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THE
CANADIAN PRESBYTER.

APRIL, 1857.

OUR SUCCESS AND PROSPECTS.

Four months have elapsed since our Magazine was introduced to the attention of our friends and the public ; and we have to express our grateful sense of the kind approbation with which it has been received. The launch of a new ship is always an event of some anxiety to the ship-owner and builder, and the anxiety is not entirely relieved till the first "trial trip" or voyage has been safely accomplished. Only then are her points of sailing ascertained—her best trim, her speed, and her behaviour in a rough sea. Some such anxiety the conductors of this Magazine have experienced. But now that the stout ship *Canadian Presbyterian* is fairly launched, and has actually made three successful trips, without straining a timber, or springing a leak, or running on a shoal, we are emboldened to think, that her build, and tonnage, and steadiness are such as the times require, and shall hope to send her forth on many voyages, laden with ripe monthly fruits of study and of thought.

But to drop metaphor, we have pleasure in expressing our obligation to the esteemed contributors who have enriched our stores of original articles—to the Presbyterian Ministers and other friends who have exerted themselves so promptly to bring the Magazine into circulation—and to those contemporaries of the Provincial press in whose columns our publication has received a courteous recognition. Already the circulation is such as to ensure the undertaking against failure ; but a very considerable enlargement is required to place it in advantageous circumstances, and secure to it a supply of valuable literary material. From many parts of the Province, where the Presbyterian interest is strong, we have not yet received a single subscription ; and in many others, the list of subscribers sent might, by a little personal exertion, easily be doubled. With this Number we have sent blank lists for the names of additional subscribers, and shall feel indebted to every one of our present supporters who will return his list with one or more names from his own vicinity. Early applications should be made, as the editions of the back numbers are almost exhausted. A word or two may be added in regard to the plan on which the Magazine is conducted.

There are those who desire a multitude of short articles, each extending over one or two pages only, interspersed with extracts and anecdotes. This is the idea of persons whose reading has been confined very much to newspapers, and who have never formed a taste for that more thorough and, therefore, more lengthened discussion of a topic, which is appropriate to a monthly magazine. From the same 'newspaper' ideal comes the wish to have a smaller proportion of literary criticism, and a larger space given to paragraphs of intelligence. Our answer to such suggestions must be, that we write for thoughtful readers who are not to be satisfied with scraps and snatches of knowledge, and that our periodical is fashioned on a different ideal and plan from a newspaper, and would be marred by a departure from its own proper character.

We understand, that in some quarters, there also exists a desire to know the authorship of the various articles as they appear. The plan at present pursued is that which is followed by all the respectable British Magazines, and possesses obvious advantages. It is intended, however, at the close of the first volume, to assign to the various articles, in the index, the names or initials of the writers.

With these statements and explanations, we venture to ask for this Magazine the sympathy and support of intelligent, Christian men. And we add an advice in the language of Lord Bacon:—"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."

A MODEL CONGREGATION.

We have our Model Schools, in which everything connected with the teaching art is shown to perfection—teachers, apparatus, and scholars are all the best of their kind, and nothing is wanting either in the way of ornament or use that can conduce to the improvement of the rising generation. We have also our Model Farms, conducted on the "most improved principles" of scientific agriculture, with neat, trim buildings, offices, and gardens; well-fenced and carefully cultivated fields, and ingenious labour-saving implements for the special work of the various seasons. The young farmer may there be taught how to make the wilderness a smiling paradise. We have, too, our Model Prisons, comfortable places according to the latest accounts, well warmed and ventilated (rare phenomena); well provided with substantial food, and but sparingly with painful modes of punishment; in which a tender regard is shown for the health, reformation, and general welfare of the criminal: altogether these Pentonvilles are most desirable lodging-places for our Arab population. We have, further, our Model Lodging-houses, got up by the benevolence of the wealthy in our great cities to promote the health and comfort of the honest and industrious artizan—to rescue his wife and family from the pestilence and filth which abounds in crowded lanes and courts of old cities, in which for the most part the homes of the working people are situated. These are noble institutions, and although not quite so stately or ornate in their architecture, so spacious in their accommodations, or so perfect in their sanatory arrangements as our Prisons are, they yet approximate in the excellency of their arrangements and of their comforts to these enviable seclusions provided for the vicious. But

with all our Models, it does not seem yet to have entered into any one's mind to get up a Model Congregation. This neglect cannot surely arise from lack of ability; for what cannot this generation do if it likes? nor from the matter being one of less interest or importance to civilization or humanity than any of the others we have mentioned. What more necessary for human welfare and progress than religion! What more needed in the world than first-rate examples of order, piety and virtue! What could be more valuable to Christians than a Model to which they might look, as the Jews looked to their Temple, as an example of all that is beautiful, good and true in social Christianity! Surely, in these days of universal intelligence and prolific invention, it would not be difficult to select and combine all that is best in ecclesiasticism into one *beau ideal* for the admiration of Christendom. It was in this way of selection and combination of most perfect parts, that the old Greek sculptors proceeded in the execution of their immortal statuary. Might we not adopt a similar plan with some hopes of success?

From the faculty of Architects we might surely get a Model Church edifice with all the latest improvements and embellishments,—combining all the best properties extant as regards size, proportion, light, heat, ventilation,—sitting, seeing, speaking, hearing. We have already many fine church buildings in our communion, complete in many things and much admired, but all of them have, we fear, some things that are faulty, and to which a critical person might justly object. Some, for example, are bad at the foundation, in which we of course include Deeds and Constitutions. Some are dark and want light; some cold and want heat; some have a savour of mildew and rot about them, and need thorough ventilation. We might specify many other things both in the way of ornament and use to which objection might be taken even in our best buildings, all which would clearly show that we are yet far from having a Model Church edifice to which we could point with justifiable pride.

But even if we could find a building exquisite in all its parts from foundation up to pinnacle, a still greater difficulty would await us. Where could we get a Model Minister to fill the pulpit, or a Model congregation to fill the pews? The labours of Hercules were nothing to such a labour as this. Did any one now living ever know a Model minister? In the Old World or the New, is there any place blessed with the sunshine of his presence? There are doubtless many ministers who, in the opinion of many sensible and pious people, approach as near to the perfect model as it is possible for human nature to do, who are truly admirable for wisdom, knowledge, and grace; yet, it is equally true that other persons, equally sensible and knowing as the former, can not or (which is the same thing) will not be *edified* (a common phrase and well understood) by such paragons of pastors. The fact is, and "pity 'tis 'tis true;" that the verdict of the church will not permit us to say that yet, in the middle of the nineteenth century, a Model minister has been found or *raised* anywhere. And where shall we find a congregation without spot or blemish, to which we could point as a Model? The Gospel net in these days seems to draw in as many bad fish as good, and the evil is that we cannot, like the fisherman, pick out the good, and cast the bad away. The bad stick to us frequently with more tenacity than the good, and worry and devour the good. Some congregations may, it is true, be more highly favoured in this respect than we suppose, still even the best will be found sadly plagued with bad carnivorous fish.

If, however, we cannot find a perfect whole, we may haply, here and there, light upon parts eminently worthy of praise and imitation. That this is possible in regard to buildings there can be no doubt, and that the same may be true of both ministers and people we have every reason to believe. It would, therefore, not be amiss for Christian people generally to look about them, if peradventure,

they might find some features in the principles and practices of neighbours which might be imitated with advantage. To be imitators "*mimētai*" of that which is good is a scripture precept, to which we should do well to take heed. To neglect or refuse to imitate the good in anything, simply because we do not find it good in every part, is wrong—is folly, and not wisdom. The enlightened children of the world are wiser in their generation than to act in this way. They unconsciously take the Bible precept as their rule, to imitate everything that is good, and the result is astonishing progress in arts, sciences, commerce, and literature. Why should not the children of light act upon the same Gospel precept? Why should there not be progress and improvement in the adaptation of *human* agencies and in the *use* of Divine things for the purposes of eternity, as well as for those of time? Are there not a multitude of minor things in the constitution and operations of the Church-Kingdom that are necessarily left undetermined by the written Word, and which in the exercise of sanctified wisdom may from time to time be altered and amended? There is no reason why these things should be stereotyped for all ages as if they were divine institutions. Such Medo-Persian fixity in the human things of the kingdom of heaven simply because they are the wisdom of our fathers, is about as rational as the same method would be in the human things of the kingdom of nature. A farmer cannot alter the seasons or the climate, but he may change his crops or his methods of tillage; so too, the church cannot alter the principles of the Divine economy of grace, but it may to a large extent alter and amend, from time to time, the methods by which these principles are exhibited, and wrought out.

We have been led into these remarks by reading the "Eleventh Annual Report of the Association, National Scotch Church, Regent Square, London, for promoting the Schemes of the Church." This is in fact a report of the proceedings of this well-known church itself, in the metropolitan city of England. The document contains thirty-six well printed octavo pages. It reviews the whole operations of the congregation for the year 1856, and informs us briefly and succinctly what has happened within their circle during that time, and what they have done for the furtherance of the Redeemer's kingdom. It is not a hard, dry, and statistical affair, like too many such reports, but it glows with Christian tenderness and affection. As an instance of this, we especially note the record which it contains of departed worthies. "Some of these were aged saints waiting to depart in peace; others were taken away in mid-time of their days, and some in the early spring of youth. Among these were the noble rescuer of the crew of the "Kent East Indiaman," Captain Wm. Cook; Mr. David Bogue, "a man whose deeds were done on the Saviour's principle—'Let not thy left hand know what thy right hand doeth.';" Miss M. Burnet, the last lineal descendant of the celebrated Bishop Burnet of Salisbury, the historian of the Reformation. There are also noted with affectionate sympathy the services of an estimable Precentor, "who struggled too long to perform the duties which he loved," and who on this account has been laid aside by pulmonary disease. It is refreshing to find a Precentor so full of the spirit of his sacred office, and whose services are so cordially acknowledged in this public way by the congregation. In a Model congregation, the Precentor should be a minister of the sanctuary, and solemnly set apart to his office, to which should belong all matters pertaining to the public praise of God. It is time that this office were rescued from the dishonor with which it has commonly been regarded in Scotland. Any approximation to this improvement we therefore hail with unqualified satisfaction.

It is interesting to notice the account which the report gives of the fluctuations in the communion roll of this church. During the year 1856, there was

a reduction by death and removal of 119 members, out of 589; on the other hand, 21 were admitted for the first time, and 62 from other congregations. From year to year, three-fourths of such congregations are exposed to these fluctuations; the members are constantly changing, and before a minister's influence can be adequately felt by them, or before they can be made really useful to the Church, they are often removed to other places. This wandering and unfixed condition, especially of the working classes both in England and in Scotland, has done much to deteriorate their religious character. In the ups and downs and inconveniences of a vagrant life, family and personal religion is frequently neglected, and habits of religious indifference are contracted, which often lead to the shipwreck of faith altogether. We know of no agency that acts with more fatal effect against personal religion in the manufacturing and commercial cities of the mother country, than the uncertain tenure of employment, and the consequently unsettled condition of a large circle of the population. From a different cause, the same fluctuations are found in our Colonial cities and churches, and have here equally injurious effects. It often happens, that young men delay uniting themselves to any church, and keep themselves aloof from Christian fellowship until they form settled plans or obtain permanent situations, and in this way their piety becomes deteriorated, and former religious impressions become defaced. To correct this evil, it would be well to direct the attention of Christian emigrants to the temptation to which they are in this respect exposed, and ministers should be careful to impress upon all who remove from their bounds the duty of uniting themselves with a Christian church immediately on arriving at their new place of residence.

But to return to our report. We find connected with this church a Congregational School in which a liberal education is provided for boys, of whom there are 112 in attendance. This is an indispensable appendage to every well-conditioned church in England. The Young Men's Society is another feature which we would notice, and which is very generally found in all the large congregations in England. This society makes no pretence of being unsectarian, as the common phrase is. It is strictly Congregational, and its efforts over and above those for the improvement of its members are directed to promote the welfare of the church. This is an Institution well worthy of imitation. Much as we admire Young Men's Christian Associations of a general kind, we by no means think that they are substitutes for Congregational Young Men's Societies, or that their tendencies, either personally upon the members themselves, or generally upon the circle of society which they influence, are so beneficial as societies of a Congregational kind. Young men may do much under the regulated organization of a Congregation to stir up one another to faith and to good works, and may find many ways by which the interests of religion may be advanced by their endeavours. The Report also informs us of Sabbath Schools well conducted, a Clothing Society for the poor very efficient, and above all that which we regard as a peculiar excellency—a Congregational Mission.; not a Missionary only, but a *Mission*; a domestic mission—a mission to neighbours dwelling in heathen darkness—the aim of which is to preach the gospel to the poor. In connection with this Mission there are a Lay Missionary, a devout, pains-taking man,—a Visiting Society of 17 ladies and 2 gentlemen, who visit the district weekly from house to house, comforting the sorrowful, administering to the wants of the perishing, rescuing the young from ignorance, irreligion and infamy—a Mother's Meeting in an efficient state and doing much good—a Bible Meeting on Wednesdays, in which the Epistles to the Romans and Ephesians, with the books of Isaiah and Daniel, were gone through—a Sabbath evening service, with a separate service for the children of the Sunday School—a Day School prosperous and efficient, with a regular at-

tendance of 116—an Infant School, in which there are 200 scholars—a Sewing Class of 40 girls, the produce of whose work is devoted to missionary objects—Sabbath Schools, which meet morning and afternoon, and are in a prosperous condition, in which there are 61 teachers and an average attendance of 430 poor children—a Music Class and Lectures, to which a Library is attached—a Working-man's Institute in which there are a Library and Reading-room—and finally, there is a Savings Bank doing a flourishing business. The report concludes with an account of collections by the congregation on behalf of Missions, the College and the Schools of the Church, amounting altogether to the munificent sum of £1198 sterling.

This is true Christian enterprise. The church bushel is here laid aside and the light put upon a candlestick, that it may shine upon the poor neglected outcasts who are perishing for lack of knowledge. Every Church might in some proportion do the same thing, if its members would only set about it and try to help in the work of saving souls. It is lamentable to think that our Churches generally are composed of so many who need to be helped and who never seem to reach that stage of Christian sense and enlightenment at which they may be helpers. Our present system of Church action and work is a sort of glass case system—a museum of fossil Christian curiosities whose members don't seem to think that they have any business with the outer world at all except it may be to pity, and to pray for it, to give a little now and then to improve it, and to do anything but *work* for it. Now this won't do. The Church will never extend itself by this way of acting; the feast is ready—the invitation is given—the servants must go to the high ways and the lanes, and press the multitude of way-farers into the banquet of the Lord. One pleasing and hopeful feature of these times is that Churches are beginning to be alive to their obligations in this respect, and are laying aside the jealousy with which they were wont to hedge in and guard their own enclosures lest any member thereof should desert to another part of the vineyard more needful of his help, or lest any new interest for the conversion of souls should spring up in their neighbourhood. Christian men are beginning seriously to feel that the Church does nothing for the Lord in simply gathering and attracting by various arts sheep from other Christian folds, and that the only true Church work that is worthy of Christ's people is that of bringing the outcasts—the godless, the erring, and the profane—into the fellowship of the Saints. Much is being done in this way by the various Churches in Scotland, and in England. This is undoubtedly work that God will bless. Had such a spirit as this prevailed during the three centuries since the Reformation, we should now have had a very different state of things to contemplate in Christendom. Now that the work has been begun, we trust it will go forward with a daily accelerated speed. Who can say that there is not much,—very much—for the Church yet to do, to which she has not yet so much as put her hand with any serious purpose! It is only a congregation here and there that is doing anything for its perishing neighbours; and even those Churches which show some signs of life are yet far from being truly awake.

We do not think that this low state of Christian activity arises altogether from the want of true piety amongst our people, or from any insensibility to the wants and claims of the perishing sinner. It rather, we apprehend, arises from the fact that within the immediate circle of the congregation most Churches find quite enough to do. Our houses are somehow or other not yet set in order—like persons who have had to “flit,” our “stuff” is yet in confusion and wants redding up. We have, for example, Church debts both consolidated and floating, which keep the most torpid awake and try the strength and patience of the strongest and the meekest. When shall this blot upon our Zion be wiped out! Debts are a festering sore in the side of the Church which keep her in a

state of painful unrest and spiritual torpor. Church debts in any form, considering their blighting and pestiferous effects, ought to be reckoned among those ecclesiastical offences which expose the offenders to the severest chastisements of discipline.

The want of a proper organization is perhaps another reason why so little is done by our Churches in the work of domestic missions. Either the Session is small and weak, or there is none at all, and the whole labour of the Church rests upon the minister; or the deacons are few and careless, or perhaps there are no deacons at all. Who can wonder then that many are weak and sickly, and faint among our members!

The crowning reason however of all why the Church does so little personal evangelistic work is the lack of personal Holiness. The lineaments of Christ's image can be but faintly traced in our lives. We have not yet attained to that relish for divine things by which we should esteem it as our meat and our drink to do the will of God. Ministers, office-bearers and people are alike infected with carnal-mindedness. While we should mourn over this state of imperfection and spiritual sloth, and strive to get rid of it, we nevertheless should rejoice in the blessed indications which we find of a better state of things in the Church, and may also hope that the day is not far distant when God, in answer to the prayers of His people, will pour out His Spirit abundantly upon us and make us efficient helpers with himself in the salvation of a lost world.

SUGGESTIONS FOR A REVISION OF OUR HYMNOLOGY.

Poetry may be defined to be the language of excited feeling; for when the feelings are deeply moved, more especially those of admiration, gratitude and love, they naturally find vent in song. Hence, whenever the believer has lofty conceptions of the glory of God, and an overwhelming sense of admiration and gratitude for the blessings of creation, providence and redemption, he will be disposed spontaneously to give expression to his thoughts and emotions in the language of poetry. And many who cannot themselves express their feelings in appropriate language, yet appreciate those compositions which embody their own feelings, and delight to employ them as the medium of expressing the sentiments of their hearts. Hence, the singing of God's praise in the public assemblies of His people, is a practice originating in the noblest feelings of the soul, and is as ancient as the church of God itself.

When we admire greatly and love deeply, we cannot but express these ardent emotions of the soul; and consequently, when the heart has been renewed by the spirit of God, and it apprehends the glories of the divine character, and makes God the supreme object of affection, praise then becomes the spontaneous language of the soul. And as the glories of God's character are unchangeable, and the relation in which, as sinful and dependant beings, we stand to him, is ever *substantially* the same, so it will follow that general songs of praise, expressive of the feelings and experience of God's people in one age of the church, will be suitable to believers at all times. This is the case with many of the psalms of David, which have not only the advantage of being inspired by the Spirit of God, but of being admirable expressions of the loftiest conceptions and deepest feelings of the believer's soul. They are entitled, therefore, not merely to a place, but to the *chief* place among the songs in use in the church of God. This is not only in conformity with the dictates of common sense, but also with the language of scripture. "Teaching and admonishing one another," is the scripture rule, "in psalms, and hymns, and spiritual songs, singing with grace in

your hearts to the Lord." Still we do not think the Old Testament Psalms enough for purposes of social and congregational worship. They were specially adapted to the circumstances of the church in an incipient and expectant state; and consequently, are not sufficiently expressive of the feelings of the church in her present more enlarged and perfect condition, when so many of the promises to which the ancients looked forward, have been already fulfilled.

No doubt Christ is often presented to the believer in the psalms; but he is there seen through a veil, and now that the veil has been removed by the events of his life, we think the psalmody of the church should be enlarged, so as to present Christ to the people *directly*, that the devotional feelings of the least intelligent may be excited and called forth.

The principle of all this is conceded in our church by the authorized use of the Paraphrases; but yet there is in some places, and among people of undoubted piety, a strong aversion to anything but the Old Testament Psalms in public worship. We consider this aversion to be not only without authority in scripture, but in direct opposition to plain scriptural precept; and we have the conviction that it has been very injurious to the spirituality of the Scottish people. We feel satisfied that a large number of the psalms are not understood by the people when they are sung; and the consequence is, that an exercise which is calculated to be not only delightful, but most edifying to the people, is to multitudes altogether unprofitable. When the glorious truths of Christianity are directly embodied in simple and appropriate language, the singing of them is calculated most deeply to impress the heart. Conversions indeed have been known to take place through the instrumentality of the singing of appropriate hymns in the church; and if we saw times of great revival, hymns suited to the circumstances of the church would probably be both required and furnished, for new mercies require new songs of praise. In this way, we believe, many of the hymns in use in the non-conformist churches in England were called forth, and we have often thought that no small portion of the success of the Methodists is owing to their hymns.

The collection of Paraphrases and Hymns in use in our church is both defective and objectionable. It was prepared during the worst days of moderatism, when a strong prejudice was entertained by the leading men in the church against the peculiar doctrines of the gospel, and when evangelical religion was at the lowest ebb: hence the want of hymns bearing upon many of the peculiar doctrines of the gospel. There is nothing in these Paraphrases regarding the work of the Spirit, or the conviction, or conversion of the sinner; and as to Christian experience, they are almost totally devoid of it.

Not only is the doctrine of some of them objectionable, but many of them are constructed on a false principle, and are unfitted for public worship. We hold that it is simply absurd to convert into verse plain historical statements, which were not intended by the Spirit of God to be sung in the public worship of the sanctuary. Of this nature is the first paraphrase, beginning

Let heaven arise, let earth appear, &c.

The same thing may be said of the 38th, beginning

Just and devout old Simeon lived,

and several others. It must be admitted that these are elegant metrical versions of passages of Scripture, but they are totally unfitted for public worship.

Many of them, again, are too long, and would have been better fitted for the purpose of public worship, had they presented the grand idea contained in the passage which they paraphrase, with an appeal to the feelings, or an expression of the gratitude and admiration called forth by it. Hymns for public worship should be chiefly devotional, and a large proportion of them direct

songs of praise to the Persons of the Godhead; and they should always be of such a length, that the whole of them may be conveniently sung at one time.

A considerable number of the hymns in our collection are exceedingly beautiful, and admirably adapted for public worship; but a majority of them are in various respects objectionable, and should be superseded by something better fitted for the purpose. These remarks are thrown out simply with a view to ventilate this subject, which we believe to be one of pre-eminent importance; and if the Synod would authorize such a revision of our Paraphrases, as has been recommended, not with a view to impose it upon the congregations, but to permit such as thought good to employ it, we believe that it would, under God, tend much to promote the spirituality of our church, and its welfare in every respect.

THE IMPORT OF BAPTISM.

The literature connected with the subject of Christian Baptism, already very extensive, continues to receive frequent additions. We cannot however say that we have yet seen an entirely satisfactory treatise on this great theme—though we willingly admit, that Mr. Goode has ably rebutted the Puseyite errors on this subject, and that the arguments of the Baptists have been well met by Professor Wilson of Belfast, Dr. Wardlaw of Glasgow, and Drs. Miller, E. Beecher, and Armstrong among the American Divines, and are not unthankful for the Libelli of Dr. McCrie, Dr. Tweedie, and Professor Lumsden. It has appeared to us, that too much prominence in discussion has been given to the mode and time of the administration of the baptismal rite, and too little to its meaning and value when duly administered. Surely the latter is the more important department of the subject; and it is one on which dim, uncertain, and inadequate views prevail among otherwise intelligent Christians. Our object, in the present article, is not so much controversial as practical, to offer a few observations, not on the “*quomodo*” but on the “*quantum valet*,” the real import of the Baptismal Sacrament.

I. *The Christian Baptism is one.* “There is one Lord, one faith, one baptism.” This is a pleasing thought to every mind that loves a large conception of the Church as one body of Christ, one family of God. We have no words to characterise the unreason and presumption, that would arrogate to any one denomination or section of the Christian community the exclusive enjoyment of a genuine and efficacious Baptism. When the high Anglican claims to have the only Apostolic and holy Baptism, and when the Baptist at the other extreme rises to make the very same claim, alleging that the only Apostolic and holy Baptism is his—we hear them both with a mixture of wonder and pity, and pray to be ever kept from such narrow ideas of the “one Baptism” of the one Catholic Church of Christ. Lamentable diversities there doubtless are in the administration of the rite, even as there are diversities in the confession of the faith. But the rite is one, as the faith is one. It is an ordinance of Christian recognition and union;—and is not the pet property of a few, but the privilege of all the people of Christ.

In this “one Baptism” we are not willing however to include such baptism as is administered in the Church of Rome, since it lacks all the essential characteristics of the rite as originally instituted by Christ, and practised by his Apostles, save only the repetition of the name of the Holy Trinity. No regard is had to the teachings of Scripture in regard to this sacrament, and it is so overlaid by superstitious devices, that, in our judgment, it is invalidated altogether.

Essential to the "one Baptism" which we acknowledge are the application of the element of water, pure and simple, by a minister of the Gospel—the solemn invocation of "the name of Father, and of the Son, and of the Holy Ghost,"—and the prayer of faith, that the spiritual blessings symbolised by the rite may be truly conferred on the soul of the person now baptized.

But here we must set down in order our second observation.

II. *The Christian Baptism is intimately associated with great spiritual benefits.* Call it not a mere comely ceremony; it is a most significant rite, a sacrament, in regard to which very high language indeed is employed in Holy Writ. Nor deem it enough to call it a "Christening," or think it a mere admission to the Christian name, and the privileges of the Christian Church. It is much more. The Bible connects it closely with such inward blessings as repentance, faith, union to Christ, and the communion of the Holy Ghost.

Of these, the two former are required in order to Baptism, the two latter are involved in it, or associated with it.

That repentance is a pre-requisite is inferred from the words of Simon Peter on the day of Pentecost—"Repent, and be baptized, every one of you." That faith is also a pre-requisite is in like manner inferred from the saying of our Lord—"He that believeth and is baptized shall be saved," and from the answer given by the Evangelist Philip to the question of the Ethiopian Treasurer—"What doth hinder me to be baptized!" "If thou believest with all thine heart, thou mayest." Of course, these requirements apply to such only as are, by reason of age, capable of conscious repentance and faith.

The blessings involved in or connected with Baptism when duly administered are union to Christ, and the effusion of the Holy Ghost. The Scriptures authorise the statement. In more than one Epistle, Paul has very strongly expressed the connection between Baptism, and the union of the soul of the baptized person to the Lord Jesus Christ. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by Baptism into death," (Rom. vi. 3, 4.) "As many of you as have been baptized into Christ have put on Christ," (Gal. iii. 27.) "Buried with him in Baptism, wherein also ye are risen with him, &c." (Col. ii. 12.) We think it vain to interpret these texts as having no reference to water baptism; though equally vain to adduce them in support of immersion in water as the exclusive mode of lawful baptism. It is enough for the purposes of our present inquiry, that they raise the rite in question far above the character of a ceremony, connecting it with the union of souls to Jesus Christ, in death, burial, resurrection, and newness of life. The other great benefit connected with this sacrament is the effusion of the Holy Ghost, of which indeed the effusion or affusion of clean water is an expressive symbol. This, though we have called it another blessing, is yet not another, for the union of souls to Christ is by the grace of the Spirit. Now that the communication of the Spirit is illustrated by and connected with this sacrament is obvious enough from the passages of Scripture which conjoin water birth and baptism with Spirit birth and baptism, and from those other passages strewn over all parts of the Bible, wherein clean water is made to symbolize the purifying grace of the Holy Ghost.

We are not to be frightened from holding high views of a Sacramental ordinance, by the outcry, that we are on the way to ritualism and superstition. The danger of the Presbyterian Church lies far more in the opposite direction. We must not think it enough to say that baptism confers a Christian name, or exhibits Christian truth, or even symbolises Christian blessings: it also in some wise imparts Christian benefits, and those of the very highest and most spiritual class. Here however difficulties encompass the subject. Absolutely to assert

the bestowment of high spiritual benefits on all baptized persons is at variance with the notoriously unspiritual character and life of many who were once baptized, and seems to involve the Popish dogma of Baptismal Regeneration. Here then we introduce a third proposition.

III. *The Baptismal benefits are conferred not as by a mystic charm, but by the sovereign grace of God, as and when it pleaseth Him.* The error of the Romanists, and Tractarians, and high Lutherans is to confound Baptism and Regeneration together, to ascribe the spiritual efficacy to the sacrament as by a mechanical certainty—to use the celebrated phrase of the Council of Trent, “*ex opere operato.*” In their view, there is ordinarily no regeneration, but that which is in baptism. As a consequence, this sacrament is regarded as essential to salvation, and it is held that no unbaptized adult or infant can inherit the kingdom of heaven.

This dogma we reject as unscriptural and cruel. Baptism is an important means of grace and salvation, but we deny that it is so essential to salvation, that those who die unbaptized must perish. Our Lord said, “he that believeth, and is baptized, shall be saved,” but in the remainder of the sentence, dropped all mention of baptism—“but he that believeth not shall be damned.” The penitent robber on the cross was saved unbaptized, and taken to be with Christ that very day in Paradise. Hundreds of thousands of new born babes dying unbaptized have been saved—unbaptized, because their parents were doubtful of the warrant for infant baptism, or were careless of it, or were unworthy to ask and receive it—or because death came before the earliest period at which we have any indication from the scriptural analogy of circumcision, that this rite may be administered: viz, the eighth day. That infants, so dying, suffer eternally for want of a rite, however important, which they were unable to observe, is an idea so cruel, and even monstrous, that we can only compassionate the superstitious minds that are able to give it credence.

We have condemned the dogma that baptism certainly and invariably confers regenerating grace, as unsupported by scripture, and, in its practical inferences regarding the unbaptized, intolerably cruel. We now go a step farther, and affirm that it is directly at variance with some of the plainest statements of the Bible. Let one instance suffice. The Samaritans heard the preaching of Philip, professed faith, and were baptized, yet “the Holy Ghost was fallen upon none of them.” Nay, Simon the sorcerer was at that time baptized on his profession of faith, yet was so far from being regenerate, that he offered money to the Apostles Peter and John in order to obtain a spiritual power, and received the stern rebuke,—“Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; *for thy heart is not right in the sight of God.* Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee; for I perceive that thou art in the gall of bitterness, and the bond of iniquity.”

While we thus protest against the Popish doctrine of sacramental efficacy, we are far from denying to baptism a spiritual value. It is, as already stated, the symbol of regeneration by the Spirit, and union to the Lord Jesus Christ; but those benefits are conferred by the grace of a Sovereign God at or after baptism as He pleaseth, and conferred in answer to believing prayers. Regeneration is not to be confounded with baptism—neither is it to be entirely separated from it:—what is required is, to distinguish between them, the latter a holy ordinance, the former an ineffable grace—the one to be observed with reverence, the other to be asked in faith.

Here we shall add a fourth proposition :

IV. *The benefits of Christian Baptism are such as the human mind may receive at any age, any period between birth and death.*

No one doubts that the rite is attended with great blessings, when administered to adults on their profession of repentance and faith. Beyond all controversy, they are capable of receiving the highest spiritual benefits; and it should be observed, that the normal baptism is that of adults, not that of infants. The altered position of the Church now among a nominally Christian population, receiving its accessions mainly from the descendants of professed Christians, leads us too easily to forget the fact, that adult baptism is the true type and norm, in which the meaning of the ordinance may best be studied. It is certain that the adult, duly baptized, is capable of receiving more than an external privilege, an internal grace.

It is, however, a grave error to restrict the ordinance to adults, and allege, that baptism is either not to be conferred on an infant, or, if conferred, of no spiritual efficacy—a mere comely observance. The warrant for the admission of the children of Church members to baptism, it is not within our present scope to discuss and maintain. We simply remark, as we pass, that it is a question, the affirmative decision of which not only has been the mind of the great body of Christians in all ages, but is in beautiful harmony with the constitution of the Church from the days of Abraham, and with the intimate connection for good or evil providentially subsisting between parents and their children. Our inquiry, however, is this: What is the value of baptism to the unconscious child of a member of the Church? Now, of this we are sure, that the soul of a child is as capable as the soul of a man, of receiving the grace of the Holy Ghost which baptism with water shows forth. The Spirit of God is as free to act on unconscious, as on conscious and consenting hearts of the children of men. And whatever mystery necessarily attaches to the operations of the Divine Spirit on the human spirit, applies to the subject of adult baptism just as much as to that of the baptism of infants.

The question rises in the Christian parent's mind,—“What is it that I do in presenting my child for baptism, and what is it that I may expect my child to receive?” Now, what the parent does, is solemnly to dedicate his child to the Lord, and engage to train him in the Lord's nurture and admonition. For the remainder of the question, we must assume the parent to be too well instructed to suppose that all the child receives is a *name*. What is it then that the parent may pray for and expect? Nothing less than the full spiritual benefit, the regeneration of the infant heart—the renewing of the Holy Ghost. It is true, there is no assurance that this will certainly attend, or even quickly follow the water-baptism; for the Spirit-baptism is given at such time as God wills—perhaps many long years after the administration of this outward rite. But parents ought to pray for this especially at the baptism of their children; and if only they stagger not through unbelief, and follow up their desires and prayers by careful parental instruction, they will not expect in vain, but will see the operation of the grace of God on their children even in most tender years.

Another and a very important question occurs: “What is the relation of baptized persons to the Church?” They are members of the Church. Adult candidates for this privilege are instructed as catechumens, and thereafter, when baptized, are held to be admitted to membership in the visible Church. Infants of Church members are likewise received in baptism to Church membership, and grow up within the church, not without. Nor is this a new thing; for ever since a church existed, it has had infant as well as adult members within its pale.

There are those who speak of the Church as if it were a voluntary association of adult believers only—a conception of the Church very defective in itself, and very injurious in its practical tendencies. The Church is a divine institution, and must follow ordinances of ancient authority and usage. Sound and well considered is the language of the Confession of Faith,—“The visible Church, which is Catholic or universal under the gospel, consists of all those throughout the world that profess the true religion, together with their children.” Were this borne in mind, we should not hear our young people, who have been baptized and have grown up in the Presbyterian Church, talk of “joining the Church,” in the communion of the Lord’s Supper, as though they had been aliens and heathens until then!

Is it asked—what is meant by the church-membership of baptized children? There is meant the very same privilege in kind as the church-membership of adults, necessary regard being had to the diversities in mental and moral development. Children are not eligible to office, or entrusted with government in the Church, any more than they are in the State, while under age; yet they become by baptism members of the Church, as surely as they become by birth members of the State. Their privileges are those of connection with so mighty and august an institution as the Christian Church, and of spiritual instruction, nurture, and guidance in the church—the being taught all things whatsoever Christ hath commanded—the being fed as the lambs of that Good Shepherd, who, recognizing the Church-membership of little ones, said, not only “feed my sheep,” but also, “feed my lambs.”

To her youthful members the Church has a grave, tender, and motherly duty to perform. A roll, not merely of communicants at the Lord’s Table, but of baptized persons, ought to be kept:—and all who have not, because of immorality, apostacy, or worldliness, been struck from that roll, should be regarded as under ecclesiastical superintendence, and entitled to ecclesiastical recognition. During infancy, they should be watched over by their parents as a trust from the Lord, and should be remembered alike in the prayers of the family, and in the prayers of the Church. As they advance in years, they ought to be instructed and ‘catechised’ in the oracles of God—a duty which is partly performed in Sabbath Schools and Bible Classes, and the sermons to the young occasionally delivered from the pulpit. It is desirable, that at fitting seasons, the obligations involved in their baptism should be definitely presented to the minds and pressed on the consciences of Christian youth.

We are deeply impressed with the truth of the following sentences from an article on the “Children of the Church,” which recently appeared in the *Princeton Review*: “Were a just idea of the import of infant baptism intelligently and faithfully carried out in the practical regimen of families and churches, we believe the amount of baptized apostacy would be greatly diminished; that piety among parents and children would be not only more widely diffused, but more complete, elevated and symmetrical, as a vital force penetrating all the relations of life; that the spectacle of devout men, fearing God with all their house, would be as frequent as it is delightful; that the Church would be ensured perpetuity and increase, not merely by external conquest and aggregation, but by internal growth and evolution, in the multiplication of those happy families of which we could say,—‘There the Lord hath commanded his blessing, even life for evermore!’ Such a cheering faith is warranted by the promises of God, which are none the less true, though our unbelief fail to realize them.” *

* While the above article was passing through the press, we received from an esteemed Correspondent in Canada West, a paper on another department of the subject,—the argument for Infant Baptism, from the nature of the Abrahamic Covenant, and its appointed Seal. This will appear in our next Number.

EDUCATION IN CANADA WEST.

No. III.

NORMAL AND GRAMMAR SCHOOLS.

There is perhaps nothing in Toronto which better deserves attention, or has elicited more generally the admiration of visitors, than the Normal and Model Schools. Without any pretensions to superb architecture, they have a substantial, neat, and pleasing appearance. They are situated in a beautiful open square of considerable size. The grounds have been laid out with no little taste, and, although the trees are still young, present a very agreeable contrast to the dusty places of business and thoroughfares which surround them on every hand. The Normal School consists of a centre building and two wings, with the theatre or public hall jutting out behind in a semi-circular form. Behind it stands the Model School, too low perhaps, especially when viewed from behind, to attract attention on account of its architectural appearance. When, however, we enter the premises, a closer inspection produces that satisfaction which is wanting when we look from a distance. On each side of the school, for boys and girls separately, there is a yard, with sheds provided with gymnastic machines of every kind, well fitted to exercise and develop the physical energies of the pupils. Within the schools, we find the whole "system of organization, government and teaching, together with the maps, charts, and other apparatus, such as exemplifies what a common school should be." The furniture also is of the most approved kind, and, though now in constant use for nearly five years, without blots or marks, and scarcely at all defaced. But leaving the Model School, and entering the other building, we are even better pleased. The rooms and halls are airy and commodious, and excellently arranged for usefulness and comfort. Within this building are the rooms of the Chief Superintendent, the Education Office, &c. Here the Council of Public Instruction meets, and matters of business connected with the education of the Province are transacted. Altogether, the Normal and Model Schools are a credit to the city and to the Province, and their efficiency and good order reflect credit on those who manage them.

But it is with the instruction given in the Normal School that we have chiefly to do. The design of the Institution is to train teachers for the Common Schools; and the Model School, affording a good education to 420 pupils, is intended as a place of exercise, in which the students may reduce to practice the instructions they receive in the lectures of the Normal School, and thus learn the art as well as the theory of teaching. Male students must be eighteen years of age, and females must be sixteen, before they are admitted. They must be able to read and write intelligibly, and must be acquainted with the elements of arithmetic, geography, and English grammar. They are required to sign a declaration of their intention to devote themselves to teaching, and must be certified by some clergyman to be persons of good moral character. When admitted, they are under the care of the authorities of the school, and can board only in houses approved of by them. There is no charge for tuition, use of library, or even for class books which may be required; and as a further inducement, aid is afforded after the first session, to all who are entitled to a Provincial certificate, of five shillings per week to each. During the year 1855, the amount of aid thus afforded was £519 5s.

The year is divided into two sessions of five months each, commencing on the 15th of May and the 15th of November; and the course of study is so arranged, that a diligent student who enters well prepared can accomplish it in two sessions. Instruction is communicated principally by lectures and examination on them. The subjects of study are English, grammar and composition,

history and geography, algebra, geometry, natural philosophy, agricultural chemistry, and physiology. Nothing further than the knowledge of the elements of these branches is attempted, and the 5th Book of the National Series may be considered as the general text-book. Instruction is also given in the theory and practice of school government and teaching. At the end of each session, certificates are granted, first or second class, according to the attainments of the student: no student, however, obtains a first class certificate until he has attended at least two sessions.

The number of students in attendance has varied very much. In 1847-48, it was 63; it has since risen and fallen, sometimes being as high as 161, and again as low as 74. At present, we believe, it is above 140.

The expense of carrying on the Normal and Model Schools during 1855 was £3104 14s. 8d.; this includes salaries and wages. The grant from Government was £550, and the balance was raised by warrants issued for the purpose.

The religious instruction of the students is not neglected. Ministers of the various denominations meet with the students adhering to each, once a week, and thus an opportunity is afforded of exerting a wholesome Christian influence over the future teachers of youth, without sectarian prejudices bearing their bitter fruits within the institution. It does appear, however, to us, that something more decidedly religious might soon be attempted in the ordinary school exercises.

Such is a short statement of facts connected with this interesting institution; and it may be asked—what is the result of all this expenditure and labour? Some are disappointed as to the actual results, while others, we doubt not, are induced to speak too favourably of them. We would be the last to say anything which may seem to cast a reflection on the able and energetic men who have been engaged in the institution as teachers. They have done honour to themselves by the way in which their duties have been discharged. Still we are decidedly of opinion, that the results are not what the country has a right to expect. There is, however, a steady improvement perceptible, and we have no doubt that time will remedy what is wrong, and supply what is wanting. We are not a little fearful, that with the loud cry for teachers which comes from every quarter, men and women may be sent forth without the desirable qualifications. It was a wise step to abolish third class certificates, and the sooner that none but first class certificates are granted, the better will it be for the cause of education. We confess also that we are not a little apprehensive that the system of lecturing may be carried too far, and that teachers may leave the seminary duly certified, and with a popular knowledge of various subjects which they will probably never be called to teach, but unable to spell and read correctly, or to write a fair hand. It is desirable that teachers be *liberally* educated, but more desirable that they be *thoroughly* educated. In a Common School teacher, correctness in the mere elements is more important than a knowledge, however great, of the higher branches; and no attainments in the latter can compensate for a deficiency in the former.

But we have dwelt as long as our space will allow on the Normal Schools; and shall now advert for a little to the Grammar Schools, as established in Canada West.

Of these we find 65 reported, although from the Inspector's Report we learn that there are only 54 in operation. These schools stand in connection with county municipalities, and are subject to them. The studies prosecuted in the Grammar Schools are English in its various branches, Latin, Greek, and French, mathematics, history and geography, and physical science. The number of pupils in attendance in 1855 was 3726, of whom only 1039 were studying Latin, 235 Greek, and 365 French. In many places the Common and the Grammar

Schools have been united; in some the connection is merely nominal, but in others it has been carried out to an injurious extent. The amount of money expended on these schools during 1855 was, for salaries of masters £11,563; for other school purposes £3293; making a total of £15,486. The salaries of masters range from £100 to £300, the average being £175. The sources of revenue are:

Grammar School fund.....	£6549
Fees.....	£5122
Municipal aid.....	£1630
Other local sources.....	£1625

The fees range from 17s 6d. per quarter to 50 shillings.

The teachers are in general well qualified for their position. By far the greater number are graduates of some College, and those who are not, pass an examination by a competent Board. They are generally men of moral and Christian character, and in the greater number of the schools religious exercises are attended to.

The design of the Grammar School is principally to provide a place of instruction between the Common School and the University; and the schools have in a good measure served that purpose. Almost every College has received some pupils trained in these schools, and many of them have acquitted themselves honourably in their examination for entrance. We are much mistaken, however, if this ought to be the principal object aimed at in the Grammar schools. In the present state of the country, a very small proportion of the community will ever seek to enter a College; and while efficient Latin schools might be established here and there for the accommodation of those who thus intend, we are inclined to think that a different kind of school would in general be more useful. We want schools in which young persons, *male and female*, not under twelve years of age, and who have benefitted by our common schools, may be trained for the duties and business of life. A thorough English education, with a general knowledge of science, history, &c., is of more importance to Canadians generally than Latin or Greek. To accomplish this, we would need one or more schools of the sort in every township; and that the benefits might be shared by the community generally, the fees would, as in common schools, need to be made very low, or wholly remitted, and the schools supported by local taxation. A diligent enquiry into the valuable tables accompanying the Chief Superintendent's report, will convince any one, that this is the use generally made of the Grammar schools even now.

Many things have hitherto prevented the successful operation of Grammar schools. The principal difficulty seems to be the want of power in the trustees to raise the money necessary for these schools. The trustees are generally men of intelligence and public spirit, and in some cases they are enlightened educationists; but their hands are tied, and however willing, they have no power to take those steps which might make the schools effective. To this cause must be attributed the very unsatisfactory state of the school-houses. Many of these are rented buildings, wholly unfit for the purpose; others are kept in a careless manner, and very few can be pointed out as ornaments to the places where they are situated. To the same cause we incline to attribute the sad want of apparatus, maps, &c., which prevails in all the schools. Indeed, until sufficient power be given to some party to carry on the schools by authority, little improvement will be accomplished.

The plan of uniting the Common and Grammar schools is also fraught with evil. No doubt, the measures lately taken to ensure a fair state of attainments in pupils before entrance, and the appointment of a fixed course of study, together with a systematic arrangement of the classes, will have a good effect;

It is, however, utterly beyond the power of any master to do justice to the more advanced pupils, if he is required to do the work of a common school.

The indifference of a comparatively uneducated community to more than a common education is a further hindrance. Where fees are required, the smaller the number of scholars, the higher the fees will be; and this will again operate injuriously, by lessening the number of scholars. Either the schools ought to be free, or a certain fee should be paid, and help afforded to supplement districts which are weak. On the whole, we would say, that the Grammar schools are not yet in a satisfactory condition; but we are encouraged to hope, and feel sure, that when the people come to feel their importance, the ways and the means will be found for making them an efficient part of our national system of education, suited to the times and to the circumstances of Canada.

OLD TESTAMENT DISSENTERS.

The term *dissenter* in England and Ireland, and the term *seceder* in Scotland, are usually applied to such persons as have separated from the communion of the Churches by law established in those countries; and many associate no other idea with these terms than a mere non-adherence to the national church. Habit and education have stereotyped these words in the mother country, and while the hierarchy in the one church and the ministry in the other frequently use them in an offensive sense, the separatists, for the most part, submit without a murmur to be called by any name that their endowed neighbours may apply to them. It is somewhat strange to find these terms as current in the Colonies where we have no established Church, as they are in the mother country. Our friends in the ranks of Episcopacy seem in this matter to have imported from England both their home prejudices and their home phraseology. If we ask what is meant then by the terms *dissent* and *dissenter* in this country, we shall find that Episcopalians mean by them the same thing here as they do in England. The consistent Episcopalian holds that British Episcopacy is THE CHURCH—the only Church “in these realms that has the Lord’s Body to give to the people,” and that all who do not belong to this Church are dissenters, schismatics and heretics, who may be handed over—as say Dr. Hook and others of his school—to the uncovenanted mercies of God. A *dissenter*, according to Episcopal interpretation, is a person not in the Church of Christ, and therefore not in Christ himself. Many, doubtless, in the Church of England and in other exclusive communions, will not admit that this is meant by the use of the term *dissenter*. Still, any one in the least acquainted with the habits of thinking and speaking common among “high church men,” knows that this is simply what they mean by the word. It is just because Episcopalians, if they be thorough churchmen, must use the term *dissenter* in this sense that we regard its use as offensive. Every time the word is used by a consistent churchman, he, as it were, utters an anathema against us and our Presbyterianism, and associates our ecclesiastical position with that of the Heathen, the Jew, or the Mohammedan.

Some will say, however, that this is only the view of ultra Episcopacy,—that this is Puseyism. But, be it not forgotten that Puseyism is simply *Church of Englandism* in earnest. Tractarians are the true Episcopalians—they are the Henry VIII. and Elizabethan party. They uphold the Canons and the Rubrics in all their integrity—they are the conservatives of British Episcopacy. They, besides, act out the principles of unmodified Anglican prelacy in stamping with reproach all who are not within the pale of their communion. There is,

in fact, no middle ground between Presbytery and Popery. The moment that an Anglican divine enters the lists with a Roman Catholic, he seizes Presbyterian weapons, both as regards the doctrine of Apostolical succession and Church authority; and again, if compelled to encounter a Presbyterian, he presently employs weapons from the armoury of the Popedom. In all the Episcopal controversies touching *orders*, we find the combatants begirt either with a Romish or a Presbyterian panoply, and that, too, because they have no armour that rightfully they can call their own. There being thus no independent ground between the principles of Presbytery and the principles of Popery, it too often happens that true Church of Englandism lapses into Puseyism, and true Puseyism lands its followers ultimately in Popery. This establishes the fact that the Church of England is not a thoroughly reformed Church. From this similarity in church principles of the Roman and Anglican Churches, it arises that they use the terms *dissent* and *dissenter* in the same sense—in the esteem of both a dissenter is a heretic, and therefore not worthy of the promised mercy of God.

In the "Tracts for the Times," which may be supposed to contain a fair exposition of the views of high Church of England men, we find Presbytery at one time condemned, at another pitied, at another anathematized; and Scotland itself, with its talent, its literature, its universities, and Sabbath sanctification, is as a nation placed under ban, and deemed only worthy of commiseration.

The following extract from Tract 47, will satisfy our readers on this point:—
 "I have known those among Presbyterians whose piety, resignation, cheerfulness and affection under trying circumstances, have been such as to make me say to myself on the thoughts of my own higher privileges, 'Woe unto thee, Chorazin; woe unto thee, Bethsaida!' Where little is given, little will be required, and that return, though little, has its own peculiar loveliness in the esteem of Him who singled out the widow's two mites for praise. Was not Israel apostate from the days of Jeroboam; yet were there not even in the reign of Ahab 7000 who had not bowed the knee to Baal? Does any Churchman wish to place the Presbyterians, where, as in Scotland, their form of Christianity obtains, in a worse condition under the Gospel than Ephraim held under the Law? Had not the ten tribes the schools of the Prophets? and has not Scotland at least the Word of God? Yet what would be thought of the Jew who had maintained that Jeroboam and his kingdom were in no guilt? and shall we, from a false charity, from a fear of condemning the elect seven thousand, scruple to say that Presbyterianism has severed itself from our temple privileges and undervalued the line of Levi and the house of Aaron?" Such is merely a sample of the statements and reflections with which the *ninety* "Tracts for the Times" abound. Dissent, including the National Church of Scotland, and *a fortiori* the Free Church, is in Britain what the worship of the two calves in Bethel and in Dan was among the followers of Jeroboam, the son of Nebat, who made Israel to sin; and so far has this view of the subject been carried, that the Rev. Dr. Hook, of Leeds (one of her Majesty's chaplains), has published a very extraordinary document, in which he classifies the Churches that are *in* and those that are *not in* Christ. It is as follows:—

Churches in Christ.

1. The Church of England.
2. The Church of Rome.
3. The Church in Scotland.
4. The Greek Church.

Churches not in Christ.

1. Mohammedans.
2. Jews.

3. Wesleyans.
4. Community of Presbyterians.
5. Brownists.
6. All Heathens.

The followers of John Knox and John Wesley are thus ranked by high Anglican authority with Heathens, Jews and Turks. Such a classification will, no doubt, startle some of our low Church of England friends; and not a few Presbyterians will be inclined to doubt whether their Episcopal neighbours in general entertain such very harsh and uncharitable notions of the position and condition of the Scottish nation with respect to Christian privileges. We simply say that *all* Episcopalians holding consistently the dogma of Apostolical succession must endorse the above catalogue. Episcopacy boasts, as does the Papacy, that it is a *unit*, that it matters not whether we find it in England or in Canada, it is the same—the transplanting of the Anglican Church from the mother country to the virgin soil of Canada has not in the least modified its character or its operations. The claims of Canadian prelacy to the rod of Aaron do not rest upon the Imperial grant of the third George. The “Reserves” are not the prop upon which the Episcopal hierarchy leans. Its authority, according to the Anglican theory, is derived from the Apostles themselves, in an unbroken line of succession. The ecclesiastical pedigree of Episcopacy originates, it is alleged, in the call and ordination of the twelve Apostles, from whom attempts are made to prove that the Anglican Bishops are really and truly descended.

Hence, as Tractarians find a parallel for poor dark Scotland in the apostacy of the ten tribes, so they find another for all Presbyterians and all other, so called, dissenters in Korah, Dathan and Abiram, whom the earth swallowed up, and who went “down quick into the pit,” because they ventured to intrude upon the sacred functions of the sacerdotal office. In Tract 51 for the Times, the writer, in attempting to prove that *dissent* is a sin, makes free use of Korah and his company. Thus writes the Tractarian:—“There was no matter of doctrine or worship in dispute between Korah and Aaron, nor any other dispute than that of Church government, and yet how terrible was his punishment. In this case we cannot evade the application to the Gospel times, because St. Jude makes it for us, speaking of those who ‘perish in the gainsaying of Core.’ Jude 11.” Then again, in Tract 66, a whole chapter is devoted to the same topic, extracted from the writings of St. Cyprian, under the title of “*Korah, Dathan and Abiram are a warning to us.*” In this we have the sin of *dissent* fully discussed, and presented in all its deformity, as a sin, of which those who are guilty are reputed as deserving of the judgment which visited “Core;” and if the earth open not its mouth and swallow up quick the refractory Presbyterians, it is not because the Tractarian does not deem them worthy of such a visitation, but because God is long suffering, merciful and gracious.

But here it may be said, that such uncharitable sentiments are not held by Colonial Prelates, as they are not held by many pious persons of the Anglican Church, both lay and clerical, in the mother country. We reply, that they are not repudiated by any of our Colonial Prelates, and that by some of the Bishops they are explicitly and strenuously taught. In a pamphlet published by Bishop Medley, of New Brunswick, and in a charge by Dr. Strachan, Bishop of Toronto, as also in a recent charge delivered by the Bishop of Nova Scotia, we find the very same instance cited with a view to condemn dissent. Korah thus furnishes a very fertile theme for Episcopal dissertation. Excepting this case there must, one should think, be little in Scripture condemnatory of dissent, seeing that the Imperial and Colonial Prelates, together with the Tractarians, have hackneyed the tragical story of poor Korah, and have held it up so constantly as a sort of ecclesiastical scare-crow to deter the timid and the hesitating from the fearful

crime of crossing the boundary line which they have drawn between a Church and no Church.

Now we fully admit that Korah and his company were *dissenters*, and that the earth opened her mouth and swallowed them up; and moreover, that this is a fearful warning to all *dissenters*; and if it serve the purpose of the Bishop of Toronto and all other Prelates in the British dominions, we shall even go so far as to say that it is of the Lord's mercy, and of His mercy only, that an earthquake or some other terrible judgment of the living God, is not sent to avenge the heinous crime of *dissent*.

But *who*, let us ask, *is the dissenter?* Is he the *Presbyterian*, or is he the *Congregationalist*, or is he the *Wesleyan*, or is he the *Baptist*? We say no! He is neither one, nor all of them together. The dissenter is the *PUSEYITE*. For proof of this position we invite attention to the fact, that the sin of Korah, Dathan and Abiram consisted in their attempting to do what the priests, the family of Aaron alone, could do, and were officially authorized by God to do. This was the nature and extent of their guilt. Now this High Priesthood was a type of Christ, and not a type of the Archbishops or Bishops of modern times. This even Dr. Pusey would admit. If then, the High Priest was a type of Christ, and the *dissenter* a man who dared to do what He only could and had a right to do, the *dissenter* now in the present day is surely the man who pretends that he can do, or who attempts to do, that which Christ alone has the power and prerogative to do. Now the Puseyite says that HE can regenerate by the rite of baptism and justify by the administration of the Eucharist; but it is Christ, the High Priest, who alone, according to Holy Scripture, can *justify by his blood and regenerate by his Spirit*. Now the man who dares usurp the place or functions of Christ, as the Priest of His Church, is unquestionably the *New Testament dissenter*—but we find Puseyites and Popish Priests pretending to do these spiritual acts; therefore, by the shewing of their own illustration, the Puseyites are the real dissenters from the Church in the Christian dispensation—they usurp the place and assume the office of the Great High Priest of our profession. We hence infer that our Puseyite friends are as far astray in their logic as they are in their theology. In both points of view they have erred in affixing the sin of Korah, among others, upon the good sturdy followers of John Knox in North Britain or elsewhere. A little attention to the academic prelections of Aristotilian Oxford would surely have removed the mist of misconception from the minds of those visionaries, and led them to see that the case of Korah was a most unfortunate one for their purpose.

We think we have thus shewn that, in applying the judgment of "Core" to the "community of Presbyterians," our Tractarian and high church friends are somewhat wide of the mark. If like answers to like, the *Puseyite* and not the *Presbyterian* is the dissenter; and we defy the most learned Biblical scholar, either by his criticism or his logic, to make the case of "Core" to prove anything else than this. The error into which many Episcopalians have fallen, in the use of this case for their own purpose, lies in the fact that they assume the very thing which they ought to prove, and which they never prove, namely, that *EPISCOPACY* is the *only true and infallible Church*. Assuming this, they straightway regard the Hebrew Church to be a type of their own Church, rather a bold assumption, and instead of regarding Aaron as exclusively a type of Christ, they in effect make him a type of their Archbishop or Primate, just as the Romanist makes him a type of the Pope. It would thus appear that the *Papist* and the *Puseyite* cordially agree in their views of the representative character of Aaron and his sons, both forgetting that they only represented Christ, the High Priest of our profession, and that to infringe upon the *sacerdotal* office of Christ, either in the matter of confession, absolution, justification or regeneration, is, in

fact, to usurp the place of Christ, and to be guilty of the "gainsaying of Core." The substitution of *sacramental* means in the room of the efficacy of Christ's work and grace, is *dissent*, and the *only* dissent to be found in the case of Korah and his company.

We have no desire to use the *lex talionis*, and, having shewn who the *dissenter* is, to apply the term and title—so frequently applied to us—to our Episcopal friends. We have no wish to retort bad names on our neighbors, but we may be permitted to admonish those who have so freely held us up as dissenters after the manner of "Core," to be a little more cautious in time to come, and not rashly to invoke the judgments of God upon the "community of Presbyterians in Scotland," or elsewhere.

THE LATE MR. HUGH MILLER.

(From the *English Presbyterian Messenger*.)

An article on Hugh Miller! How strangely does this sound in the ears of one who has so long been accustomed to look anxiously for Hugh Miller's next article!—to one, too, who may have written occasional articles for Hugh Miller, and who, in writing them, cared less how the public, than how Hugh Miller, would think and feel about them! And now, alas! must we write on him over his grave, where that once teeming brain can think, and that brave heart can feel, and that master hand can write, no more? A grave, too, reached by such a sudden and tremendous leap! Many stood in amazement at that dire eclipse; but to none did it come with a more stunning shock of surprise, to none does it still appear more inexplicable, than to those that knew him best. It is as if some juggling fiend had personated a dear departed brother, standing out in grim and ghastly contrast to every well known feature of his character. It is Hugh Miller read backwards; it is his image seen inverted and distorted in the Bethesda waters of a dark and troubled mystery.

To one so morbidly fond of retirement that he chose his residence at a distance even from his friends; so sensitive of observation that he would dive down unfrequented alleys to reach his place of business, and make his way home by the extreme outskirts of the city; so shy that he would look disconcerted when called to speak in promiscuous company; the very thought of being thus written upon in newspapers and periodicals, of having his dearest and his darkest imaginings openly divulged and talked about from Shetland to the Land's End—even the idea of having his lifeless body subjected to the scalpel, and borne through the streets, a spectacle of wonder and woe to the assembled citizens of Edinburgh,—had it but flashed across his mind, would have sufficed, we think, to have overmastered and dispelled the blackest vision that could enter his bewildered brain. To another phase of his character, the wild illusion which issued in his death stands in equal antagonism. With a soul above the paltriness of vanity, none possessed a larger share of that honest pride, which makes a man chary of his own reputation. He was far from being void of the ambition which aims at establishing for itself a niche in the temple of fame. What he sought was not the evanescent incense of the day, the luxury of being praised when alive; but the enduring legacy of posthumous renown, the hallowed lamp of genius ever burning before his tomb. Having amassed the fortune of a high name by slow degrees and with great toil, he was extremely jealous of anything that threatened eventually to diminish its amount or darken its splendour in the eyes of posterity. He may be said to have lived in the past that he might live in the future. His therefore was no flash edifice, got up at small cost, and dis-

lined only to last a few short years. He dug deep and built strong, laying every stone as he advanced with as much care as if all depended upon it; so that the structure reminds one of those ancient *keeps* that look like the handiwork of giants, or those massy cathedrals where the light struggles in through strong embrasures and tracery work which seem intended to last to the end of time. How shall we account for such a man dashing down with his own hand the capstone of that building, leaving it like the unfinished dome of the Cologne Cathedral, with its mortar tub and huge crane looming athwart the sky in such unseemly and abrupt contrast with the beauty and magnificence of the temple which it overtops? Could there be a stronger proof that the hand which dealt that blow was no longer under the control of its former master—that, in the expressive phrase of his country, Hugh Miller was *not himself*!

We do not intend and cannot be expected to write a memoir of Hugh Miller, or even a sketch of his history. He himself, as if in anticipation of its sudden close, has furnished the world with his own life in his "Schools and Schoolmasters, or the Story of my own Education," a work which will be read now with intensified interest by all who delight in tracing the steps by which a master-mind ascended from the lowest grade of labouring life to the highest literary eminence. None could have written the history of these schools, but the pupil who passed through them; and there can be no doubt that it was penned, not out of a common vanity, but from that loftier egotism, which seems almost inseparable from poetic genius; appearing less, however, in the morbid form which it assumed in the reveries of a Rousseau, or the ravings of a Byron, than in the healthier type which it presents in such a work as the "Pilgrim's Progress," which is a picture, as Cheever has shown, of the man's own life and a picture drawn from motives too large and loving to be ascribed to vulgar self-conceit. What Bunyan indeed did for the christian man, that has Hugh Miller done for the working man. He has taught him how he may, like himself, not without the aid of religious principle, but in the exercise of prudence, energy, self-restraint, and self respect, avoid the City of Destruction in which so many of our operatives are content to live and die; and how he may reap enjoyments of no mean order, and reach respectability at least, if not eminence, even as a wayfarer on that earth, which, mean as it is when viewed in comparison with the Celestial Country, presents so many wonders to the eye of the science led pilgrim. He has warned his fellow-workmen against the Slough of despond, and encouraged them to breast the Hill of Difficulty, and opened up to them wonderful things and beautiful views among the Delectable Mountains. And as Israel of old was enjoined to be very tender towards strangers, "forasmuch as they knew the heart of a stranger," so Hugh Miller, the man of science, whom Buckland envied for his style, and Argyle lauded for his genius, never forgot Hugh Miller the stonemason. He retained to the last a lively sympathy for those whom Burns describes, as "howking in a sheugh, wi' dirty stanes biggin a dyke, boring a quarry, and sic lyke." Fresh in his memory were the days when, engaged in these occupations, "the blood oozed from all his fingers at once, and burnt and beat at night, as if an unhappy heart had been stationed in every finger, and cold chills used to run, sudden as electric shocks, through the feverish frame;" when "he lived in hovels that were invariably flooded in wet weather by the overflowing of neighbouring swamps, and through whose roofs he could tell the hour at night, by marking from his bed the stars that were passing over the openings along the ridge;" and reduced to the extremity of "eating his oatmeal raw, and merely moistened by a little water scooped by the hand from a neighbouring brook." Far from being ashamed of these recollections, he speaks of them with the same decent pride which led him, down to the last, to wear the coarse "hodden gray" which he had been accustomed to in his humbler days. What

heartiness is there in his fine apostrophe; "Noble, upright, self-denying Toil! Who that knows thy solid worth and value would be ashamed of thy hard hands, and thy soiled vestments, and thy obscure tasks, thy humble cottage, and hard couch, and homely fare! Save for thee and thy lessons, man in society would everywhere sink into a sad compound of the fiend and the wild beast; and this fallen world would be as certainly a moral as a natural wilderness."

A strange and uncouth "education," after all, was that through which Miller passed. His first schools, indeed, were the sea beach, the beetling crags and dripping caves of his favourite Cromarty. "Who," he exclaims with all the enthusiasm of his first love of nature, "who, after once spending even a few hours in such a school, could avoid being a geologist? I had formerly found much pleasure among rocks and in caves, but it was the wonders of the Eathie Lias that first gave direction and aim to my curiosity. From being a mere child that had sought amusement in looking over the pictures of the stony volume of nature, I henceforth became a sober student, desirous of reading and knowing it as a book." But while introduced, through this school, into a university where he afterwards shone as a master, a sterner training awaited him. His mother after a long widowhood of eleven years, had entered into a second marriage; "and I found myself," he says, "standing face to face with a life of labour and restraint." Hugh Miller became a common mason. Yet let it not be supposed that this was the result of absolute necessity. His shrewd uncles, who had discovered the genius that lurked under the shaggy locks of the wayward beach-wandering and cliff-exploring boy, would have sent him to college and maintained him there, had he chosen any of the learned professions. But lawyer or doctor he would not be, and as to the ministry, he felt that he had no call to engage in that sacred work.

"What makes you work as a mason? All your fellows are real masons; but you are merely in the disguise of a mason." Such was the style in which our hero was once accosted by a wandering maniac, while engaged with his mallet and chisel. And had we known how that mason was employing his leisure hours, and obtained a glimpse of the visions and theories fitting through that massy and deep-thoughted head as it leant over his slab, we would not have thought that "Mad Bell" was far wrong. His reading was varied as his researches, but all bore on two main points, literature and geology. He soon verified the saying of the quick-sighted sybil, and came out in the new character of author. His first production was a volume of poems, which did not extend his reputation far beyond his native town. Nor perhaps could he complain of the world's injustice. Though fond in early life of expressing, and in later life of repeating his thoughts in verse, he seems to have lacked, under the trammels of rhyme and line measurement, the inspiration of the true poetry that breathed throughouthi's prose. Well do we remember our first impressions on reading "Scenes and Legends in the North of Scotland, by Hugh Miller." The modest volume teemed with forms of life and beauty; every leaflet glistened with the dew-drops of fancy; the sentences fell on the ear like music, or gracefully tripped along to the tune of some ancient master in composition. There was a richness in the humour that reminded one of the best efforts of Goldsmith, and outshone the imitative graces of Geoffry Crayon. The myths of the semi-barbarous tribes that border on the Highlands, the wild stories of the sea-robber and his caves, or the comic distresses of the Cromarty weaver, who awoke to find his pawky neighbour encroaching on his kail-yard, were given in such graphic style, and accompanied by such potent writing, that involuntarily the question rose, Who can this Hugh Miller be? The question was never answered till, in the house of a well-known lay champion of the Free Church, we were introduced, in the person of the *ci-devant* stonemason, to the

author of the Legends, the writer of the Letter to the Lord Chancellor, and the proposed Editor of the "Witness."

On his brilliant career as the Editor of the "Witness," we need not enter: and his triumphs in the field of geology will form, of themselves, a chapter in the history of science. On the important services which, in the first department, he rendered to the cause of truth as upheld by the Free Church of Scotland, and in the other field to the same cause in discovering the harmonies between science and revelation, we leave it to others to speak. And we hasten to conclude our hasty retrospect. Neither our space nor our time will admit of any elaborate estimate of the character of the departed. There are some points that stood out prominently enough. Among these, few could avoid marking his profound reverence for genius, and, above all, for genius sanctified by religion. A companion of his earlier days has informed us that on twitting him with being a hero-worshipper, Miller replied, "No man can be great who is not an admirer of greatness." This admiration, generally, indeed, fixed itself on departed greatness. Not that he was insensible to contemporary worth; but having formed his ideas more on the models of the past than by intercourse with the living, he revelled in the reproduction of their thoughts, and with him the thoughts of the men were inseparably linked with the men themselves, who lived over again and walked as in life over the brilliantly lighted stage of his imagination. Truth demands the admission, that whatever was mean and unworthy, or bore in his eyes the aspect of meanness and unworthiness, came in for a proportionate share in his antipathies; and that these were sometimes cherished with a persistency, and betrayed with a severity, for which we can only find an excuse in the peculiar hardness of his mental fibre, which, though not soon yielding to provocation, when once penetrated, could not be easily "bound up nor mollified with ointment." In his moral temperament, there was a tenderness and delicacy which, clinging to the objects of his affection with singular tenacity, could not easily recover itself when crushed by the hasty foot of unkindness or even inadvertence. None could be more friendly, nor more grateful for friendship. And the best testimony that can be borne him is, that those who knew him most intimately loved him most cordially, and now most deeply deplore him.

POETRY.

CHEERFULNESS.

I think we are too ready with complaint
 In this fair world of God's. Had we no hope,
 Indeed, beyond the zenith and the slope
 Of yon grey blank of sky, we might be faint
 To muse upon eternity's constraint
 Round our aspirant souls. But since the scope
 Must widen early, is it well to droop,
 For a few days consumed in loss and taint?
 O pusillanimous Heart, be comforted,
 And like a cheerful traveller take the road,
 Singing beside the hedge. What if the bread
 Be bitter in thine Inn, and thou unshod
 To meet the flints? At least it may be said,
 "Because the way is *short*, I thank Thee, O my God!"

MRS. BARRETT BROWNING.

WORDS OF THE WISE.

DR. CHALMERS ON CHRISTIAN PROGRESS.

"If then I do that which I would not, I consent unto the law that it is good. Now then, it is no more I that do it, but sin that dwelleth in me."—(Rom. vii. 16, 17.)

It looks, I have no doubt, an apparent puzzle to the understandings of many, that a man should do what is wrong while he wills what is right; and more especially, that he all the while should be honestly grieving because of the one, and as honestly aspiring and pressing forwards, nay, making real practical advances, in the direction of the other. And yet you can surely figure to yourself the artist who, whether in painting, or in poetry, or in music, labours, yet labours in vain, to do full justice to that model of high excellence which his imagination dwells upon. He does not the things that he would, and he does the things that he would not. There is a lofty standard to which he is constantly aspiring, and even constantly approximating,—yet along the whole of this path of genius there is a perpetual sense of failure, and a humbling comparison of what has been already attained with what is yet seen in the distance before it, and a vivid acknowledgment of the great deficiency that there is between the execution of the hand and those unreached creations of the fancy that are still floating in the head. And thus an agony, and a disappointment, and a self-reproval, because of indolence, and carelessness, and aversion to the fatigues of watchful and intense study,—all mixed up, you will observe, with a towering ambition, nay, with a rapid and successful march along this walk of scholarship. How often may it be said of him that he does the things which he would not, when one slovenly line or careless touch of the pencil has escaped from him, and when he falls short of those pains and that sustained labour by which he hopes to rear a work for immortality. Yet is he making steady and sensible advances all the while. This lofty esteem of all that is great and gigantic in art is the very step, in his mind, to a lowly estimation of all that he has yet done for it; and both these together are the urgent forces by which he is carried upwards to a station among the men of renown and admirable genius who have gone before him. Now, what is true of the scholarship of art is just as true of the scholarship of religion. There is a model of unattained perfection in the eyes of his faithful devotees, even the pure, and right, and absolutely beautiful and holy law of God; and this they constantly labour to realize in their lives, and so to build up, each in his own person, a befitting inhabitant for the realms of eternity. But while they love this law, they are loaded with a weight of indolence, and carnality, and earthly affections, which cumber their ascent thitherward; and just in proportion to the delight they take in the contemplation of its heaven-born excellence, are the despondency and the shame wherewith they regard their own mean and meagre imitations of it. Yet who does not see that out of the believer's will pitching so high, and the believer's work lagging so miserably after it, there cometh that very activity which guides and guarantees his progress towards Zion,—that therefore it is that he is led to ply with greater diligence the armour which at length wins him the victory,—that the babe in Christ is cradled, as it were, in the agitation of these warring elements,—that his spiritual ambition is just the more whetted and fostered into strength by the obstacles through which it has to fight its way,—and rising from every fall with a fresh onset of help from the sanctuary, does he proceed from step to step, till he has finished the faith, till he has reached the prize of his high calling!

REVIEWS AND NOTICES OF BOOKS.

PATRICK HAMILTON, the first Preacher and Martyr of the Scottish Reformation. An Historical Biography; including a view of HAMILTON's influence upon the Reformation, down to the time of **GEORGE WISHART**, with an Appendix of original letters and other papers. By the **REV. PETER LORIMER**, Professor of Hebrew and Exegetic Theology, English Presbyterian College, London: Crown, 8vo. *Thomas Constable & Co.*: Edinburgh.

This book has not yet reached us, but from the notices and reviews of it which we have seen, it appears to be attracting considerable attention and to have met with a most favorable reception in England and Scotland. Instead of waiting for a copy to review for ourselves, we prefer presenting our readers with the following notice of the work, by the English correspondent of the *Philadelphia Presbyterian*, together with an extract from the book itself derived from another source:

"Have your readers yet seen our new Presbyterian historical work, by Professor, Lorimer of London, entitled "The Precursors of Knox," the first volume of which has just been published in this country by Constable of Edinburgh, and gives us the life of the Scottish proto-martyr, Patrick Hamilton, with fuller details than have ever before been furnished? This work takes place creditably beside those of the elder McCrie. Mr. Lorimer manifests in every chapter a patience of research and a liveliness of descriptive power which render the book most interesting to the readers of Church history. He has availed himself of means of access at his disposal to many sources of knowledge which have escaped the attention of his predecessors in the same field, and we owe to him the elucidation of several points of much importance, which have not attracted the notice of former historians. From the records of the Sorbonne he has discovered for the first time that Hamilton was a Master of Arts of the University of Paris; thence he follows him to that of Lorraine, thence to St. Andrews, where he interests us by a variety of details of the inner life of that University. He leads us subsequently into his company at Wittenburgh and Marburg, where we find him holding converse with Luther, Melancthon, and Francis Lambert, at a time when Protestantism was just beginning its battle with the great apostasy. He shows us with what earnest appetite Hamilton drunk in the spirit of these great men, and having become thoroughly imbued with their views, devoted himself to the work of the ministry in his own country. He shows us for the first time, by the testimony of Alexander Alane, (a Scottish theologian of distinguished eminence in his day, whom the Professor has had the high privilege of bringing before us in his real character for the first time,) that Patrick Hamilton, though Abbot of Ferme, was a married man, a circumstance which vindicates his memory from a stain from which even McCrie had failed to relieve it; since, while he had discovered the fact that Hamilton had left behind him a daughter, he had never been able to find any authority for the marriage of the Abbot. This point is now satisfactorily set at rest, and the honourable position occupied subsequently by that daughter in the Court of the Regent of Scotland, clearly bears out the legitimacy of her birth.

He next leads us to his ministerial life in Scotland, gives us a very clear idea of the character of his preaching, and shows us the steps by which he became thoroughly obnoxious to the ecclesiastical powers. By some graphic illustrations, derived from authentic sources, he brings the religious state of Scotland, in the various classes of the community, admirably before us; and in a manner much more satisfactory than we have ever found in any other history, shows us how those effects were produced from the martyrdom of Hamilton, which we have always considered most valuable and important to the future history of the truth in that country. On the whole, it is not easy to say too much in favour of this

work. We are persuaded that it will long be cherished as one of the most important contributions that has ever been made to the ecclesiastical history of Britain, and this first volume of the series will make us long for the completion of the two histories that are promised to follow, viz., that of Alexander Alane or Alesius, already alluded to, the first academic theologian of the Scottish Reformation, and that of Sir David Lindsay of the Mount, its first poet."

The following extract, which concludes the narrative of Hamilton's Martyrdom, is a good specimen of our author's clear and forcible style:—

"It was six o'clock in the evening before his body was quite reduced to ashes. The execution had lasted for nearly six hours; 'but during all that time,' says Alexander Alane, who had witnessed with profound emotion the whole scene, 'the martyr never gave one sign of impatience or anger, nor ever called to Heaven for vengeance upon his persecutors; so great was his faith, so strong his confidence in God.'

"Thus tragically but gloriously died, on the 29th day of February, 1528, Patrick Hamilton—a noble martyr in a noble cause. At a time when the power of the Roman Church in Scotland was yet entire and overwhelming, he found it impossible to serve the cause of the recovered Gospel by the labours of a long life; but he joyfully embraced the honour of serving it by the heroic constancy and devotion of his death; and probably, by dying for it in the very flower of his age, he served its interests more effectually, as his country was then circumstanced, than if he had been permitted to go on with his ministry for many years. Such a martyrdom was precisely what Scotland needed to stir it to its depths, and rouse it to attention and reflection. Such a death had more awakening power in it than the labours of a long life. If his spoken words had been brief and few, they had at least been pithy and pregnant words; they had been 'the words of the wise, which are as goads, and as nails fastened in a sure place,' and his fiery martyrdom clenched and rivetted them in the nation's heart for ever. He conquered by dying. He spoiled principalities and powers by giving his body into their power. He lighted a candle that day in Scotland which could never afterwards be put out. 'While he lived,' said the elegant poet who sang of the crowns of the Scottish martyrs, 'his light was a fire,' so fervent was his zeal for God and his country. 'When he died, the fire of his pile was a light to lighten a benighted land.'"

It is gratifying to find our Presbyterian Scholarship maintaining its high reputation in the department of ecclesiastical history. We congratulate our sister Church in England, on the distinction which Professor Lorimer has deservedly won for himself by the publication of this seasonable and by all accounts able biography. This book will, we trust, obtain an early place on the shelves of all our Sabbath School and Congregational Libraries; we hope, also, that the publishers, who have an agent in Toronto, will make such arrangements as immediately to place the English edition within our reach in this country, and thus forestall the necessity of an American reprint.

YAHVEH CHRIST, OR THE MEMORIAL NAME, by Alexander McWhorter, Yale University. Boston: Gould & Lincoln, 1857. pp. 178.

This is a small book, but of more value to the student of Divine truth than many a weighty tome. The object of the writer is to show that the great name Jehovah has been misprinted and so misinterpreted—the true vowels having been suppressed by the Jews in their superstitious fear of pronouncing the name—and that the original reading is "Yahveh," "He who will be." For this reading and rendering high philological and critical authority is claimed—reference being made to Gesenius, Ewald, Tholuck, Hengstenberg, and Lutz.

The author of this volume, having defined the memorial name Yahveh, proceeds to examine its use throughout the Old Testament Scriptures, and argues, that it always represents "the same Divine Person, who afterwards appeared in the world's history under the name of Christ." Eve, thinking her first born son was "He who should come" to accomplish the "Protevangelium," exclaimed, "I have gotten him, even Yahveh." This name was transferred to the Divine

Being at the period of the birth of Enos, a grandchild of Eve. "Then was begun invocation in the name of Yahveh." This name was, after the flood, invoked by the Patriarchs, though its prophetic import was not perceived by them:—it was solemnly affirmed to Moses—proclaimed by the Prophets—and at last fulfilled in the Lord Jesus Christ.

The question of the use of Divine names in the Book of Genesis—Elohim, and Yehovah or Yahveh—which has been so much discussed among the Germans in connection with the attacks of Von Bohlen and others on the Mosaic authorship of the Pentateuch, is briefly, but very ably touched by Mr. McWhorter in the third chapter of this little volume. Unfortunately the treatment, not of this question only, but of the entire subject, is rendered perplexing to those who use only the English version of the Bible by the circumstance, that the Translators have, in the great majority of instances, rendered the name Yehovah or Yahveh by the vague term "Lord." How much of the freshness and power of the original text has been lost by this needless translation, as well as by the rendering of Hebrew poetry into English prose, may be inferred from a comparison of the authorised version of 2 Sam. xxiii, 1-8, with the following version by Mr. McWhorter, following the critical text and arrangement of Dr. Kennicott:—

TITLE.

Now, these are the last words of David:—

PROEM.

The oracle of David, the son of Jesse;
Even the oracle of the man raised up on high,
The Anointed of the God of Jacob,
And the sweet Psalmist of Israel.
The Spirit of Yahveh speaketh by me:
And His word is upon my tongue:
Yahveh, the God of Israel sayeth;
To me speaketh the Rock of Israel:

SONG.

The Just One ruleth among men!
He ruleth by the fear of God!
As the light of the morning riseth YAHVEH;
A sun without clouds, for brightness;
And as the grass from the earth, after rain.
Verily thus is my house with God:
For an everlasting covenant hath he made with me,
Ordered in all things and sure:
For He is all my Salvation, and all my desire.
&c. &c. &c.

Small as the work before us is, extracts can give no adequate idea of its ripe scholarship and interesting veins of thought and illustration. Our impression, indeed, is, that the author has pursued his engrossing idea somewhat too closely and dogmatically, and that he ought to have presented a broader and more comprehensive discussion of the meaning and usage of the various Divine names in all parts of Scripture. Perhaps he also attributes to the Old Testament Church a much brighter expectation of the Advent of a Divine Deliverer, than actually existed. We have no hesitation, however, in recommending the work as one of a very able and suggestive character.

SERMONS by the REV. C. H. SPURGEON, of London. Second series. New York: Sheldon & Blakeman. Montreal: B. Dawson.

There can be no question but this young preacher is a man of extraordinary spiritual and intellectual endowments. At first the public were sceptical as to the genuineness of his powers, and conjectured that some new eccentricity of manner

and startling statements on peculiar topics of religion, sufficiently accounted for the sensation which he was making among his own people. The Church-going community of the metropolis of England, have for a long time been wondering after one phosphorescent luminary after another,—the specious confectionary of such men as Dr. Cumming had been doled out to them to satiety, so that no wonder some doubted the reality of this new light; but the true state of the case has now become evident, and it is found that a genuine prophetic man—a second Whitefield—has appeared in the world to speak boldly the old and somewhat despised doctrines of God's Holy Word. There are many characteristics about Mr. Spurgeon to render him a popular preacher. He seems from his portrait to have a fine *physique*—a body with life in it. There can be no doubt that good bodily faculties are a fine vehicle for giving expression to intellectual gifts and spiritual apprehensions. But that which evidently gives Mr. Spurgeon a pre-eminence as a preacher is his thorough earnestness. He does not preach truth as if it were fiction, nor does he darken clear declarations of God's Word by circumlocutions, involutions, and negative forms of speech. He is *direct* as every true preacher ought to be, nor is he afraid that God's Word will be misunderstood or misapplied; he leaves the truth to take care of itself, knowing that it is the mighty power of God. There is no Uzzah-like care lest the Ark should fall in any of his Sermons. True, he has been accused of Egotism, but we think without just cause. There is, to our thinking, nothing in any specimens we have yet seen of his preaching that can justly be designated by the offensive term Egotism. We should rather say that his sermons possess that true characteristic of authoritative teaching, of deep sincerity, and of clear conception, which may be styled *Egoism*, but which is both allowable and commendable in the *able* Minister of the New Testament. He possesses to a high degree that fine knack of English preachers which we may term autobiographical speaking. He holds personal communion with his hearers, tells them what *he* feels and knows—*his* sorrows, joys, temptations and conflicts—and thus awakens deep sympathy in their minds. This is a talent which few Scotch preachers possess, or if they do, ever use, and one, too, which, perhaps, few Scotch audiences of the old stamp would relish or sympathise with. Yet, it is a fine talent. There is a frankness and thorough manly fearlessness about it that is very charming and effective. We would, in conclusion, say of Mr. Spurgeon, for whose appearance we give God thanks, that he is earnest and eloquent, doctrinal, illustrative, practical and experimental in his preaching. We recommend both series of his sermons, and especially this second and more carefully edited one, to the attention of our readers, persuaded as we are that they will rise from their perusal with a deeper sense of their own unworthiness as sinners, with higher conceptions of the Divine Glory in the work of Redemption and more profound gratitude to the Father of mercies for the love of the crucified Saviour, than they had before.

HOME. A Book for the Family, by the Rev. W. K. Tweedie, D.D. London: T. Nelson & Son. Toronto: James Campbell. pp. 382.

Dr. Tweedie, a popular Preacher, an industrious Pastor, and a valued Counsellor in the Courts and Committees of the Free Church of Scotland, finds time to write some of the most useful books on practical topics that issue from the press. In all the volumes he has published, one easily discovers the presence of a well stored and disciplined mind, with a considerable literary tact, and a sincere aim to do good.

The volume now before us well sustains the author's reputation. The subject handled is confessedly one of the highest importance as affecting the interests of human virtue, happiness and godliness. Thoughtful men regard with just

alarm the prevailing neglect of family training, and the decay of the love and religion of home. It is a frequent topic of admonition from the pulpit, and through the press has been ably treated of by the late Rev. Christopher Anderson, the Rev. Norman McLeod, and other writers of high repute. No previous works, however, have so exhausted the subject as to render Dr. Tweedie's volume unnecessary, and we hail its appearance with unaffected pleasure. Its plan is simple and comprehensive. The first part treats, in fifteen chapters, of the 'Members of Home,' while the second, in twenty-one chapters, dilates upon the 'laws and maxims of Home.' Each chapter is enlivened and enforced by appropriate illustrations from history and biography.

We have read with special approval the chapters on 'The Father at Home,' 'The Mother at Home,' 'Servants,' 'The Religion of Home,' 'Amusements for Home,' and 'The Sabbath at Home.' We shall rejoice to hear that a volume containing such admirable teachings obtains a wide circulation in Canada.

The following brief extract, the only one for which we have space, may serve as a specimen of our author's grave and affectionate manner.

"Sooner or later, families break up. They cannot always nestle round the same parental pair; and when some of them are gone, perhaps to the grave, perhaps to this world's extremity, what is it that can soothe or sustain bereaved Helpmates? Take your stand by 'the graves of a household.' All—all perhaps are gone to the spirit-land; and what is it that can soothe the childless parents? Can family jarrings minister consolation? As sorrow after sorrow transfixes the soul, can the remembrance of feuds and alienations dry the tears which flow? Nay, they can only deepen the wound, or make it more profusely bleed. It is the thought of the young trained as the Father who is in heaven has commanded, that can alleviate the pain. It is the hope that the Lamb of God had become the joy of the soul, that reconciles the weeping parent to the thought of so many graves. Like the cataract of the Velino, whose waters are dashed to vapour by their fall, to become

—"an eternal April to the ground,
Making it all one emerald,"

the very tears of such Helpmates may tend at last to gladden and invigorate the believing soul. Many a stricken mother in such a case, has been enabled to lift her heart from earth to heaven—from the fleeting shadow to the enduring reality. The Son of God has filled up the blank, and more; and the hope has grown bright, that though dissevered here, the mother and her child will be united hereafter. She has one tie less to earth, and one tie more to heaven; and trusts through grace to mingle her hymns with her child's before the throne for ever.

THE CHRISTIAN YEAR-BOOK. A Golden Treasury for the Young. London: *T. Nelson & Sons.* Toronto: *James Campbell.* 1857. pp. 367.

This is a happy imitation of that singularly popular little work, Bogatsky's Golden Treasury. It is intended for the use of "intelligent young people, from the age of eleven to fifteen or sixteen." A verse of Scripture is assigned to each day of the year, and make the subject of a few serious reflections or self-inquiries, followed by one or two stanzas of appropriate sacred poetry.

We need scarcely add, that Messrs. Nelson & Sons give to this, as to all their publications, a tasteful external appearance.

THE YOUNG PILGRIM. A tale illustrative of the "Pilgrim's Progress," by A. L. O. B. Authoress of "The Giant-Killer," "Wings and Kings," &c. London: *T. Nelson & Sons.* Toronto: *James Campbell.* 1857. pp. 317.

This is one of the best books for the young we have ever seen, even in this age of overflowing "Juvenile Literature." The idea is excellent, and the execution worthy of the idea. Bunyan's immortal allegory is read and praised by many who yet very imperfectly apprehend its spiritual significance, and if this

be true of adults, we need not wonder that children often read it as a romance, not discerning the inner sense.

In this little book, the "Pilgrim's Progress," is interpreted, and the practical Christian life so depicted, that every one is left without excuse who cannot answer this question,—“Understandest thou what thou readest?”

We anticipate for the "Young Pilgrim," an immense sale, and an extensive usefulness.

PERIODICALS, PAMPHLETS, &C., RECEIVED.

1st. *The Lower Canada Journal of Education*.—Nos. 1 and 2, issued in two editions, French and English. We shall take an early opportunity to refer to this Periodical, and to the subject of Education in Canada East.

2nd. *The Ecclesiastical and Missionary Record, Toronto*.—The official paper of the Presbyterian Church of Canada. We thank our contemporary for his obliging notices of ourselves, and wish him all prosperity.

3rd. *The Presbyterian, Montreal*.—The organ of the Presbyterian Church in Canada, in connection with the Church of Scotland. We regret that we have not yet received any numbers of the United Presbyterian Magazine.

4th. *The Importance and usefulness of Young Men's Christian Associations*.—An address by the Rev. Andrew Kennedy, London, C. W. This appears to us an interesting and judicious pamphlet.

5th. *Two Lectures on Canada*.—Delivered at Greenock, by Rollo Campbell, Montreal. There is in these Lectures a large amount of reliable information condensed into small space.

SUMMARY OF INTELLIGENCE.

ECCLESIASTICAL AND MISSIONARY.

MAINTENANCE OF THE CHRISTIAN MINISTRY.—The conviction appears to gain ground in the non-endowed Churches on both sides of the Atlantic, that the present standard of ministerial support is discreditable to the intelligence and liberality of the Christian laity. We notice that the Scottish and Irish Presbyterians are moving towards a reformation in this matter, and shall be happy to advocate and chronicle similar movements in Canada.

A meeting of office-bearers of the various United Presbyterian Churches in Glasgow was held on Monday evening, February 9, with a view of interesting the churches in the scheme for the better support of the ministry, especially in thinly-peopled districts. The chairman recommended that £150 should, as in the Free Church, be aimed at as the minimum.

The movement for increased ministerial support continues to make progress in the Irish Presbyterian Church. A large and influential meeting was lately held in Londonderry to promote this object. Meetings have also been held with great success in a number of the more important towns in the north of Ireland.

RESULTS OF RAGGED SCHOOLS.—Mr. E. J. Hytche has written a letter to the *Times*, stating, in a statistical form, some of the results of Ragged Schools. It appears that within a radius of five miles from St. Paul's there are now 150 of these schools, in charge of 20,000 scholars. In a few years 500 of the worst lads of London have been sent out by the Ragged School Union to the colonies, and provided with work, and not above 10 per cent. have forfeited the good opinion of their patrons. Another batch of the boys had been employed as shoe-blacks, earning last year £2270. Other 3342 had obtained regular employment. On the other hand, it was to be regretted that most Ragged Schools were encumbered with debt.

A NEW CHURCH MOVEMENT.—A "Lay Brotherhood, for the active discharge of Works of Mercy amongst the poor of London," is in course of formation. It is in connection with the Tractarian party, and, it is said, will receive large support from many noblemen and wealthy commoners whose religious views and sympathies tend in that direction.—*Morning Advertiser*.

GENEVA.—Six students have just passed their last examination, preparatory to entering on the work of the ministry. Of these three are natives of the valleys of Piedmont; the others belong to the Canton de Vaud, Rhenish Prussia, and Geneva. In future, students of divinity belonging to Piedmont will be educated at the theological institution at La Tour, under Professors Revel and Geymonat.

PRESBYTERIAN UNION.—We observe from the proceedings of the Free Church Synod, Victoria, that a joint committee of the Synods of both Presbyterian Churches has been appointed to make arrangements for the consummation of the Union, by considering and disposing of the remaining subjects of discussion. When are the Union Committees of Canadian Synods to meet? Why does the subject sleep?

INDIA MISSIONS.—THE SANTHALS.—The Santals (says the *London Times'* Bombay correspondent) have at last completely settled down. It is felt, however, that there is no permanent security for the Damun, till the savages have been civilized. The Government, therefore, has handed the whole race over to the Church Missionary Society. Teachers are to be selected by them, and responsible to them alone, the State finding the funds. School-houses, boarding-schools, books, and money for travelling are all to be provided by Government, but administered by the Society. Mr. Droese, the Society's agent in Bhazulpore, is a man of some energy; and the Santals have no creed, no caste, and rather a respect than otherwise for Christianity. It is not therefore improbable that in a generation the savages who recently desolated Berbhoom may be an educated, civilized tribe of Christians.

DEATH OF ANOTHER EMINENT MISSIONARY.—Intelligence has been received of the death of the Rev. Eli Smith, D.D., the well-known and eminent missionary in Syria. By this event the American Board and the cause of Foreign Missions have sustained a heavy loss. In addition to his missionary labours, Dr. Smith was engaged in translating the Scriptures into Arabic. He had, we believe, completed the New Testament, the Psalms, and part of the Pentateuch.

LITERARY.

WHAT THE CHEVALIER BUNSEN IS DOING.—M. Bunsen, we hear, is engaged at Heidelberg upon his new translation of the Bible for the people, with a complete commentary, two volumes of which will appear this year, together with an introductory philosophical work, entitled *God in History*. The first volume of this work has already appeared, and is said to be creating a great sensation. It is being translated by Miss Winkworth.—*London Athenæum*.

NEW COMMENTARIES.—Learned commentaries on the Apostolical Epistles continue to appear from the pens of clergymen of the Church of England. In addition to Bloomfield and Alford, we have now the elaborate works of Jowett, Ellicott and Bagge. Mr. Jowett, indeed, from his rationalistic views of inspiration, must be a very unsafe guide, and should be read with extreme circumspection. Mr. Ellicott has produced the finest specimens of grammatical commentary on the text of Scripture, extant in the English language. We have not seen Mr. Bagge's commentary on the Epistle to the Galatians, but it is highly praised by orthodox reviewers in England. All the works alluded to are of the strictly critical order, and are useful to those only who read with facility the Greek text.

POETRY.—The poets are neither an extinct nor an idle race. Within a short period, we have seen four new poetical works of unequal, but distinguished genius,—Tennyson's "Maud," Aytown's "Bothwell," Longfellow's "Hiawatha," and Mrs. Barrett Browning's "Aurora Leigh." Large editions of these poems have been sold. Mr. Alexander Smith is about to present himself again to the public in a new volume of poems, to be published by MacMillan & Co., Cambridge.

EDITORSHIP OF THE EDINBURGH WITNESS.—Mr. Peter Bayne, author of a popular work on the "Christian Life," and lately editor of the "Glasgow Commonwealth," has been appointed to succeed the late celebrated Hugh Miller in the editorial chair of the *Witness*. Mr. Bayne is a near relative of the Rev. Dr. Bayne of Galt, C. W.

NEW BOOKS AND NEW EDITIONS.—Among the works announced as "in the Press," we notice as of special interest.

A Commentary on the 1st Epistle to the Corinthians, by Rev. Dr. Hodge, of Princeton. The third edition of Rev. Professor Fairbairn's invaluable work on Scripture Typology. A new volume of Eastern Travel, by Rev. Dr. Stewart, of Leghorn, entitled the "Tent and the Khan."

The Evangelical Alliance Prize Essay on the Sabbath, by the Rev. Micaiah Hill, of Birmingham.

An Analytical Exposition of the Epistle to the Romans, by Dr. John Brown, of Edinburgh.