

The error opposed to too little government is too much government—the paternal system of Church government. This assumes that the rulers are to do all for the people; that they are to look after the ministers and people, and rule them absolutely for their own good, allowing them as little liberty as possible. This parental system of Church government assumes that the Church rulers can decide what pastor any particular Church shall have better than the Church can decide for itself. It resembles those civil governments which take such good care of all the actions of their subjects that they decide where and how they shall live and what they shall do. The best example of this tendency of too much Church government is Methodism, which determines the location and work of each minister, and fixes the contribution of each Church member to the Church expenses.

Presbyterianism may be regarded as a middle ground between the two. It guards with equal care individual liberty and Church authority. It recognizes both truths: first, that Christian virtue must grow out of Christian liberty, that what is not spontaneous cannot be praiseworthy; and the other truth that Christian men and ministers are not perfect, and sometimes need admonitions and severe rebukes. Like the government of the United States, which, it is said, was modeled after it, it permits much local self-government, while confederating all the churches under one authority, and leaves its members and ministers largely to their own discretion, reserving to itself the power of issuing such directions as may be necessary and useful. Presbytery has all the authority which Methodism wields; but the exercise of this authority is tempered by the fact that those who exercise it are elected by the people. Presbytery allows to the people the liberty of Congregationalism while they do well; but retains the Scriptural powers of reproof and rebuke. It thus combines the excellencies of both systems, and tries to avoid the evils of too much and too little government, one of which checks the activity and liberality of its subjects, while the other begets disorder. It recognizes the truth that Church power is moral and spiritual, and yet maintains its reality. It shuns alike spiritual despotism and spiritual anarchy. And the fact that it does this and does it so successfully, is the praise of Presbyterianism.—*Christian Observer*.

"THE NEW LIFE NOT THE HIGHER LIFE."

We have read Dr. Pitzer's little book bearing this title, with great interest and profit. He writes in view of the fact that in this day unusual attention is directed to the work of God in the hearts of His people, and of the fact "that the doctrine of sinless perfection is revived in forms and from quarters that would startle good John Wesley were he yet alive."

Dr. Pitzer's discussion is eminently didactic and practical, not polemical—its tone spiritual and elevated. Setting out from the postulate that though the Holy Spirit speaks of the various parts of our salvation—justified, adopted, regenerated, sanctified, glorified—yet the work is one—he proceeds then to state very clearly the significance of these terms. Justification is an *act*, not a *work*, it is instantaneous, judicial, complete. So adoption is an *act*, a thing done, accomplished. But sanctification is a *work*, not an *act*; it is *continuous*; it is the work of the Holy Ghost, fitting the sinner for the heaven to which he has a valid title; it is progressive in the sense that the Holy Ghost continues to work until the soul at death is made perfect in holiness.

Sanctification has these three senses in Scripture of consecration, setting apart to God (Ex. xiii. 2), the sense of a work of God in the believer, so long as he is in the flesh—in the sense of personal holiness which is the result and fruit of the act of consecration and the work of sanctification. Thus, sanctification is a work of God upon one who has been pardoned, accepted, regenerated and consecrated, or set apart to God.

Dr. Pitzer next discusses the relation of the law, as a precept and a penalty, to justification; showing that the law is as powerless to sanctify as to justify a sinner. The believer is still bound by the law in all its original strictness as his rule of duty. The law, therefore, works death, but not life. The believer is bound to seek consciously in all that he does or says, at every moment of his existence, the glory of the Lord Jesus Christ. This is Bible holiness; this is sinless perfection. We look back over the lives of saints in the

past, we inspect the lives of saints now living in the flesh, we examine our own hearts in the light of this law, and nowhere do we find perfect conformity to God's law.

After reviewing the character of saints in the Scriptures and expounding the seventh chapter of Romans, showing that the complaint of the "body of sin and death" is made by a regenerated soul, since none other could say the things of itself there said, Dr. Pitzer proceeds to show how the "two natures"—in the proper sense of the term—one coming from the representative first Adam, the other from the second Adam—exist in the Christian. There are two *natures*, but not two *persons*—they constitute still the one person. Then he shows that sanctification is a progressive work—the development of the spiritual life—for all life is a thing of growth.

His conclusion is that no believer can imagine he has attained sinless perfection, except from erroneous views of the perfection demanded by the law of God, or from not comprehending what is meant by sanctification. For every passage of Scripture treating of sanctification, is addressed to each and every believer. There is not a single passage intimating that there are two classes of believers—one *partially* sanctified, and the other *perfectly* sanctified. This new nomenclature of a *higher* and a *lower* Christian life is wholly unknown to the word of God, and is fraught with danger to individual Christians and to the Church of God. Not are the lives of those who claim sinless perfection so much higher than others as to vindicate the truth of that doctrine as an actual fact. We advise every one who is troubled and in the dark on this subject, to obtain Mr. Pitzer's little book. It is published by the Presbyterian Board at Philadelphia.—*Louisville Presbyterian*.

THEN WORK.

A moment gone!

A little thing, of no more note
Than every sunbeam's floating note;
Too small to grasp, too fast in flight,
Too quickly lost to careless sight.

A day is gone!

At dawn it came from out the night,
At dawn it came arrayed in light;
At eve it fled from wistful eyes,
As darkness filled the lanterned skies.

A year is gone!

So full of mercies from above,
Dear tokens of a Father's love;
So full of blessings, yet how few
The duties done I hoped to do.

A lifetime gone!

O God! I stand before Thy throne—
So little is the good I've done;
Yet I had thought my life to fill
With working out the Master's will.

Indeed I meant—but here, at last,
I come with almost empty past;
It seemed so long away; but now
Before Thy judgment seat I bow,
And time is gone!

DEATH OF JOHN KNOX.

As John Knox had lived, so he died; full of courage. From his dying bed he exhorted, warned, admonished all who approached him as he had done from the pulpit. His brethren in the ministry he abjured to "abide by the eternal truth of the Gospel." Noblemen and statesmen he counselled to uphold the "Evangel," and not forsake the Church of their native land, if they would have God not to strip them of their riches and honors. He made Calvin's sermons on the Ephesians be read to him, as if his spirit sought to commune once more on earth with that mightier spirit. But the Scriptures were the manna on which he mostly lived. "Turn," said he to his wife, "to that passage where I first cast anchor, the seventeenth of the Gospel of John." In the midst of these solemn scenes a gleam of his wonted geniality breaks in. Two intimate friends come to see him, and he makes a cask of French wine which he has in his cellar be pierced for their entertainment, and hospitably urges them to partake, saying that "he will not tarry until it be all drunk." He was overheard breathing out short utterances in prayer: "Give peace to this afflicted commonwealth; raise up faithful pastors." On the day before his death, being Sunday, after lying some time quiet, he suddenly broke out: "I have fought against spiritual wickedness in heavenly things," referring to the troubled state of the church:

"and have prevailed, I have been in heaven and taken possession. I have tasted of the heavenly joys. At eleven o'clock in the evening of the 24th of November he heaved a deep sigh, and ejaculated, "Now it is come." His friends desired of him a sign that he died in peace, whereupon, says the chronicler of his last hours. "As if he had received new strength in death, he lifted one of his hands towards heaven, and, sighing twice, departed with the calmness of one falling into sleep.—*Dr. Wylie's History of Protestantism*.

THE TONGUE.

"There are but ten precepts of the law of God," says Leighton, "and two of them, so far as concerns the outward organ and vent of sins there forbidden, are bestowed on the tongue (one in the first table, and the other in the second), as though it were ready to fly out both against God and man, if not thus bridled."

Pythagoras used to say that "a wound from the tongue is worse than a wound from the sword; for the latter affects only the body, the former the spirit—the soul."

It was a remark of Anacharsis that "the tongue was at the same time the best part of man and his worst; that, with good government, none is more useful, and without it, none more mischievous."

"Boerhave," says Dr. Johnson, "was never soured by calumny and detraction, nor ever thought it necessary to confute them, 'for,' said he, 'they are sparks, which if you don't blow them, will go out of themselves.'"

"We cannot," says Cato, "control the evil tongues of others, but a good life enables us to despise them."

"Slander," says Bacon, "cannot make the subject of it either better or worse. It may represent us in a false light, or place a likeness of us in a bad one. But we are the same. Not so the slanderer; the slanderer that he utters makes him worse, the slandered never."

"No one," says Jerome, "loves to tell a tale of scandal except to him who loves to hear it. Learn, then, to rebuke and check the detracting tongue, by showing that you do not listen to it with pleasure."

"No man sees the wallet on his own back," says the old proverb, alluding to the fable of the traveller with two packs, the one before stuffed with the faults of his neighbors, the one behind with his own.

It was a maxim of Euripides, either to keep silence or to speak something better than silence.

"Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing." (Ps. cxli. 3, 4.)

"THAT YOUNG MAN DRINKS."

How ominous that sentence falls! How we pause in conversation and ejaculate. "It's a pity!" How the mother hopes he will not drink when he grows older, how his sisters persuade themselves that it is only a few wild oats he is sowing! And yet the old men shake their heads and feel gloomy when they think about it. Young men, just starting into life, buoyant with hope, don't drink! You are freighted with a precious cargo. The hopes of your sisters, of your wives, of your children—all are laid down upon you. In you the aged live over again their young days, through you can that weary one you love obtain a position in society, and from the level on which you place them, must your children go into the battle of life.

We do an immense wrong when, by our narrow or gloomy ideas, we allow our children to imagine that religion also is gloomy and narrow. The gospel of joy is the gospel for us to teach, and it is the pure one. Did not the angels announce the birth of its Founder with glad tidings of great joy? And are not His disciples deserving of blame when they cause the little children, who would otherwise embrace it almost naturally, to suppose that religion makes us ill-tempered, peevish and irritable. It ought not so to be.

A GOOD way to get rid of trivial troubles, and also puerile faults, is to contemplate the great things of God. With the mind full of God, heaven, Jesus' sacrifice, the judgment, and the other great objects and realities presented to us in the gospel; there will not be room for the contemptible thoughts which are so apt to inhabit there. A sober consideration of the fact that we are all to give an account of ourselves to God ought to enhance the sobriety of our reflections and give grace and dignity to all our acts and dispositions.