swiftness. So it was a few years ago in Madagascar; so it has been in various districts of the mission field. So far from having cause to despair, we have every reason to give thanks and take courage; not only would our faith be worthless, but our intelligence, our capacity of reading divine lessons, would be shamefully at fault, if we grumbled at whole generations of patient waiting and drudging effort, or dreamed of enjoying the triumphs of harvest, without the labours of the spring, and the patient waiting of summer and autumn.—*Sunday Magazine.*

#### IS THE RULING ELDER A PRESBYTER?

Yes: All our books of Church Polity founded upon the form of Presbyterian Church-government agreed upon by the Westminster Assembly, and approved by the General Assembly of 1645 acknowledge the Ruling Elder to be a Presbyter. No:—Presbyterian usage ignores the status of the Ruling Elder by withholding from him the right of imposing hands in the ordination of ministers. A minister is always ordained "by the laying on of the hands of the Presbytery." The Ruling Elders are not allowed to lay on their hands, therefore, they are not, in the eye of ecclesiastical usage, Presbyters. The inference is irresistible. Both cannot be right. Principal Campbell holds that the Modern Elder is not the New Testament Elder, but a spurious imitation: that there is in fact no scriptural authority at all for the office of the Eldership as it now exists. He has therefore no right to exercise any spiritual function *ex officio*. He may read the Word, he may pray, he may exhort, he may make himself generally useful: so may every other Christian. Witherow, as we noticed a short time ago, takes the opposite ground and invests the office of the Ruling Elder with a higher importance and greater responsibilities than most Elders would feel disposed to assume for them-