

terian—that nearly all the benefices were held by Presbyterians; and that in several parts of the country, they had succeeded in establishing Provincial or Synodical Assemblies.

Dr. McCrie exhibits interesting evidence of the liberal spirit withal in which these Presbyteries were willing to meet the “moderate, godly, episcopalian men” who in turn recognised the validity of Presbyterian orders.

This spirit of mutual recognition and co-operation between the early Episcopalians and Presbyterians has justly been held up in contrast with the narrow exclusiveness of modern High Church men; though we are not sure that the Presbyterian Professor does not go too far in pointing to Calvin as one who would have forborne with Episcopacy, if only associated with soundness of creed, and a spirit of tolerance. It is true, that Calvin was more concerned to rid the church of Papal error, than to proscribe prelacy. But his definition of the powers of scriptural bishops (*see Institutes*) could ill assort with the diocesan episcopacy, that has actually for the most part been exemplified, where that form of government has prevailed. Calvin and Beza can only be considered as so valuing opportunities of proclaiming the Gospel, above forms of outward order, as that they would not counsel a stern refusal of conformity to a less scriptural polity, at the cost of losing such opportunities. It is honourable to their wisdom no less than their charity, that they advised forbearance under certain circumstances; and would have accepted less than a perfect platform, if so be the gospel, under it, would have free course. Nor do we deny, that the reforming fathers generally admitted the lawfulness of a well regulated Episcopate, while they disallowed its exclusive pretensions. Yet are we not the less impressed with the soundness of the conclusion arrived at by our Scottish ancestors, more decidedly unfavourable to the hierarchy, when they judged “that office necessary to be removed out of the church.” Baillie himself, though not of extreme views, nor prepared to denounce Episcopacy as unlawful, laments “the great inconveniences it had ever brought to our church, and still was most like to do, limitate it as men could best.”—(*Letters*.)

In the inaugural discourse before us, the present state of the English Church, in respect of the Anglo-Catholicism which has so largely overspread it, is not omitted to be noticed; nor the antagonistic element of a theological mysticism. We hope that Dr. McCrie's anticipations may be fulfilled, that these conflicting influences may work a reaction in favour of truth, and even hasten union among all those who hold in common the essential principles of the Reformation. It seems to be his design in identifying Puritanism with the English establishment, to urge a re-union. He would bespeak from Episcopalians a calm consideration of the principles of Nonconformists; and he anticipates at the least, as an effect of this, an abatement of the lofty airs of the hierarchists, and a return to the ground occupied by candid

and learned Episcopalians of other times,—the Jeromes and Augustines of early antiquity, and the Cranmers, the Jewels, the Stillingfleets and Ushers of a more modern day. All these eminent men made distinction between Episcopacy as expedient and Episcopacy as of necessity or divine right. Even Whitgift, in his reply to Cartwright, was content to take the lower ground of its warrantableness—the latter having claimed exclusive authority for his own presbyterian mode. It is strange that the Church of England should assume so dogmatically ground so easily disputable, and from which, as a supposed elevation, it looks coldly askance on an overwhelming majority of Protestants. It has isolated itself on a principle unknown to the Churches of Switzerland, of France, of the Palatinate of Saxony, of Holland, of Sweden, of Scotland, nay of early England also.

Each of these churches, while preferring its own peculiar organization, willingly accorded to others their ecclesiastical standing, yea, gladly affiliated with them on this occasion. Why should English Christians strike out so much from the unity of the one brotherhood? Of course we refer to that section which represents the opinions of Bancroft, and attach undue a sacredness to ordination by episcopal hands; though with many others also, the service book and form of prayer constitute in themselves a wall of partition from other communions, which will render them slow to respond to the proposal of fellowship held out in this inaugural address. It will not be easy to induce the lovers of the liturgy to come to terms with the followers of Knox and Melville—and we are pleased to see that Dr. McCrie in this appeal for unity, does not address himself exclusively to Episcopalians. He justly holds out the friendly recognition to the Goodwins and Nyes, the Burroughs and Bridges; and the Fullers and Doddridges of England; the upholders of dissent, but largely also of serious religion. From the days of the commonwealth downwards, albeit we are attached to the Westminster standards more than they, we can trace their continuous and earnest testimony for the common truth.—Some may think that their services to the evangelic interest and to religious freedom, are scarcely enough appreciated in the work before us. Still we are Presbyterians by choice; we wish to see Presbyteries revived in England; and we augur some good from Dr. McCrie's vindication of the Puritans within, as well as without the pale of the English Church. Let Presbyterians without intolerance, avow their principles, and seek their extension.—Let them show a worthy confidence in them. Let earnest preachers be multiplied. Going forth in the spirit of the English as well as Scottish martyrs, let them seek the diffusion of the common salvation first, and of pure church order secondly. And we do not despair that, with fair field and no favour, England may come to be Presbyterian again, or its masses recall the church order which

was once so popular, even in South Britain, that Baillie tells us in his letters from London in 1613, that “all the town was for Presbytery.”

THE PRACTICAL AND DEVOTIONAL FAMILY BIBLE: With the Marginal Readings, Original and Selected Parallel Passages printed in full, and the Commentaries of Henry and Scott. Condensed by the Rev. John McFarlane, LL.D. Glasgow and London: William Collins, Hamilton; D. McLellan.

We have received the second number of this Bible, and would again recommend it as one of the very best Family Bibles. The text is printed in large and distinct type, while the marginal references and commentary are also clear and legible. There is a digest of antiquities, geography and Natural History, from the pen of the late Dr. Cox, of Hackney. The Bible will be completed in 32 parts at 1s. 3d. each.

LIFE IN ITS INTERMEDIATE AND HIGHER FORMS: or Manifestations of the divine wisdom in the Natural History of Animals. By P. H. Gosse, F.R.S. New York: R. Carter & Brothers. Sold by J. C. Geikie, Toronto, and D. McLellan, Hamilton.

This is an exceedingly interesting book.—The author of it describes the various phases of animal life throughout the whole range of animated nature, from the infusorial monad, to the highest of the quadrupeds. The author appears to be quite at home in natural history and physiology. There are numerous illustrative woodcuts. The wonders of animal existence as here described are well fitted to impress upon the mind the words of the Psalmist, the works of the Lord are great.

HOME: A Book for the People. By the Rev. W. K. Tweedie, D.D., author of “Seed Time and Harvest,” &c., &c. T. Nelson & Sons. Sold by the Booksellers generally.

This is an excellent work, on a most important subject. Home influences are unquestionably the strongest, to the operation of which we are, as human beings, subjected. And here we have an attempt made to set forth these influences, and to describe and enforce the laws which should preside in a christian home. The work is divided into two parts. In the first, the author treats of the component parts of a household; and in the second, of the laws should regulate all that is done. The work is worthy of being circulated extensively. We should wish to see it in every home in our land.

THE DESERT OF SINAI. Notes of a Spring Journey from Cairo to Beersheba. By Horatio Bonar, D.D., Kelso. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

Dr. Bonar is favorably known to the Christian community as a most devoted minister, and the author of several popular and edifying works. His new work will still add to his popularity as an author. He possesses many qualifications fitted to render his published travels in the lands of the Bible peculiarly interesting. A deep interest in the ancient