

Holy Spirit." Again he says: "For the concord of the dispensation is comprehended in one God; for the Father ordereth, the Son obeyeth, *and the Holy Spirit giveth understanding.* The Father is over all, the Son through all, *and the Holy Spirit in all.* We cannot otherwise acknowledge one God, unless we truly believe in the Father, and the Son, and the Holy Ghost." Quotations might be multiplied, but these we deem sufficiently explicit to convince any unprejudiced person that Hippolytus held the whole doctrine of the Apostles Creed, and no article more firmly than the *personality* of the Holy Spirit.

But, even if this good old Father and faithful defender of the truth did not believe in the personality of the Spirit, or in any other doctrine of christianity, shall we therefore be shaken in our faith? Assuredly not. The Fathers are to us no authority in matters of doctrine. We accept of them as valuable historians of their own times; but the Bible, and not the Fathers, however distinguished, is our standard of divine truth. We accept of their statements of facts if they bear the marks of authenticity, but their doctrines we try by the infallible Word.

We welcome this fine old Father, with his venerable aspect, into the light of the nineteenth century. We recognise in him a genuine Presbyterian minister or Bishop—one who contended earnestly for the faith, and who suffered martyrdom for the cause of Christ. ✕

MINISTERIAL SUCCESS. *A. J. Kemp.*

It is expected that every minister of the Gospel should, in some measure and sense, be successful in the work which he undertakes. A merchant when he opens a store expects to be successful in getting customers, in selling goods, and in making money. A lawyer when he opens an office, and advertises his name and vocation, expects to be successful in getting clients, and in winning reputation and fortune at the bar or in the national senate. A General when he accepts the command of armies expects to be successful in his military administration, in the tactics of warfare, and in the issues of battle. So, too, everybody who undertakes any enterprise or labour expects that his efforts will be crowned with suitable success. This is as it should be. Men don't spend their days in anxiety and fatigue merely for the pleasure of labour. They have an end in view—a motive for every action. They expect that the work of to-day will meet with the reward of to-morrow. Why should it not be so with the minister? He has, or ought to have, an end in view towards which his operations and his labours ought to be directed. May he not, therefore, entertain equally with men engaged in other pursuits, a confident expectation that his work and labour will meet with an adequate recompense of reward? Assuredly he may. The rule which applies to other men applies equally to him; and the same thing, in this respect, may be said of the ministry which is said of other avocations.

But there is a difficulty in this matter in relation to the ministry which does not pertain to other callings. We can, for example, easily tell what success is, and when it is attained, in all other avocations of life, but can not so easily tell when a minister is successful. A merchant's wealth attests without mistake his success; a lawyer's reputation certifies his successful career; the victories of an army under its General proclaim the success of his enterprise. And in every case in the ordinary vocations of life something specific can be pointed out which will indicate when success has been achieved by those who labour therein. The same thing precisely cannot be said of the ministry. True, it