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THE
CANADIAN PRESBYTER.

OCTOBER, 1857.

UNION.

We have had the subject of Union with the United Presbyterian Church for some time before us. We have been weighing it to the best of our ability in the balance of reason and affection. We have been trying, too, as clearly as possible to define to ourselves the relative positions of the parties to be united, and the things that hinder this consummation. No more worthy subject can engage the consideration of the "Canadian Presbyter" than this. We are sure that many eyes are looking wistfully into the future, waiting for the anticipated time when they may see this union finally accomplished—a union so manifestly fraught with blessings to the Church and people of this land. We believe that there is a general determination in both Churches that this work must be done. Many, too, are impatient at the delays which are from time to time interposed by, as they think, over-timid and cautious brethren. We rejoice in this state of feeling. It will be a motive power that will have a good effect upon the conservative elements in our respective communions.

We would, however, deprecate impatience becoming so strong as to blow the conservatives up; or to cause anything like a disruption among the members of our Churches. The safety valve of wisdom and charity will we trust prevent this, and give time to the recalcitrating and the resisting to fall into the general movement and to take their place harmoniously and kindly as workers with the united forces.

That there should be hinderances and difficulties in the way of our two Churches uniting is not a matter of wonder. The time is not very remote when we stood in array against each other in fierce and fiery conflict. Many old warriors are still alive who fought with might and main in their respective ranks, and who gave and received some good hard blows; some amongst both have not yet got so reconciled to peace as to lay aside their armour, and are ever and again taking up the sword in alarm, and looking at the security of their harnessings—of their helmets and bucklers. They are like the Englishman of a past age who could not look upon a Frenchman but with a frown, and an involuntary clutch at a lethal weapon. Such men, it is to be feared, will be

fighting men unto the end. They are the legacy which an age of controversy has left to the church—shells that explode when the battle is over. Some brethren are difficult to convince that supposed enemies are in reality friends, and that the day of conflict and controversy is now past. We do not, however, despair. The influence of the new generation is becoming daily stronger, and ere long we may hope that the honoured veterans will come under their sway, and meekly resign the arms of warfare for the pipe of universal peace.

There is a difficulty of another kind, pertaining not to men but to measures, which may perhaps stand in the way of our Union. We have long been wont to look at the least respectable and amiable side of one another's principles and positions, and perhaps been disposed to identify one another rather by our vices than our virtues; hence it has happened that the follies and extravagancies of an individual have been ascribed to the whole body to which he belongs. In this way misapprehensions of each others views and opinions have gained currency and belief. Some measure of this sort of thing will always be found in this imperfect world; but why should we persist in maintaining and fostering these misapprehensions, when our neighbour tells us positively that we are wrong,—that he repudiates and abhors the sentiments we ascribe to him,—that he never held them,—that they are not held by the body generally to which he belongs? As an illustration of this point, we may instance the sentiment which has been often ascribed to voluntaries, and which we remember to have been stated by no less a person than the learned D'Aubigne, namely: "that the Magistrate as a Magistrate was under no obligation to Christ, and had nothing to do with religion whatever." This opinion was denied and repudiated by Dr. Heugh, than whom a better representative of the Voluntary could not be found. It has also been repudiated over and over again, by men whose word may well be honored. Dr. Alexander, in his life of the late Dr. Wardlaw, takes opportunity to deny in the most emphatic terms, any participation in, or sympathy with such views. Why then will we not believe what the best man among our Voluntary friends solemnly tell us, when they say that they hold no such views, as some among us ascribe to them?

A similar prejudice to this has been entertained regarding those on the side of Church Establishments. Some voluntaries allege that they favour persecuting principles, and are opposed to liberty of conscience and private judgment. This we repudiate in the distinctest terms, and say that we abhor persecution for religious opinion in every form, and are prepared both to assert and defend the liberty of conscience and private judgment. We may expect therefore that our Voluntary friends will accept of our candid asseveration, and no longer charge us with holding such offensive doctrines or opinions.

There are however a class of people who are not satisfied with saddling their neighbours with opinions which they *do hold and avow*, but who also saddle them with all the supposed conclusions that may be drawn from them, or consequence in which they may possibly result. In this way any one may be charged with holding opinions which he never could have dreamt of; this is the way

too, in which heretics were made to appear so horrid and impious in past times. It was not considered sufficient that they had departed from some important doctrine of the orthodox faith, but to this must be added all the possible consequences of their heresies. Romanists have ever used this kind of weapon with fatal effect against protestants, and in fact it appears to be peculiar to human nature to defame and caricature opponents and enemies. From such treatment Calvinists have suffered much at the hands of Arminians, and Arminians equally at the hands of Calvinists. It is high time that such tricks and artifices of debate were abandoned by christians, and that we should learn not to ascribe to any one opinions which he disavows, and only to lay at the door of an opponent those sentiments which he himself acknowledges. If this had been done in the early stages of the voluntary controversy we should have been spared an immense amount of pamphlet-writing and of eloquent speaking. By acting on this plan in the present case, we shall the sooner come to a clear understanding of each others opinions, and be able to discuss without mistake or misapprehension, those points on which we differ.

It is delightful to find that so much progress has been made during the past year in the settling up of our marches. Two points of *doctrine* may be considered as conclusively settled, namely those upon the "Headship of Christ" and the "Liberty of Conscience." These we may regard as shelved. Over them we may shake hands and say we agree,—we are one. A formula has been found which expresses the *doctrinal* views which we both alike hold on these points. A third article, on the "Duties of the Civil Magistrate," is that which is most difficult of adjustment, and concerning the terms and practical interpretation of which there will doubtless be some difference of opinion. It will, however, be difficult to find many either in the Free Church or in the United Presbyterian, who will or can object to these articles *so far as they go*; they evidently very clearly express the amount of *doctrinal* agreement which exists between us. The joint committee have doubtless arrived at them by a process of wise and discriminating abstraction. Each has evidently picked out from the other's heap of opinions that which he could not accept, and this process being completed, a skilful amalgamation of the two heaps has been effected. We do think that this experiment at Union has so far been eminently successful; another experiment undertaken by equally sound heads and sincere hearts will we are persuaded result in something still better. If we can get all our manifest agreements classified and marked, they may after that be safely let alone as things done and settled; we may then proceed to unravel the manifest differences and reduce them to the least minimum possible. The result of this further operation cannot fail to be a nearer approach to each other, and a greatly increased desire for complete amalgamation and union.

There is no need to veil under obscure terms our respective opinions; let us by all means be candid and honest. Nothing will be made of compromises or reservations; neither party wishes for this, or will consent to patch up a Union on such unsatisfactory terms. To say that we agree on all points would be to

state what is not true; to suppose again that the one was coming over to the views of the other, would be to entertain a very delusive idea. We do differ from each other, and we are neither of us coming over to the opinions which we suppose the other to hold. Let such hopes or aspirations be dismissed from our minds as vain and fallacious. Our United Presbyterian brethren are as intelligent and acute as we are; they know their own doctrines; they have not taken them up in a thoughtless moment, nor are they likely to lay them down in any such way. Our efforts at Union are not and must not be with the view of *converting* each other; it may be laid down as a fixed fact that neither of us will be converted;—we shall unite as we are, or not at all. If it be found that we stand at poles so wide asunder as that we cannot reach across to embrace each other, then let us by all means remain as we are, and go on our separate courses rejoicing.

Our object should be to get a clear look at one another in our natural unvarnished condition—to get our eyes cleared of scales and blear, that we may not distort that upon which we look—to get veils and mists and adventitious trappings taken out of the way, that they may not conceal or deform our real characters. This being done we shall then be able to determine whether there is a basis on which we may proceed to debate specific terms of union.

We do not think that we have yet arrived at a clear apprehension of one another's position. Whether the fault may not be that one or other of us, or perhaps both, have not yet got single eyes enough, we will not take it upon us to say. The fact only we note, that we have not yet seen one another with that clearness which is necessary. We are, however, advancing most satisfactorily towards this issue, and bid fair ere long completely to realise it.

One thing is certain, namely this, that in the doctrines of our holy religion we are *one*. Alike Calvinistic in our faith and creed, there are no points of difference here to discuss and adjust. Another comfort is that we are *one as to our views of Church Government and Order*. To the United Presbyterian Church we are indebted for two of the most able advocates and defenders of our policy that have appeared in modern times. We refer to Drs. King and McKerrow. These points then are a great continent of Union in which we may felicitate ourselves; they are besides good *prima facie* reasons why we should aim at the ultimate union of our Churches.

The point on which we do, and shall likely differ, is that knotty one pertaining to the position and the duties of the Civil Magistrates, both in his own sphere and in his public relation to the Church. This has always been a bone of contention in Scotland, and among Scotch Presbyterians. One aspect of it divided the Secession Church into two bodies, to re-unite which, the labours of seventy years were scarcely sufficient. The same question now divides the three great sections of the Presbyterian Church in Scotland—the *Established*, the *Free*, and the *United Presbyterian Churches*. Nothing else besides but questions relating to the duties of the Civil Magistrate, and his relation to the Church, hinders these bodies from becoming one great incorporation of Pres-

byterians. Pity that such should be the case, but so it is, and how the differences are to be removed or reconciled is, we believe, the great problem which we of these days have in providence to work out. Important ends no doubt may in the meantime be effected by our separate organizations. We may be the means of stimulating one another to zeal and good works; and may check in one another tendencies to arrogance and tyranny. These, however, are good things that God brings out of evil, but are no justifications for the position of isolation and hostility which in some measure we occupy. It is manifest that in a large Church there will ever be such diversities of character, gifts and opinions, as will check and countercheck any wayward tendencies of the body politic. The publicity, besides, to which all its transaction would be exposed, would necessarily bring it largely under the influence of a healthy public opinion, that would hinder and correct excesses of any kind. Small sections of the Church do not possess in the same degree these valuable regulating agencies, and hence among them one is more likely to find intolerance and tyranny than in the larger sections of the Church. We cannot but think that had a free public press existed in Scotland between the years 1732 and 1762, we should not have had to record in history the tyrannical deposition of Ebenezer Erskine and Thomas Gillespie. In the present state of society we have more to fear from separations and schism in the Church than from the union of its divided members into one compact body. It is therefore an aim worthy of a Christian to seek some way of removing the bar which separates the closely related families of the Presbyterian Church. This may be done, we are persuaded, by soothing our feelings with the sovereign opiate of christian gentleness and charity—by explaining and thus reconciling our differences—by placing the residuum of differences at its proper distance from our mental eye, so that it may be seen in its true relation to other things. Were we to do this it would be found that love to the brethren would greatly increase, that points of debate would be cleared of much misapprehension, and that the remaining points in which we cannot agree would be seen as through the wrong end of a telescope, at an immense distance from us, and of most diminutive proportions.

That we of the Free Church do differ in the views generally entertained by us regarding the "duties of the Civil Magistrate," from those generally entertained by the United Presbyterian Church, is very manifest and need not be concealed. This difference was brought out shadily and kindly in the discussions which took place at our last Synodical Meetings. We are very apt, however, in these matters and on these occasions to darken counsel by words, and for the sake of being polite and eloquent to give our ideas a big and hazy form. Quietly in our study we may perhaps be better able to express the points of debate in few words and clear, and to estimate their weight and worth. Let us try.

Well then, the great question is Christ's Headship. In regard to His Headship over the Church, it is pleasing to find that we have no dispute. When we come to His Headship over the nations, we again agree so far as equally to assert in

general terms the *doctrine*. Here, however, our agreement ceases. *We*, for our part, say that this involves the doctrine that it is the duty of the Civil Magistrate actively to promote in his public capacity, the cause of true religion; and we can reduce our views on this point to such expressions as these.—“It is lawful for the Magistrate to protect and defend the profession of true religion, and the liberty of its worship, without at the same time interfering with the liberty of conscience or of private judgment; and further that it is *not unlawful* for the Civil Magistrate to support and endow the true religion.” *We* believe that most Free Churchmen will agree to the above expression of their views on this point, but we don't think our Voluntary friends will acquiesce in such a statement. The first part of it, as to protecting and defending the Church, they would doubtless agree with, but many, if not the most of them, would not agree to the statement that it is “*not unlawful* for the Civil Magistrate to endow the Church.” Here then is our difference on this question. They would say that it is “*not lawful* for the Magistrate to support or endow the Church” we, that it is “*not unlawful*.” Now just look at the little point to which our difference is here reduced—all to an “*un*”. Can't we get over this difference? Why may not Free Churchmen say to their brethren: “We cannot change our opinions but we will do this, namely; agree to differ, and to make it on our side a condition of union that we shall neither ask nor accept Church endowments from the State.” Why too may not our United Presbyterian friends respond by saying, Amen, to this, and agreeing on their part not to raise disputes about abstract points pertaining to this question. We ask any sensible man if there would be any compromise of principle in this arrangement or if it is not in point of fact, the very position of the two churches at the present time? We as a Church have already most emphatically declared that we will not accept of State endowments; and our friends on the other hand never trouble us with abstract questions about the Civil Magistrate. All that we have to do is therefore simply to define in express terms our present position, the result of which will inevitably be Unity.

Another knotty point in reference to Christ's Headship over the nations is the reason and grounds of the Civil Magistrate's power and jurisdiction; or to speak in plain terms,—must the Magistrate's administration be directly determined by the Divine Law—shall he punish crime as a sin against God, or as an injury to human society, and a violation of human law? Some of us would prefer to take the high ground and say that the Civil Magistrate should act under *immediate* allegiance to Christ and His Laws, and that all crimes should be considered, and punished, only because they are violations of the Divine Law, and hence that Sabbath-breaking and stealing should be placed in the same category. But on this point there will, we are confident, be as much difference of opinion among ourselves, as between some of us and some of our United Presbyterian friends. Several of our most intelligent ministers are opposed to such high views and coincide with the terms of the “Articles” that it does not belong to the Magistrate to “*take cognizance of offences against morality*.”

sidered as sins against God." Some of the ultras may consider this a dangerous heresy, yet nevertheless they don't think for a moment that those who hold such a "dangerous heresy" should be libelled, convicted, and put out of the Church as unworthy members. No such thing ever enters their heads. They would recoil with loud reprobation from such a wicked proposal; they do not even think it necessary to quarrel about the matter. The fact is, the difference is of so fine a texture, that were we to begin to fight for it we would be sure to forget in the strife what we were contending about. Perhaps, too, the same difference of opinion may be found to exist on this same question to some extent in the United Presbyterian Church itself, but they don't either cast out about it. This then must be a very harmless difference. Why should it hinder us from meeting as one Church? No sensible man will ever find it to be any practical ground of difference, or any antagonism of a kind sufficient to disturb the peace or fetter the action of the Church.

Then further we have certain practical points about the Sabbath, about National Fasts and Thanksgivings, and about the Bible and religion in public Schools. On these questions there are ultra people on both sides. We find the same in the Free Church of Scotland. Between Dr. Begg and Dr. Candlish, for example, there is considerable difference regarding the latter topic; and in the voluntary ranks, between Mr. Baines of Leeds and Mr. Henderson of Glasgow, there is also a wide discrepancy of opinion. But surely our theories and doctrines on these questions are not of a nature to constitute a ground for separate ecclesiastical organization. Dr. Begg and his friends don't dream of separating from Dr. Candlish and his friends, because of this difference; neither does the United Presbyterian Church divide itself into two sections because they differ on the same point. These may justly be regarded as open questions, regarding which a wide latitude of opinion may be permitted without in the least interfering with the amity of Church fellowship.

Practically there is no difficulty in any of these questions. Our United Presbyterian friends know our theories and we know theirs. They come and tell us in the most honorable and frank way, "We cannot agree with your theories about the Magistrate and the Sabbath; but we are willing to go all the length with you in urging the civil powers, in the exercise of their civil authority, to put down everything of an external or secular character, by which persons in any situation of society would be prevented from keeping the Christian Sabbath in the manner in which God prescribes." We thank A. F. of Caledonia for this well coined phrase. He is a voluntary of some note and standing and knows and means what he says. What more then do we want than this. It states distinctly that our friends will help us to stop railway travelling of traffic on the Sabbath day—to shut up public grogeries and groceries on the Sabbath, and otherwise to remove every secular hinderance to the complete sanctification of the Lord's Day. Who can reasonably ask more than this as a basis of union with our brethren? Our friends further tell us, "We don't approve of your doctrines of public fasting, &c., but we will not object, when such duties are

reasonable and becoming in the Province at large, that for the convenience of all denominations, the Supreme Magistrate be requested to fix the day and even to *recommend* the duty." They will acknowledge that it is both reasonable and becoming for the nation betimes to fast and to give thanks, and thus to own its allegiance to the King of Kings; and in such cases they will join with us to petition the "Supreme Magistrate to fix the day and to *recommend* the duty." Again we say what more can any reasonable man ask? Who can find it in his heart to separate on such a difference as this presents?

With regard to the Bible and religion in public Schools, few voluntaries will, we believe, be found who will push their principles so far as to insist that the public Schools should have no Bible. Some we know go so far as to say that "because the Bible should be in the School, there should be no public or national schools at all, and that too because the State should not interfere with religious instruction." This is the position represented by Mr. Baines of Leeds. Others again will say that "because there should be public and National Schools, the Bible should therefore not be taught therein, because the State should not meddle with religion." This last is the position of many of those who advocate a purely secular School system. But these are extreme views which are not generally held by voluntaries in this country. We apprehend, therefore, that our United Presbyterian friends would, irrespective of theories, aid us in placing and retaining the Bible in the public schools as a matter of practical christian oeconomics.

We have exhausted our topics. If there be any other knotty points to settle we confess ignorance of them, or they are so insignificant that we have forgotten them. In view of these discussions we would ask with solemnity and in all seriousness, as in the sight of God, does any one know of any lawful reason why the two Churches may not be united? When we consider the advantages that would unquestionable accrue to the Church and country from such a Union, a feeling of impatience at the tardiness of our movements in this direction takes possession of us. We have a fair land before us waiting for the Gospel of peace, but as Churches we lack the power and resources adequately to overtake its claims. United, we would be better able to contend with our difficulties and to possess our inheritance. We would besides by reason of our superior numbers and our vigor, attract into union with us other presbyterian bodies, and thus be able ere long to proclaim to Christendom that the Presbyterian Church in Canada was *One in Faith, polity, heart, and practice.*

The United Presbyterian Magazine in its three last numbers has been discussing this matter with much frankness, ability and kindness. The tone of its communications, if a little shy and cautious, is at the same time exceedingly friendly and fair. We anticipate the best result from these expressions of opinion and from kind and discriminating examinations of our points of difference. We shall be happy also to open our columns to "judicious and temperate remarks on this subject" In the meantime while the subject is undergoing examination and discussion, we would counsel the brethren and congregations of the two Churches, who may be in proximity to one another, to cultivate and

cherish fraternal feelings and cordial fellowship. It is in these places that the shoe of union will perhaps pinch a little, they owe it, however, to the Church as a duty that nothing on their part will prove an obstacle or hinderance to the Union of the two Churches into one body in the Lord. 4

POPULAR PREACHERS IN ENGLAND.

BY THE REV. D. FRASER.

MILLER—RYLE—MOLYNEUX—M'NEIL—HAMILTON—WELSH—CUMMING—
PUNSHON—SPURGEON.

No subject of criticism is more common than the character and worth of contemporary preaching. Not in private conversation only, or in religious periodicals only, but in the ordinary newspapers and literary magazines, the preachers and preaching of the day are discussed. This revival of interest in regard to the Christian pulpit appears to have arisen, partly in connection with the popularity of Mr. Spurgeon, which can no longer be either ignored or sneered at by the journalists, and partly in consequence of the publication in recent years of several remarkable volumes of sermons—as Archer Butler's, Robinson's, Alford's, and Guthrie's—which have “rolled away the reproach” that had been allowed too long to lie on homiletic literature.

One hears the most varied opinions regarding the average quality of preaching at present in England. In rural districts, no doubt, it is often of a meagre and even unsound character, and the English rustics are very inadequately instructed in their religion; but in cities and towns there is a greater amount of effective evangelical pulpit ministrations than at any former period. There is need of it all, and of much more, and need of the power of the Holy Ghost with the word preached, for the intense love of lucre and love of pleasure threaten to overbear all the poor piety of our age.

During my present stay in the mother country, I have not had opportunity to hear any of the eminent preachers of Scotland, with two exceptions—Dr. Samuel Miller of Glasgow, whose roughness of tone and manners we excuse for his freshness of thought and felicity of scriptural illustration—and Dr. Guthrie of Edinburgh, who is ever the same picturesque and pathetic preacher of the truth in its applications to actual human life in all its emergencies and wants.

The notes which follow are confined to England, and refer to several of the more popular ministers, whom I have had the privilege to hear.

The Church of England possesses a greater number of zealous evangelical clergymen now than at any former period of her history. I have not heard any of the eminent preachers of the High Church party—as the Bishop of Oxford, or Dr. Hook of Leeds. Those I name are all of the evangelical order, now so influential in the Church, and are all men of mark—masters in Israel.

Canon Miller of Birmingham I have mentioned in a previous article. I name him again with all honour, as a man who knows the times and what the Church ought to do; an evangeliser of the masses—a preacher to the people—and a leader in those efforts which the clergy are now making in the large towns of England to arrest the attention of the multitude by open air preaching, and by consecutive week-day religious services. The church in which he ministers is situated in the oldest part of Birmingham. A dense congregation fills the pews and sometimes the aisles also. Dr. Miller's deportment in the pulpit is grave;

his voice round and full in its tones; his manner earnest; his eye glitters as he speaks. In doctrine he is "incorrupt." I heard him expound the union of believers with Christ in his death and resurrection, closing with a powerful exhortation to holiness, addressed to those who are "risen together with Christ." Apparently Dr Miller is not much beyond middle age, and we trust may yet be spared many years to declare to the people "all the words of this life."

One Sabbath morning in London, I entered an old church at the corner of Lombard Street, called St Mary Woolnoth. I surveyed it with interest, as the place where John Newton in other days preached the word. The church was unusually well filled, for *Mr Ryle*, the author of so many well-known Tracts, was announced to occupy the pulpit. The prayers and lessons having been read by the Incumbent, the preacher appeared—a tall strongly-built figure, with dark hair, bold features, and a rugged manner that does not prepossess. He cannot, indeed, be called, in any sense, a great preacher, but the matter of his sermon reminds you of his Tracts. He abounds in brief sayings and plain questions, quotes from old English divines, and dwells emphatically on essential points, to the stern exclusion of all discussions that have no "use of edifying." Mr Ryle has exerted a great and good influence by his pen, and has the honour of being particularly obnoxious to the Romanisers or Puseyites.

On the evening of another Sabbath, I wended my way to a chapel in the extreme west of the Metropolis. The rain which fell did not appear to affect the attendance, and the place of worship was densely filled. It was the Lock Chapel, the minister of which is the *Rev. Capel Molyneux*, formerly so useful among the military at Woolwich, now no less useful in a very influential circle of London society. I am inclined to think him the best preacher that I have ever heard in the Church of England. Using his pocket Bible, without any aid of notes, he unfolds and enforces the meaning of his text with great fluency of language, and a manner at once familiar and impressive. The sermon to which I listened was on the Christian "filling up that which is behind of the sufferings of Christ." It was delivered with rather too rapid articulation, but was admirably clear and pointed, and, I have reason to believe, was no more than a fair specimen of the weekly ministrations of this excellent man. Mr Molyneux is apparently about fifty years of age, of middle stature, with well-defined features, and an intellectual expression of countenance. He has written one or two works on the interpretation of prophecy, in the strain of which, so far as I have examined them, I am not able to concur,—but am all the more happy to bear testimony to his high endowments as a preacher of the everlasting Gospel.

Dr McNeil, of Liverpool, has long been an ornament of the Church of England, and is probably unsurpassed, as a sacred orator, in any church whatever. He has great external advantages in his fine sonorous voice, and his commanding and venerable person. He reads the Scriptures, and especially the Ten Commandments, with great care and striking effect. It is his laudable custom, too, to offer extemporary prayer before or after sermon. I heard him, on a Sabbath evening, in the magnificent church erected a few years ago by the liberality of his congregation. He did not preach from a text, but read and expounded the 22d chapter of the Book of Isaiah. Having shown the folly of Jerusalem and its king in trusting to military preparations without looking to God, the Rev. gentleman proclaimed with great power the similar folly and sin of England in neglecting to seek God in present troublous times, by public humiliation and prayer. "The Lord God of hosts calls to weeping and mourning—and behold joy and gladness! England sings and dances while her distant children die"! Although no national fast has yet been appointed, it is pleasing to add that, since the period when the above lecture was delivered, several Bishops have called their dioceses to prayer—united prayer-meetings have been held and

numerously attended in various towns of England; and the non-liturgical churches throughout the British Isles have, in public supplications, given great prominence to the subject of India, and the tragedies enacted there. Dr. M'Neil is reported to be an unequal preacher; but no one visiting Liverpool should neglect the opportunity of hearing a man so justly eminent.

I have heard only two Presbyterian ministers in England—Dr. Hamilton of London, and Mr. Welsh of Liverpool. Though celebrated as an author, Dr. James Hamilton lacks some of those physical qualifications of strength, and voice, and gesture, which might give him great popularity as a preacher. Every intelligent listener, however, follows with delight his rich veins of thought and illustration; and every spiritual worshipper must relish the freshness and directness of his prayers. Mr. Welsh is a very ardent preacher, fertile in idea, experienced in the truth, and obviously much attached to his flock—jealous over them with a godly jealousy.

The Presbyterian minister best known in England is Dr. John Cumming of London. I have never heard him preach, but being lately at a village on the Clyde where he gave a lecture on Popery, took care to form one of his audience. The Established Church was the place of meeting, and was about two-thirds filled. The Rev. Doctor occupied the precentor's desk. He appears of middle age and middle height, with a firmly knit figure, dark hair and eyes, and what are often called Jewish features. For about an hour and a-half he spoke without any unusual eloquence, but with complete accuracy and ease, and thoroughly sustained the interest of his auditors. I am one of those who think that Dr. Cumming's writings have been entirely overrated, and that their repute cannot be more than ephemeral; but his power and aptitude as a public speaker, and, I suppose, as a public preacher too, there is no room or reason to dispute.

The Wesleyan Methodists possess at present a very popular preacher and lecturer, whom I had the pleasure to hear on a Sabbath afternoon in Liverpool. The name is not interesting, and is not much known as yet beyond the Wesleyan connection. I refer to the *Rev. W. M. Punshon*, stationed, if I mistake not, at Leeds. During the whole service which he conducted, I was obliged to stand in the aisle of the chapel, and hundreds turned away from the doors, unable to find even standing room. The preacher did not prepossess by his appearance, which is rather heavy and unintellectual; but as he proceeded, disappointment soon gave place to admiration. He employed no notes, but had evidently composed his sermon, and that with a finish of style unusual among the Methodists. He preached on the vain grounds of human confidence, and did so with wise and forcible application to the very delusions of the present time. He increased in vehemence as he advanced, and closed with an animated peroration on the cross of Christ, as the unfailling secret of true confidence toward God. Many in the congregation seemed to be deeply impressed.

Last, but most celebrated of all, I must name the *Rev. C. H. Spurgeon*. The country rings with anecdotes, true and untrue, of this young man. Some take an evil delight in repeating any expressions in bad taste that may have fallen from his lips; others occupy themselves with unfriendly theories to account for his unparalleled hold on the popular mind. Even a writer in the *Edinburgh Witness* does Mr. Spurgeon egregious injustice, ascribing to him the ideas and language of a converted cabman! I account for Mr. Spurgeon's success on the simple ground that God has appointed him to do a great work, and has given him for this end very remarkable qualifications. I heard him preach to at least eight thousand people of all ranks, in the Music Hall, Surrey Gardens, on a Sabbath morning. From the beginning of the service to the end, the attention of the vast congregation was rivetted. Yet the minister did not command that attention by his presence and port, as Dr. M'Neil might have done. He is

obviously of the plebeian order, and has no physical advantages, except his far sounding voice, and his power of expressive gesticulation. But his mind is vigorous, his heart warm, his imagination very bold, and his eloquence vivid and daring in the extreme. His grasp of theology, too, is far greater than one commonly finds among young preachers in England. Above all, he *realises* the eternal truth of what he speaks. Before his eyes there is no haze of doubt, but he himself believes and is assured. In this lies a great secret of power.

In what fervid strains Mr. Spurgeon can preach, may be seen from the following extract from a recent sermon delivered by him on "the good man's life and death":—

"Yes, brethren, 'To die is gain.' Take away, take away that hearse, remove that shroud; come, put white plumes upon the horses' heads, and let gilded trappings hang around them. There, take away that fife, that shrill sounding music of the death march. Lend me the trumpet and the drum. O hallelujah, hallelujah, hallelujah; why weep we the saints to heaven; why need we lament? They are not dead, they are gone before. Stop, stop that mourning, refrain thy tears, clap your hands, clap your hands.

They are supremely blest
Have done with care and sin and woe,
And with their Saviour rest.

What! weep for heads that are crowned with coronals of heaven? Weep for hands that grasp the harps of gold? What! weep for eyes that see the Redeemer? What! weep for hearts that are washed from sin, and are throbbing with eternal bliss? What! weep for men that are in the Saviour's bosom? No; weep for yourselves, that you are here. Weep that the mandate has not come which bids you to die. Weep that you must tarry, but weep not for them. I see them turning back on you with loving wonder, and they exclaim, 'Why weepest thou?'

Passages of similar animation are frequent with Mr. Spurgeon, who dares more than any preacher living in England. Granted that there are extravagances of thought and language, with an occasional superabundance of *egoism*, but these do not materially mar the effect of his fervid appeals. For my part, I so rejoice in a man who stands for God before assembled thousands, and who "cries aloud and spares not," that I would there were a hundred Charles Spurgeons in the land.

To shew with what beauty Mr. Spurgeon can express his thoughts, and how far mistaken they are, who attribute to him a coarse untutored taste, I am tempted to give another brief quotation on "Songs in the Night:"

NIGHT hath its songs. Have you never stood by the seaside at night, and heard the pebbles sing, and the waves chant God's glories? Or have you never risen from your couch, and thrown up the window of your chamber, and listened there? Listened to what? Silence, save now and then a murmuring sound, which seems sweet music then. And have you not fancied that you heard the harp of God playing in heaven? Did you not conceive, that yon stars, that those eyes of God, looking down on you, were also mouths of song,—that every star was singing God's glory, singing as it shone, its mighty Maker, and His lawful, well-deserved praise? Night hath its songs. We need not much poetry in our spirit, to catch the song of night, and hear the spheres as they chant praises which are loud to the heart, though they be silent to the ear,—the praises of the mighty God, who bears up the unpillared arch of heaven, and moves the stars in their courses.

These notes are confessedly imperfect. It has not been in my power to hear some of the most noted preachers in England—as Melville, Cadman, and Stowell of the Established Church, and Binney and Raffles among the Dissenters. But my observations, so far as they extend, may perhaps interest many in Canada who love to hear of faithful preachers of the Word. It is true that Canada does

not yet possess any preachers of the highest order of eminence; but in no country is there a more warm appreciation of pulpit efficiency; and we venture to intreat Canadian ministers to set a value on such appreciation, and, never content with common-place attainments, to aim, with prayer and perseverance at the highest standard of excellence in the performance of their Gospel embassy!

MANCHESTER, 4th Sept., 1857.

STRAY THOUGHTS ON CONSCIENCE.

Paul was conscientious, but he does not plead conscience in extenuation of his conduct. "I verily thought that I *ought* to do many things contrary to the name of Jesus of Nazareth." This sense of duty he attributes to *ignorance*—"I did it *ignorantly*," and this ignorance to unbelief—"I did it ignorantly *through unbelief*." For the perverted state of his conscience arising from this ignorance and unbelief he felt himself responsible. Hence he calls himself the chief of sinners and a wretched man, and not worthy to be called an Apostle, and looks on it as most wonderful that nevertheless he obtained mercy.

It was not his misfortune, but his crime that he was "exceedingly mad" against the disciples of the Lord. Passion and prejudice blinded his reason, and blunted his moral sense. The evidence in favor of Christ and Christianity was most ample, but he would not entertain it. Light had come into the world but he chose the darkness rather than the light, because his deeds were evil. Had his eye been single, in other words, had his conscience been in a healthy state, he would have been full of light, but his eye was evil, his conscience was diseased, and, consequently, he was full of darkness. "The light shineth in darkness, but the darkness comprehendeth it not." By reason of the perversity of his will, the light radiating from the cross penetrated not the veil that was on his heart in the reading of the Scriptures. His will being thus obstinate, and his understanding obscured, conscience had become obtuse. To comply with its dictates was, therefore, not duty but sin; he was bound to use all competent measures to rectify the state of his conscience, and to bring it promptly into harmony with the mind of God, as communicated orally by Christ and his Apostles, or as recorded in the Word. That he should have been so long in doing so touched him to the quick, and formed, we have reason to believe, a principal ingredient in the bitter experience, through which, afterwards, he had occasionally to pass,—experience such as that narrated in the 7th of Romans. It is by no means uncommon in these days to hear conscience spoken of as a sure guide, and the supreme standard of rectitude. Follow conscience, then you are all right. If a man verily thinks that he *ought* to hold certain principles or pursue a certain cause; it matters not that he run counter to the will of God and the welfare of his fellow-men, he must do what he deems his duty. Such is the teaching of popular novels, of talented reviews, of modern infidel philosophers, and perambulating professional lecturers. Such false teachers ignore the fall, and human depravity as its consequence. They lose sight of the shock our whole system has sustained from the sad catastrophe in Eden, and that in this the conscience has shared in common with all its other departments. So far from being void of offence towards God and man, the conscience is "defiled;" it is "an evil conscience;" it is "seared as with a hot iron." Could we confide in the charge or sentence of a Judge were he insane or intoxicated? Can we confide in the verdict of the Judge who occupies the tribunal within, when he is similarly circumstanced? When Paul was so "exceedingly mad" as he describes himself, and like a raging animal, making havoc of the Church,

his conscience was no more trustworthy than that of a drunkard or lunatic; but his moral insanity did not free him from blame. It is not difficult for a man so completely to drug and dull his conscience as that he will "call evil good, and good evil, and be to every good work reprobate." Perusing immoral books, frequenting immoral scenes, companying with lewd fellows of the baser sort, he may come to like what once he loathed. Consulting infidel oracles, drinking in their dexterously administered poison, and throwing overboard, without candid and careful examination, all rebutting testimony, he may come to sit in "the seat of the scornful," and to plead that he cannot act otherwise than he does. This is a common excuse for much of the immorality and infidelity that prevail. We follow what we think and feel to be right, and what else can we do?

But we would say to such, have you given to the system you dismiss with a sneer, the earnest dispassionate attention its claims merit? Have you given due weight to all the arguments in its favor? have you thrown open the blinds and allowed every ray the light emits to enter? have you sat down to investigate the truth with no bias or bigotry whatever? We have never read or heard of an instance in which this has been done, and an adverse decision been arrived at.

Conscience is not a simple and intuitive faculty; its nature is complex, though often it may be difficult exactly to analyse it. Its verdicts are the result of a regular process, though often it may be difficult to trace its steps. The Reason and the Will have to do with it. In connexion with any subject, the reason and judgment collects the evidence and comments upon it. The Will determines the quantity of evidence to be examined and imparts to it the complexion it chooses before being submitted to the tribunal of Conscience for final adjudication. The Will stands, as it were, between the outer court of the intellect and the inner court of the conscience—controlling the preliminary examination of the one, and the ultimate decision of the other. Here is a mass of evidence; it lies with the Will to fix on what portion of this the judgment may be exercised, and to impart to it the tinge it pleases, ere the decision of conscience be come to. Being then under no invincible necessity, having the whole process in our own power, how, in any instance, can we shirk responsibility? This responsibility Jesus fully recognizes when he brings the charge,—“Ye will not come to me that ye might have life,” and when he utters the complaint,—“Ye would not.”

The Conscience then being at the mercy of the Will, cannot be a safe guide. It is like the compass in the vessel in which a loadstone was concealed; the pilot trusted in that compass, supposing it was all right, but the Captain being bribed to sacrifice the cargo and crew, had secreted a loadstone near by, which affected the movement of the needle, and the vessel was directed into an enemy's port, where the cargo was converted into money, and the crew were made slaves. Thus is it with conscience, men trust to its guidance—are borne gaily on—thinking all's well; but the loadstone of evil passion and a perverted will, has drawn it from its original right direction. It no longer sensitively trembles to the needle, and the adventurous voyager is drawn into the great enemy's quarter's, and led captive by him at his will. There must be on the other side the magnet of the cross; thus regulated and controlled, the compass of Conscience will resume its right direction, and point to the better country “that is the heavenly.”

The more Conscience is stirred and striven against, the more furious will a man become. This explains the increased fierceness of Saul after the death of Stephen. The thrilling address and peaceful departure of that holy man could not fail to plant barbed arrows in his Conscience. This, we are informed, was the effect produced on his audience, of whom Saul was one. “They were pricked to the

heart." His words were as goads, and driven to desperation by them, they gnashed upon him with their teeth. Against the pricking of these goads the impetuous young man kicked. Thus he became "exceedingly mad." The restraint roused him, and he raged like the ungovernable animal that dashes against the bars of its cage. This accounts for the greater lengths to which those go in sin who have been well brought up, when they do become wild. They have more to struggle against; the sea dashes most furiously on the rocks; the greater the opposition offered it, the more is it lashed into fury. Still and smooth is the river above our giant cataract till it reaches the small islands, and jutting rocks, and rough uneven channel, in the neighborhood of the tremendous leap. Then, as if angry at the impediments thrown in its way, it rushes on impetuously, whirling, leaping, foaming, till swept over the beetling crag, into the seething cauldron beneath. Thus is it with the man, the depths of whose Conscience have been stirred, but who does not acquaint himself with God, and be at peace. The more he is fettered and prostrated, the more will he boil with fury. Impatient of restraint he rushes madly onward to his own destruction. The greater the tossing the greater will be the quantity of impurity thrown up, "like the troubled sea when it cannot rest, whose waters cast up mire and dirt."

Let it never be forgotten, however, that Conscience cannot be got rid of. Not more closely did the vest of fire cling to the massive frame of Hercules, and eat into his bones, or the serpents wind their scaly folds round Laocoon and his sons, than will Conscience cling to its victim and coil round him, biting like a serpent and stinging like an adder, a worm that dieth not, a fire that is not quenched.

The characters engraven may be indistinct and illegible now, or the eye be unwilling to turn in and to trace them, but when His book is opened and held up amid the glare of the great day, and the fires of divine judgment, then will these characters start out into awful prominence.

"Why am I so situated!" is the constant enquiry put; because of sin is the answer uttered, as it were by a responsive voice from our own bosoms. And these feelings of intense anguish, whence come they? Because of sin is the reply prolonged, as it were by subterranean thunders. But the sentence is unnecessarily severe. Well, let me consider why it is inflicted; because of sin, is the sound heard as coming with awful solemnity from heaven, and from the very mouth of the Judge. But this sin is not so great after all, it is suggested. Well let one examine it. "Here is a sin," is the voice coming from one quarter. "Here is a sin," is the voice coming from another quarter; till earth, along its whole visible surface, joins with heaven and hell in ringing the sound of sin in the ear. The insects that come from an ant-hill, when it is stirred, are not so numerous as the eager reproaches which come forth when the judgments of heaven visit the spirit.

"Nor was Fitzjames more astonished, when in one of the most magnificent and seemingly one of the most peaceful scenes in nature, there sprung up an armed warrior from every bush, and brake, and hollow, than will be the person who has walked through life in a vain shew, when his sins at last start up before him."

"Wild as the scream of the curlew,
From crag to crag the signal flew,
Instant through topse and heath arose
Bonnets and spears and bended bows;
On right, on left, above, below,
Spring up at once the lurking foe;
From shingles gray the lances start,
The bracken bush sends forth the dart,
The rushes and the willow wand
Are bristling into axe and brand;

And every tuft of broom gives life
 To plaided warrior armed for strife;
 As if the yawning hell to heaven,
 A subterranean host had given."

Oh! solemn will be the scene when the exceeding great army of secreted sins will rise and range themselves before the wakened soul. How will the hypocrites then look? Where will the ungodly and the sinners appear?

"Thy gangrened heart,
 Stripped of its self-worn mask and spread at last
 Bare, in its horrible anatomy,
 Before thine own excruciated gaze;
 How vain thy boast, vile caitiff, to have 'scaped
 An earthly forum; now thy crimson stains
 Glare on a congregated world: thy Judge
 Omniscience, and omnipotence thy scourge,
 Thy mask hypocrisy, how useless here,
 When, by a beam shot from the fount of light,
 The varnished saint starts up a ghastly fiend."

How important to be sprinkled from an evil conscience, that we may give in our account with joy, and not with grief! Thus, when the torch is set to nature's funeral pile, and

"Shivering like a parched scroll,
 The flaming heavens together roll,"

May we, beholding a Brother on the throne, confidently cry,—

"Be thou O Christ, the sinner's stay,
 Though heaven and earth do pass away." R. F. B.
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BERENGARIUS—THE SACRAMENTAL CONTROVERSY.

The name of this distinguished and learned man is less known than it ought to be in the Christian Church. He occupies a large space in the stirring history of his times. Instructed in all the learning of his day, unlike many of his contemporaries, he did not think in the beaten track of the systems and theories which then prevailed. His mind was of the highest order, and his piety was both deep and sincere. He apprehended with singular clearness the great doctrines of grace, and lamented over, as well as rebuked, the sad defection of the Church from the pure doctrines and precepts of the Gospel, and from the practices of Apostolic times. There are some men who stand out on the page of history as monuments, on which, as in sacred characters, are sculptured the record of the conflicts and victories which have been waged and won during their epochs, either on the side of truth or of falsehood. The name of Arius, for example, is for ever associated with the rise of the heresy of the modern Socinians. St. Athanasius, on the other hand, is the representative champion and victor on the side of the great doctrines of the Trinity and the proper Deity of Christ. In the same way, the names of Pelagius and St. Augustine culminate as the exponents of the doctrines generally ascribed to modern Arminians and Calvinists. Again, we find that in the eleventh century Pope Gregory VII., or Hildebrand, as he is popularly called, is the man in whom the rising supremacy of the Papacy became enshrined, and who, by his courage, energy and ambition, wrested the reins of ecclesiastical power from the hands of kings and princes, that they might henceforth remain by divine right in the hands of the Pope of Rome. In this career Hildebrand had in his own age, no opponent, equally

illustrious with himself, and hence his name stands alone as the symbol of all that is proud and tyrannical in the Roman priesthood. Berengarius was the friend and contemporary of Hildebrand, but he occupied a different place in the development of ecclesiasticism to that of the proud and powerful Gregory. Nevertheless the result of the controversy to which he gave rise, and of which he is the sole historical representative, has had equal influence in the Roman Church with that of the supremacy which Hildebrand achieved.

To understand this it is necessary to notice the fact that, previous to the time of Berengarius, the doctrine concerning the presence of Christ in the Eucharist, was by no means dogmatically determined. The idea of the *real presence* it is true had been broached and been floating about in the minds of the priesthood, but as yet there was no authoritative expression by the Church to which conformity was required. There was indeed a singularly materialistic tendency in men's minds in the West, during the 9th and 10th centuries, so much so, that the spirit and life of true religion had almost been lost, and the Pharisaism of the latter days of the Jewish Church was again revived in the religious orders of the Papacy. A material church with a visible head, in which there should be a pagan splendour of material rites, was the evident desire of the age; stately temples and monasteries were every where erected, and munificently endowed, and everything that could add to the grandeur of the Church was eagerly seized and patronised. It is not therefore to be wondered at that the spiritual doctrine of Christ's spiritual presence in the elements of the Eucharist should, at such a time, become crystallised into a material form, and that the bread and wine should become an idol before which the world would offer sacrifice, and prostrate itself in adoration.

The history of the dogma of the *real presence* is peculiarly interesting. At first it appears only as the mystical and allegorical language in which learned piety speaks of the sacred rite; then it assumes the form of a substantive *idea* inseparably associated with the consecrated elements. At a subsequent stage, the language which expressed the *idea* came to signify a mysterious reality, and a miracle was invoked as the supernatural efficient by which so incomprehensible a transformation was effected. These floating and prevailing opinions came at last, about the year 831, to be definitely expressed in a treatise composed by one *Paschasius Radbert*, Abbot of the Monastery of Corbie. He was the first to expound and defend at length the doctrine of transubstantiation. His work on the Lord's Supper created a great sensation, and although generally approved, it yet met with some demur, especially from the followers of St. Augustine. About the year 844, *Radbert* dedicated to Charles the Bald, King of France, a new edition of his work, better adapted to popular use; the Monarch, perceiving the diversity of opinion on the subject, applied for counsel to *Ratramnus*, a Monk of the same Abbey. In his review of this work he combated the doctrine without mentioning the name of his superior, and concluded his examination of the question by declaring that while a change, "*conversio*," was effected after consecration in the bread and wine, yet that this was a spiritual, and not a material or substantial change, and was perceptible only by faith; that in fine the bread and wine remained, after being consecrated, the same for sensuous perception as they were before, and that therefore the bread and wine could only in a sacramental and figurative manner be called the body and blood of Christ. It will thus appear that, while *Paschasius Radbert*, the Abbot, held and declared the doctrine of the sacrifice of the Mass, *Ratramnus*, the Monk, on the contrary, designates the Eucharist as being only a commemorative celebration of Christ's sacrifice, by which Christians are made susceptible of Divine grace. Such was the state of this doctrine and controversy in the *ninth* century. Throughout the dark period of the *tenth* century the controversy was pro-

longed by learned and curious ecclesiastics, and the public mind of the Church inclined rapidly to accepting the sensuous views of *Radbart*. In the middle of the *eleventh* century a new combatant appears on the field.

Berengarius was born at Tours, in France, about the beginning of the *eleventh* century; he received his theological education from a learned and amiable teacher named Fulbert. Berengar was distinguished in his youth for his good disposition, his successful application to study, and the vigour and independence of his mind. After leaving school he became a teacher of secular learning in his native City, Tours, and devoted himself with much assiduity to the study of the Sacred Scriptures, and the writings of the ancient Fathers. He was afterwards appointed to the office of Scholasticus, or Superintendent of a Cathedral School, and to the Archdeaconry of Angers. By the excellency of his character and learning, he attracted scholars from all parts of France. By the more bigoted he was even at this time accused of deviating from the beaten paths, both in Theology and Science; but these objections were not of a kind to injure his reputation for orthodoxy, or the esteem in which he was held. It is probable that his attention was drawn to the doctrine of the Lord's Supper by perusing the work of *Ratramnus*, to which he frequently refers in his own writings. His views becoming fixed and confirmed, it appears that about the year 1050 he began openly to express his preference for the opinions of *Ratramnus*, and his opposition to those of *Radbart*. The latter he declared to be contrary to reason, to Scripture, and to the ancient Fathers.

This resuscitation of the ancient views of the Church was however contrary to the prevailing sentiments of the time. One friend after another remonstrated with him, and counselled submission to the common opinion. The Bishop of Langres addressed a work on the subject to Berengar, in which while he treats him with much respect, he yet endeavors to refute his views. Expecting some sympathy from the celebrated Lanfranc,—at this time Abbot of Bee, and afterwards Archbishop of Canterbury and the Counsellor of William the Conqueror,—Berengar invited him to a friendly discussion of the question. Lanfranc being absent at Rome, this letter did not come first into his hands, but becoming known at the Papal Court, the matter was brought forward for discussion in a council held at Rome by Leo IX, in the year 1050. At this council Lanfranc, to clear himself from the charge of heresy, opposed the views and betrayed the interests of his friend, and united with the council in condemning Berengar unheard as a heretic. The Pope, however, conscious of the injustice of these proceedings, summoned him to appear and answer for himself, before another council to be held that same year at Vercelli. This citation he was urged by his friends not to regard, as being contrary to the rights of the Gallican Church, but willing to defend his opinions, which he believed to be according to the Word of God, he applied to king Henry II for permission to make the journey; but this king, taking advantage of the sentence of the council, cast him into prison; making that an excuse for extorting money from the monastery of St. Martin, to which Berengar belonged. The council nevertheless met as appointed; and was composed of furious zealots. They raged against the doctrines of *Ratramnus* now revived by Berengar; one cried out, on hearing that the Lord's Supper was called a figure, "Si adhuc in figura sumus quando rem tenebimus." (If we are yet in the figure when shall we possess the thing.) The result was that the doctrine of Berengar was condemned, and the books of *Ratramnus* were committed to penal flames.

Having been released from prison by the intercession of his friends, Berengar became even more zealous than before for the defence of the truth. He offered to prove out of the Holy Scriptures, before the King, that the Council of Vercelli had unjustly condemned the doctrine of *Ratramnus*, and wrongly approved

that of *Radbert*. His boldness gave alarm to his associates, and at their solicitation he ceased to converse on the subject with persons whose views were not in sympathy with his own. Finally, it was determined by Henry I. of France to hold a Council in Paris to determine the question. To this Council Berengar was proceeding, but on hearing by the way of the intrigues and evil designs of his enemies, he resolved to absent himself. His fears were not groundless, for this Council condemned him and his friends as heretics, and decreed that, unless they recanted, they should be punished with death.

While this sentence was pending, the celebrated Hildebrand, of whom we have spoken, came to France, as the Pope's legate, on ecclesiastical business. Having a friendship and esteem for Berengar, and by no means partaking of the spirit of his adversaries, he procured for him a fair hearing in the Council that was held at Tours in 1054, and in which, as Cardinal Legate, he himself presided. In this assembly of divines Berengar explained and justified his views, and convinced the Legate that he had been misrepresented, and that he recognized the bread and wine, after consecration, as the body and blood of Christ. The point of difference between him and his opponents being, not the doctrine of Christ's presence in the sacrament, but the sense in which He was present. Without bringing out the points of difference, he made this confession before the Council on oath, and it was reluctantly accepted by them. The controversy was not however settled, but continued with increased zeal, till at length Berengar resolved to proceed to Rome, under the protection of Cardinal Hildebrand, to plead in his own defence. He appealed to Pope Nicholas II. to protect him from the fury of the wild zealots. The Pope counselled him to leave the matter in the hands of Hildebrand, but even this powerful and able statesman could not shield his friend from the rage of his enemies. He was compelled to appear before a Council of one hundred and thirteen Bishops assembled at Rome, the majority of whom were bitterly opposed to his views. Here he was commanded, under the fear of death, to confess "that the bread and wine after consecration are not merely a sacrament, but the true body and the true blood of Christ; and that this body is touched and broken by the hands of the priest and comminuted by the teeth of the faithful, not merely in a sacramental manner, but in truth." With this confession in his hands he prostrated himself to the ground, signifying his submission and repentance, and with his own hands he besides publicly committed his writings to the flames.

This confession is the first public and authoritative definition of the doctrine of transubstantiation which we find in the Roman Church; and this, be it noted, was not drawn up till the year 1054,—the middle of the *eleventh* century. In this way we observe the gradual development of Papistical doctrines, and the chain of witnesses on behalf of divine truth which God raised up in every successive age.

But Berengar was not yet put to silence. He returned to the seclusion of his monastery, penitent and dejected, lamenting that he had, under fear of a cruel death, denied the truth of God. He compared himself to Aaron and Peter. He implored the compassion and forgiveness of God, and of all good men. With greater boldness than before he advocated and defended his old opinions. He entered upon a vigorous controversy with Lanfranc, the most subtle and acute dialectician of his time, in which sharp words were used and clear thoughts expressed on both sides, and in the course of which many historical facts of much importance were recorded, and the Protestant doctrine of the Eucharist was, by anticipation, ably stated and defended.

The troubles of Berengar were not yet over. Having disseminated his opinions very widely both by his writings and through his scholars, he greatly excited the wrath of his enemies. Hildebrand having now been raised to the Pontifi-

cate, he endeavored by compromise to allay the storm against Berengar. In a Council held at Poitiers under the presidency of his Cardinal Leg 'e, in the beginning of the year 1076, he used every effort for this end, but such was the fury of the zealots against Berengar, that he nearly fell a victim to their resentment. Hildebrand, failing in this effort, cited Berengar to come to Rome. At an assembly of Bishops he again endeavored to pacify his enemies by obtaining their consent to a reiteration of the former confession. With an evidently sincere affection for Berengar, the Pope laboured to convince opponents that it was enough generally to avow the doctrine of the real presence without explaining the mode of the mystery. But with this they would not be satisfied. At a Synod held in Lent of the year 1078, the doctrine of transubstantiation obtained a complete victory. Notwithstanding the efforts of Hildebrand to the contrary, Berengar was compelled under pain of death again to confess, in more stringent terms than before, the doctrines which he had all his life condemned, and only by the interposition of the Pope was he saved from the ordeal of red-hot iron. By no explanation could he evade declaring that he held the doctrine of the real presence in the same sense as the Council, and that he believed Christ to be present in the Lord's Supper, "not only through the sign and virtue of the sacrament, but in his own proper nature and true substance, the bread and wine being substantially converted into his body and blood." Berengar in vain appealed to Hildebrand to save him from such a humiliation. The Pope felt that in the face of so fierce an opposition he could not risk his own influence and power. He therefore required Berengar without reserve to make the confession demanded by the Synod. The account which Berengar himself gives of this transaction is very affecting. "Confounded," says he, "by the sudden madness of the Pope, and because God in punishment of my sins did not give me a steadfast heart, I threw myself on the ground and confessed with impious voice that I had erred, fearing the Pope would instantly pronounce against me the sentence of condemnation, and, as the necessary consequence, that the populace would hurry me to the worst of deaths. Said I within myself: all who wish to slay thee, boast in the name of Christians. It will be thought by all men that in destroying thee they have done God service. It is easier for thee to take refuge in the divine compassion; only deliver thyself from violence and from the hands of mistaken men." The Pope forbade him ever for the future to dispute with any one on the Lord's Supper, or to teach any one his opinions. He was dismissed to his home with kind and protecting letters from Hildebrand, who prohibited his enemies under pain of anathema from calling him a heretic.

This recantation occasioned Berengar the deepest mortification: he regarded it as *sacraligium*. He afterwards published a report of these events, and concludes thus: "God of all might, Thou who revealed thy Almighty power, especially by forgiveness and compassion, have mercy on him who acknowledges himself guilty of so great an impiety; and you also christian brethren, into whose hands this writing may come, prove your christian charity; lend your sympathy to the tears of my confession; pray for me that those tears may procure for me the pity of the Almighty." After this, feeling that he could do nothing more to revive the truth in the Church, and crushed with a sense of his own weakness and unworthiness, he returned to the island of St. Cosmas, near Tours, where he reached a good old age, and died in the year 1088.

We cannot read this history without feeling sympathy with Berengar. His weakness we cannot approve, but at the same time find it hard to condemn. He not inappropriately represents the prophetic witnesses lying slain on the highways. He maintains to the end a noble and full testimony for truth. His frequent recantations greatly discouraged his disciples, and prevented them from publicly espousing his cause; and hence the impression which he made upon

his age is less than might have resulted from his acknowledged learning, piety and intellectual power. Still he held up the torch of truth, and opposed himself to the rising and roaring tide of the apostacy. While he gave occasion to the definition of the doctrine of transubstantiation as an article of faith in the Roman Church, he also, by his thorough investigation of the Scripture doctrine of the Lord's Supper, so clearly defined its nature and its use in the Church, as greatly to aid the Reformers in obtaining a right conception of the truth regarding this Sacrament. His views agree substantially with those of Calvin and Zuingli, and are greatly in advance of the consubstantiation of Luther. We regard Berengarius as justly entitled to a place among the Representative Men who have appeared from time to time in the world, around whom cluster the great epochs of its history, and from whom proceed the great vital principles which control and determine its destiny. ✕

THE PHILOSOPHY OF MOODS.

BY DR. CHEEVER.

We must make hay while the sun shines. This is as true of the moods of the mind and heart, in thoughtful and religious provinces, as of anything else. The gales of the Spirit, as Robert Hall called them, are to be sought and watched and on the favoring instant improved. If when they blow they are neglected, and the sails of the heart not spread, nor the vessel put in trim to be speeded by them, then in the time of danger and of need they will be found wanting. Now with what impatient anxiety and longing will a becalmed sea-captain, and indeed all the crew, walk the deck, and whistle for a wind, and watch every catspaw on the water, hoping that the breeze is there. And when it comes, what rapidity, what carefulness to secure it, carrying all sail possible. So should it be in our course to the celestial country over strange and unknown seas.

The mind is sometimes unusually in the mood for prayer, and such a season should be improved as a golden season for progress in the divine life. Habits of prayer so formed will carry the soul with vitality and comparative joy through many a season of lassitude and weariness, wherein the becalmed soul, not accustomed to a watchfulness unto prayer, might have stayed till it perished. Men frequently do not know, and do not improve, the season of their gracious visitation, and by reason of careless, prayerless, worldly habits, are not aware that the Saviour is knocking at their door for entrance, and know not when He stands and knocks for the last time.

This law of times and seasons, circumstances, influences, moods of feeling especially and critically favorable for great ends and precious treasures, holds likewise in our mental organization and development. There is a tide in the affairs of men, a flood-tide that leads to fortune; *that* is almost a proverb; there is also a tide in the affairs of *mind*. The thoughts sometimes sail off like free and beautiful ships, with deep water, rapid and right-running currents, and a fair wind. At other times they are absolutely stranded, or lie imbedded in mud at the wharf, because the tide is out. Sometimes the mind seems as rapid, and the atmosphere as clear, as an angel's. There is a brightness, a crystal clearness, over all the provinces of thought, like the air of a clear October morning, or the brilliant frosty atmosphere of a Northern winter's night, through which the stars seem rushing from their spheres to greet you, flashing with a swift and eager intensity, so wildly, spiritually bright. Subjects expand like

the ocean; it is an air through which you can see far out over it; walking on the beach or the cliff, you can almost, with your naked eye, see the masts of the most distant vessels, while the hull is hidden by the very convexity of the globe. Then again the atmosphere is hazy, even when there are no clouds, and though the same sun is shining, there is no sharp, distinct, and distant vision. Or there is an absolute fog, and the mind is bewildered, or a stagnation like a dead calm upon the sea, when the sails flap loosely against the masts, and the captain whistles in despair. On the land, the elm trees at ten yard's distance look like sheeted giant ghosts, and you cannot see the horizon at all. Then a change comes again, and the whole landscape is suddenly revealed, and you can define the outmost fringe of forest cutting the sky on the summit of the distant mountains.

Our mental moods of atmospheres change in like manner. Dr. Johnson used to say that a man can write at any time if he will set himself *doggedly* to it. To be sure he can; but *what* he can write is a very different question; the *mood* will show itself, and he may handle his subject as a dog inumbles a bone. Dogged writing is not very interesting reading.

Now the favorable mental moods, the times of excitement, quickening, rapidity, and clearness in the mental operations, are precious. In religious things, and to a great degree in moral, they depend upon the feelings. When the heart is deeply stirred, the mind is likewise. But if the favorable season be neglected, in vain will the mind endeavor, at another time, to recall the same train of thought, with the same freshness, life, and solemn or exciting power and clearness. The season of gracious visitation must be taken, and pursued at the flood. A man at such a time jots down his subject and some of the outlines, and says within himself, I have it all; the singing birds are caged; the whole train of thought is as clear and vivid as the sunset; another time they shall sing, and I will write down the music. That other time he returns to his note-book, his sketches that he thought were so graphic, so suggestive, so talismanic, his watch-words, his entinels, that would rouse the whole army; and he is mortified to find that it is all dead coloring; the former train of thought, the vividness, the clearness, the power, are not there; they *were* in his mind, they are not upon his paper, and his mind refuses to renew them. His leading words, his stratagems of association, to secure and re-create both thought and feeling, fail; his nets of language, thrown over the former creative mood of mind and heart to make it a permanent prisoner, have let the prisoner escape, and nothing is left but the empty meshes.

Dr. Beecher once related to a friend a passage of his own experience in this kind of disappointment. It was in a revival of religion. Never had his mind worked with greater ease and energy. The treasures of the whole spiritual world, in thought and imagery, seemed open before him at his command. And he thought he had secured an inheritance of wealth for future use that was like the riches of the inheritance of the saints in light, he preached with such freedom of thought and feeling for himself, and such power for others. The pressure of employment did not permit him to write out the trains of thought, of argument, of illustration, which he was led to pursue in preaching, but he contented himself with preserving the outlines, and felt sure of having a comprehensiveness and abundance of material for his whole ministry. But when, after a time, he resorted to this storehouse, it was a gallery of dead mummies; nay, a museum of skeletons, that were only skeletons still, and refused to be galvanized. The bones were there, but no flesh; and if even the flesh could be laid on, the life, the spirit, was wanting. He could not bring back, by any effort, that heavenly, spontaneous, creative mood of mind and heart united, in which, while the Spirit of God was descending and working around him and within him, both mind and earth worked with creative glory, because God was working.

Such an experience is instructive. While it teaches us not to *rely* upon moods and feelings, it warns us to *improve* them, to make the most of them, while they are with us, and we with them. Some of them may never come again. It shows likewise, (and who has not had the same experience in some degree,) that spiritual feeling not only with swiftness *carries* the thought, like an electric telegraph, but *creates* it; and the , for the re-appearance, the re-existence of the thought, in its vital power, there must be a recurrence of the creating spiritual feeling. Permanent grace, as it dwelt in a man like Edwards, is permanent depth and power of spiritual thought. Gracious feeling is always quickening, never stagnant. But gracious feeling, the influences of the Spirit, cannot be bottled up, and kept for future use. We may think we have secured our heavenly experiences, of feeling and of thought, but they become like a goat-skin bottle in the smoke, dried and wrinkled, without the same Spirit. They must be filled anew at the fountain. An anatomy of phrases will not secure them. They may seem to have been secured, but when the bottle is opened, the living gas is gone, the sparkling vital element, and it is common water, and that itself not fresh.

It is singular that different moods of mind should hold the same elements of thought so differently, sometimes so powerfully, sometimes so inadequately, like the same magnet, charged and uncharged. Make the passes one way, and the magnet loses its power, and drops the attracted object. Reverse them, and the power again is perfect; it holds. In seven years of plenty, a man thinks he has accumulated a granary of themes, experiences, frames and flames of thought and feeling, and all the trains of power that he once held connected with them, preserved by them. But on returning to them for use, the fervid mystery of association is gone, they fall asunder, like a dead hermetically sealed body, at the touch, at the air: they are like the miser's granary of corn, into which the worm has entered, while he dreamed of riches, and his wealth is a domain of death.

Take another illustration, drawn from a sudden change of temperature. To-day, I walk with comfort in the sun along an open path, where the heat yesterday made it intolerable. Such is the different impression made by the same truth according to the different temperature in the atmosphere of feeling. In a season of excitement, in a period of the Spirit's influences, the truth darts through and through the being; it is fervid, almost intolerable. Then again you walk beneath precisely the same rays, unmoved. Violent exercise is necessary to feel the warmth.

Now, ordinarily God gives us for our habitual climate just so much fervor of Divine influence as enables us to work, gives the spirit for working, and makes work necessary in order to feel the warmth. He does not put us into a tropical region, a torrid spiritual zone, where grace having done everything, man will do nothing; but he gives us a vineyard, and a mild refreshing sun, and says, Go work to-day in my vineyard. He gives us the course of salvation, the beams of Divine Truth, the connected and reviving, quickening power of the Holy Spirit, and says, Work out your own salvation, for it is God that worketh *in* you. Worketh *in* you, not *on* you, nor *for* you, only; and therefore the absolute necessity for you to work. You can have none of the experience of God working but by working yourself; no life-giving, originating mood, but by yourself living, because Christ liveth in you. Thence the glorious paradox—I LIVE, YET NOT I. ✕

PULPITS AND PEWS.

From the Richmond Dispatch.

The "secular" press has possibly no right to thrust itself into an ecclesiastical disputation, and this may not be a free fight. Perhaps, however, as belonging to the "Pews," we might be permitted to say something, and so we will make bold to jump in.

The assailants of the pulpit assert, that the reason of its inefficiency is the drowsiness and stupidity of its preachers, whereupon the defenders of the pulpit declare that the fault is in the pews, who, if they practised the hundredth part of what they hear, would be engaged in better business than in endeavouring to write down the preachers. Our sympathies, we confess, are with the weaker party. A man who is compelled to pass his life among five hundred, or fifteen hundred masters; to consult all their whims and caprices; to write two sermons for their criticism every Sunday, and one lecture in the week, in addition to funeral sermons; to visit every family in his congregation, and be particular in his inquiries for the health of every member of it; to lead and conduct every benevolent and educational enterprise; to rejoice with those that rejoice, and weep with those who weep; to set such an example of good living that no one can impeach the purity of his morals or the propriety of his speech; to have every body think himself or herself at liberty to pick his sermons and his character to pieces, and especially to criticise his wife, who being a minister's wife, is uniformly used as a whetstone for all the gossips of the parish to sharpen their tusks upon; to try, in short, to save such souls as generally compose the mass of congregations in these times, and then to receive compensation collected by the hard scuffling of an energetic corps of vestrymen and deacons, in pursuit of a slippery generation, not quite enough to keep body and soul together and to educate his children—to do, bear and suffer all this, we should think would sufficiently consume and exhaust the energies of any mortal.

A country congregation, having worked hard, and gotten in its wheat, or tobacco, in the week time, goes to church on Sunday to rest, snooze, and snore; to dream of crops, joint worms, the probable price of grain and tobacco; and then we are asked—Would they do so if Whitefield, Chalmers, or Spurgeon were preaching? Perhaps not. Would Whitefield, Chalmers, or Spurgeon preach for such pay as the aforesaid snoring rustics give their pastor? Do you expect to find Whitefields, Chalmers, Spurgeons in every pulpit, or even in every country, or every age? There is but one Spurgeon in all England; there is but one Chalmers in all Scotland; one Whitefield since Luther. Wouldn't some fault-finding country or city congregation like to call the apostle Paul, the great orator of Christianity, to lighten and thunder from their desirable pulpit? And if they did, are they sure that even St. Paul could keep them all awake? If he did, he would be more fortunate than at Troas, where we are told that, one Sunday, as Paul was preaching, "there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sank down with sleep, and fell down from the third loft, and was taken up dead!" Here was one of the sleepy-headed disciples—afterwards miraculously and benevolently restored to life by the apostle—perhaps there were many more, but does that prove the inefficiency of Paul's pulpit administration? Then how does the like in modern congregations establish anything but the fact that the people are sometimes so tired and drowsy that not even the ridiculousness of going to sleep in church and snoring, to the amusement of the whole assembly, can keep their eyes open.

There are plenty of somnolent and stupid preachers, just as there are asses and drones in the law, in medicine, in every profession, but, "poor pay, poor preach." Do you expect Massillon, Jeremy Taylor, Summerfield, Chalmers, Spurgeon in every pulpit? Or, do you expect either of those men to be himself every Sun-

day? We are told of the energy of lawyers, and their ability to keep alive the attention of the jurors. How many lawyers in a bar of fifty, which is about the number every place of about two thousand inhabitants is blessed with, possess such pre-eminent powers of oratory? Two or three at the outset. And of those who do, is it expected that every speech shall be a great oration, or, on the contrary, are not their grand efforts mile stones in their forensic progress, with long stretches of nothing particular between? Moreover, lawyers have the advantage of novelty in every case, to say nothing of the stimulant which an intellectual combat awakens both in the parties and the spectators. If they had to present the same case every week, without the least excitement of opposition, for two, ten, or twenty years, they would be likely to drop to sleep themselves as well as the audience. Yet, not only is the clerical profession required, unlike every other vocation, to embrace only first-rate men, but each man is every Sunday to deliver two capital oratorical performances, and this on topics eighteen hundred years old, without the excitement of any open opponent, and in a style which will electrify a drowsy congregation. We therefore conclude that the pews demand too much. The pews ought to go to church and say their prayers, and be sorry for their sins, and inquire into their own defects, instead of pitching into the poor pulpit, which, poor as it may be, has generally a good deal more intelligence and moral worth than half the congregation. The pews ought to remember that the church is a place for the worship of the Almighty God, for explanations of Scripture, and practical appeals in behalf of a good life—not for oratorical or dramatical display. If that is wanted, they can have it at the forum or the theatre; but, though now and then they have a gleam of the footlights over the altar, and the stamp and frown of the tragedian in the pulpit, it is more than they have a right to demand or ought to expect. in the meantime let the pews rub their eyes, and try and keep awake, lest like the young Eutychus, they slumber, and fall further down than he did, and are found dead, with no Paul to restore them. ✓

SELF-CONCEIT AND CONSCIENCE.—While no two things admit of a more clear distinction than these, they may be and have been, in some instances, strangely confounded. We will specify but a single case. The dogged opinionativeness of some men, by which they not only annoy those around them, but not unfrequently disturb the peace and obstruct the progress of the Church, is dignified with the name of conscience. With contracted views which prevent a full and comprehensive grasp of any subject, they adopt an opinion, which a more perfect knowledge might lead them to mistrust, and maintain it with obstinate pertinacity. Its fallacy and dangerous tendency may be pointed out, without in the slightest degree, staggering their faith in it, and although the general voice of the wise and good may be opposed to it, they persist in holding and propagating it, under the plea that it is with them a matter of conscience, which at all hazards they must adhere to.

A man's conscientious convictions, provided they are the result of a deliberate and reasonable investigation, are always to be respected, and yet how often is an obstinate self-conceit obtruded as a dictate of conscience! My conscience impels me to pursue this course, or my conscience will not permit me to do this or that, is their language, while conscience has nothing to do with the matter, but a pride of opinion. By such men, acting under such false lights, we have known the peace of particular churches to be destroyed and the harmony of the Church general endangered. A little more self-knowledge, a little more respect for the opinions of others, and a little less self-confidence, might prove a seasonable grace to such men, and save the Church of Christ from injurious annoyance.—*Phil. Presbyterian.*

WORDS OF THE WISE.

ARCHBISHOP LEIGHTON ON PRAYER.

THE NATURE OF PRAYER.

Prayer is not a smooth expression, or a well contrived form of words ; not the product of a ready memory, nor rich invention, exerting itself in the performance. These may draw a neat picture of it, but still the life is wanting. The motion of the heart Godwards, holy and divine affection, makes prayer real and lively, and acceptable to the *living God*, to whom it is presented ; the pouring out of thy heart to him that made it, and therefore hears it, and understands what it speaks, and how it is moved and affected in calling on him. It is not the gilded paper, and good writing of a petition, that prevails with a king, but the moving sense of it ; and to the King that discerns the heart, heart sense is the sense of all, and that which he alone regards ; he listens to hear what that speaks, and takes all as nothing where that is silent. All other excellence in prayer is but the outside and fashion of it ; that is the life of it.

Though prayer, precisely taken, is only petition, yet, in its fuller and usual sense, it comprehends the venting our humble sense of vileness and sin, in sincere confession, and the extolling and praising the holy name of our God, his excellency and goodness, with thankful acknowledgment of received mercies. Of these sweet ingredient perfumes is the incense of prayer composed, and by the divine fire of love it ascends unto God ; the heart, and all with it : And when the hearts of the saints unite in joint prayer, the pillar of sweet smoke goes up the greater and fuller.

THE BENEFITS OF PERSEVERANCE IN PRAYER.

He that is much in prayer, shall grow rich in grace. He shall thrive and increase most that is busiest in this, which is our very traffic with heaven, and fetches the most precious commodities thence. He that sets oftenest out these ships of *desire*, that makes the most voyages to that land of spices and pearls, shall be sure to improve his stock most, and have most of heaven upon earth.

But the true art of this trading is very rare. Every trade hath something wherein the skill of it lies ; but this is deep and supernatural, is not reached by human industry. Industry is to be used in it, but we must know the faculty of it comes from above ; that Spirit of prayer, without which, learning, and wit, and religious breeding, can do nothing : Therefore, this is to be our prayer often, our great suit for the Spirit of prayer, that we may speak the language of the sons of God by the Spirit of God, which alone teaches the heart to pronounce aright those things, that the tongue of many hypocrites can articulate well to man's ear ; and only the children in that right strain that takes him, call God their *Father*, and cry unto him as their Father. And therefore many poor unlettered Christians far outstrip your school-rabbies in this faculty, because it is not effectually taught in these lower academies ; they must be in God's own school, children of his house, that speak this language. Men may give spiritual rules and directions in this, and such as may be useful, drawn from the word, that furnishes us with all needful percepts ; but you are still to bring these into the seat of this faculty of prayer, the heart ; and stamp them upon it, and so teach it to pray, without which there is no prayer ; this is the prerogative royal of Him that framed the heart of man within him.

But, for advancing in this, and growing more skilful in it, prayer is, with continual dependence on the Spirit, to be much used. Praying much, thou shalt be blest with much faculty for it. So then askest thou, what shall I do that I may learn to pray ? There be things here to be considered, that are

expressed as serving this end ; but for present this, and chiefly this, " by praying thou shalt learn to pray."

But, thou wilt say, I find nothing but heavy indisposedness in it ; nothing but roving and vanity of heart : And so, though I have used it sometime, it is still unprofitable and uncomfortable to me. Although it be so, yet hold on, give it not over. Or, need I say this to thee, though it were referred to thyself, wouldst thou forsake it and leave off? then what wouldst thou do next? for it there be no comfort in it, far less any for thee in any other way. If temptation should so far prevail with thee as to try intermission, either thou wouldst be forced to return to it presently, or certainly wouldst fall into a more grievous condition ; and, after horrors and lashings, must, at length, come back to it again, or perish for ever : Therefore, however it go, continue praying. Strive to believe that love, thou canst not see. For where sight is abridged, there it is proper for faith to work. If thou canst do no more, lie before thy Lord and look to him. " Lord, here I am, thou mayest quicken and revive me, if thou wilt ; and I trust thou wilt ; but if I must do it, I will die at thy feet ; my life is in thy hand, and thou art goodness and mercy ; while I have breath I will cry ; or if I cannot cry, yet will I wait on, and look to thee."

One thing forget not, that the ready way to rise out of this sad, yet safe state, is to be much in viewing the Mediator, and interposing him betwixt the Father's view and thy soul. Some who do orthodoxly believe this to be right, yet (as often befalls us in other things of this kind) they do not so consider and use it, in their necessity, as becomes them, and therefore fall short of comfort. He hath declared it, *no man comes to the Father but by me*. How vile soever thou art, put thyself under his robe, and into his hand, and he will lead thee in to the Father, and present thee acceptable and blameless : the Father shall receive thee, and declare himself well pleased with thee in his well-beloved Son, who hath covered thee with his righteousness, and brought thee so clothed, and set thee before him. ✕

POETRY.

" NO MAN KNOWETH HIS SEPULCHRE."

When he, who, from the scourge of wrong,
Aroused the Hebrew tribes to fly,
Saw the fair region, promised long,
And bowed him on the hill to die ;

God made his grave, to men unknown,
Where Moab's rocks a vale in fold,
And laid the aged Seer alone
To slumber while the world grows old.

Thus still, whene'er the good and just,
Close the dim eye on life and pain,
Heaven watches o'er their sleeping dust,
Till the pure spirit comes again.

Though nameless, trampled, and forgot,
His servant's humble ashes lie,
Yet God has marked and sealed the spot,
To call its inmates to the sky. ♪

REVIEWS AND NOTICES OF BOOKS.

THE POOR BOY AND MERCHANT PRINCE, or Elements of Success drawn from the life and character of the late Amos Lawrence. A Book for Youth. By WILLIAM THAYER, author of "The Morning Star," &c. Boston: Gould & Lincoln. Montreal: B. Dawson.

The design of this volume is to show how any boy may attain success in *any* pursuit of life. The life and character of Amos Lawrence are made its leading subject, while incidents in the lives of other men distinguished in different avocations are liberally introduced to substantiate the leading purpose of the book. This is an exceedingly interesting volume, and one which the young may read with unflagging attention. While it is devoted to inculcate the principles of religion and morals as the true guides in business and in life, it is yet no dry statement of moral or religious doctrines and precepts, but a most lively panoramic display of striking incidents in the lives of illustrious men. The style in which the book is written is exceeding graceful, simple, and pleasing. It is vivacious without affectation; and, while elegant, it yet possesses the good English elements of strength and force. The author traces the history of Amos Lawrence from the time he entered the store at Groton through all the progress of his life. The headings of some of the chapters are:—At Home and Abroad; A good start; Going just right; Industry; Frugality; Punctuality; Heart in things; Perseverance; Not above business; Politeness; Benevolence; Discrimination; The Young Man's Sabbath; The Bible; Religion in business, &c. All these are replete with fresh and well authenticated anecdotes. We regard this book as a most valuable addition to our juvenile literature; and think, too, that it might be read with both pleasure and profit by the old as well as the young. If the principles which it recommends, and the examples which it gives, were accepted and followed by business men generally, there would be fewer panics in the money market and failures among merchants; there would not be the less wealth in the world, and there would be a vastly greater amount of genuine happiness. For the shelves of the Sunday school or the public library this book is admirably adapted. It inculcates pure and undefiled religion, abstinence from deleterious indulgences, incorruptible integrity in the affairs of life, and the practice of a generous benevolence.

ESSAYS ON BIOGRAPHY AND CRITICISM. By PETER BAYNE, M.A., author of "The Christian Life," &c. *First Series*. Boston: Gould & Lincoln. Montreal: B. Dawson.

We are informed in the preface of this volume that the papers here published consist in part of contributions to an Edinburgh magazine, and in part of compositions which have not previously appeared. They were written chiefly about the commencement of the author's twenty-second year, during the prosecution of theological studies in Edinburgh. The Essays have been collected and arranged by the author himself, at the solicitation of the American publishers. The volume on the "Christian Life" has obtained such wide circulation and acceptance on this continent, that Messrs. Gould & Lincoln—not unwisely, nor, we trust, without profit to themselves—determined to publish a selection of pieces on General Literature, by the same writer. We regard this volume, the first of a series similar in character, as containing several valuable and discriminating popular introductions to the lives and writings of many of our princes in English literature. To those who are beginning or prosecuting literary studies, these essays will prove interesting and trustworthy guides. They afford a birds-eye view of the

territory to be traversed, pointing out its mountains, with their deep gorges and roaring cataracts,—its plains, smiling with the luxuriance of peaceful culture,—its winding rivers and the distant ocean, over all which there pass the sunshine and the thunder storm. These phases in the regions of thought and writing are pointed out and described in a style forcible, clear and lively. We do not, it is true, find in these essays the same fluent and forcible writing which characterises the "Christian Life." But there is manifested in them all, the same comprehensive grasp of subject, lucid and accurate thinking, and the same philosophic discrimination, which distinguish the latter work, and entitle it to so high a place in the domain of Christian literature. The Essays are upon "Thomas De Quincy and his Works; Tennyson and his Teachers; Mrs. Barrett Browning; Glimpses of recent British Art; John Ruskin; Hugh Millar; The Modern Novelists—Dickens, Bulwer, Thackeray; Currer Bell,—Ellis, Acton, Currer." We cannot select any one of these Essays as superior to another. The subject of each is different, and each has its own peculiar charm for the thinking and intelligent reader, and will be approved and appreciated according to the special intellectual tendency of each student. Each writer finds in Mr. Bayne a faithful, discriminative, and kindly reviewer. His leaning and sympathy is always with the independent and original thinker. He takes a manly side with Ruskin in Art, Hugh Millar in Science and Religion, De Quincy and Tennyson in Literature and Poetry. What is good, true and beautiful he acknowledges and commends; what is defective he points out with skill and kindness; and for the society of all true and earnest thinkers he shows a genuine and companionable liking. We have much pleasure in recommending this book as one of a high character, and at the same time equally instructive and interesting.

LIFE OF JAMES MONTGOMERY. By MRS. HELEN C. KNIGHT, Author of "Lady Huntingdon and her Friends," &c. Boston: Gould and Lincoln. Montreal: B. Dawson.

This is an abridgment of the English edition of Mr. Montgomery's life in seven volumes octavo, by Mr. John Holland, and the Rev. James Everett. It has been the author's endeavor to sift out from that large work the true wheat of Montgomery's life, and present it to the American reader in a new and more accessible form. As a Christian poet of the highest order, and as a model of the Christian citizen, the life and writings of Montgomery have special interest for readers in this country. He stands side by side with Cowper in the evangelical character of his poetry. He possessed a moral earnestness, an unaffected grace, and a purity of diction, which entitle his works to that permanent place in the literature of England to which they have justly attained. His life is one of singular variety and interest; his father was a Moravian minister; he himself was born at Ayr, in Scotland, in the year 1771. After a variety of vicissitudes, he finally settled in Sheffield; and during times of political disquiet became the editor of a paper called the "Iris." As a printer, by inadvertently publishing a libel against the king and his government, but which in our more enlightened times would not have attracted the least notice whatever. He was found guilty of the offence by an English jury, and sentenced to three months imprisonment in York Castle. This event evidently gave direction to his political life. It confirmed him in the determination to battle manfully for the freedom of his country, from the galling political restrictions with which at that time she was bound. A second time he was sentenced to six months imprisonment for an equally trifling offence,—for giving, as was thought by the authorities of that day,

“a gross misrepresentation of what happened at a riot between the military and the people in Sheffield, and thus libelling the military magistrate.” Such were the troubles experienced by honest newspaper editors in England sixty or seventy years ago. From this time he devoted himself more exclusively to the pursuits of literature; his mind becoming seriously impressed with divine truth, he sought and obtained admission into the Moravian Society. The largest of his poems—“The world before the Flood,” having been published in 1813, introduced him into a wide circle of literary acquaintance, and drew him into more exclusive literary occupation. His correspondence with the distinguished men of his day, and the notices which he has recorded of those celebrities with whom he became personally acquainted, are succinctly noted in this book. The style of the writer is clear and forcible, the interest of the narrative is well sustained, and throughout the volume there is a happy blending of the letters, and poems, and sayings of Montgomery with the author's own reflections and statements. We trust that this volume will meet with that attention and circulation which its interest and merits deserve. ✕

SUMMARY OF INTELLIGENCE.

ECCLIASTICAL AND MISSIONARY.

INDIA.—Each successive mail from the East brings tidings of bloodshed and woe. The cruelties inflicted by the Sepoy Mutineers on those Europeans who have fallen into their hands, especially upon ladies and children, have been of the most incredible atrocity, and have excited feelings of horror and indignation throughout the civilized world. The guilty wretches are those high caste Brahmins and Mohammedans who have been long treated with misplaced favor and indulgence by the authorities of Bengal. The immediate bearing of these events on Christian Missions in the Bengal Presidency and the North Western Provinces must be disastrous. The blind calumny which at first connected the mutiny with these Missions, has been repudiated by the London Times, and by all intelligent writers on the state of India. The disturbances have taken place in those parts of the country which have been least visited by Missionaries and among the native soldiery who have been the least accessible to Missionary influence of all the people in India. Several of the Missionary Societies have lost faithful laborers, and a large value of property at various stations. The Missionaries at Delhi were murdered. Only one Presbyterian Missionary, so far as we know, has yet fallen—the Rev. Thos. Hunter, of the Church of Scotland. The Missionary of the Presbyterian Church of Canada, Rev. George Stevenson with Mrs. Stevenson, and the native Catechist who assisted him, has been obliged to suspend operations at Bancoorah, and return to Calcutta. There is need of much prayer on the part of Christians interested in India, that these things may be overruled for the furtherance of the Gospel—and need of liberal gifts, alike for the relief of present suffering, and for the restoration of Mission property that has been destroyed.

The mission premises at Cawnpore, belonging to the Society for the Propagation of the Gospel, have been plundered and burnt.

The mission of the American Presbyterian Board at Allahabad has been destroyed by the mutiny. All the houses have been burnt, the press plundered, school-library, apparatus, &c., made away with. The loss is calculated at £12,000.

The Baptist station at Muttra, about thirty-six miles from Agra, has been destroyed, in common with all the European houses.

The Rev. F. E. Schneider, of the Church Mission at Agra, writes:—“I cannot tell you how difficult I find it to write this letter. . . . Round about Agra, plunder, and burning of houses, and murder, is so very frequent, that we are not a moment safe. In fact, we bear our life in our hands. Missionary work is at present quite impossible. O pray for us, and the Lord's work in India, and that we may be ready to meet the evil day!” While the government are putting forth every energy to quell the revolt, and the British Officers and Soldiers, assisted by the Seikhs, have performed prodigies of valor, those who fear God in Calcutta have established a morning concert of special prayer, and prayer meetings for India have been held in Great Britain, and even

in one or two instances in the United States. We believe that such meetings are about to be held in Montreal also.

The views and anxieties of intelligent British residents in India may be gathered from the following extract of a letter by Mr. McLeod Wyllie to the News of the Churches—dated 3rd July:—

"In looking forward, you may judge with what interest we anticipate the opinion of the British people. I inclose you an invitation to prayer, which indicates the current of the thoughts of many here. We dread the recurrence to a time-serving expediency, which will rest its hopes on compliance with sinful superstitions, and the consequent "conciliation" of the native mind. Surely we are entitled to say, that *that* plan has been tried and has failed. We might as well try to "conciliate" the tigers. We need now a faithful, firm, and deliberate Christian policy, which, while it permits the people the free exercise of their religious rites, gives no countenance to anti-social and sinful follies like caste, and no encouragement to the vile and ruinous delusions of Mohammedanism. Up to this time we have been pandering to caste, and by our Madrisa or Mohammedan College, have been supporting the religion of the false prophet; and not long ago offerings were made in the name of Government at a celebrated shrine of idolatry in the Punjab. But now, if we are firm and resolute, and if we fully subjugate the people (as indeed we must without delay), we may safely cause it to be known, that as past forbearance and indulgence have been abused, a new policy will be adopted and that caste will not be recognised either in the public service or by the law, and that no encouragement whatever will be given to Mohammedanism. We only show distinctly that we now know that we have a foe to deal with in the unquenchable spirit of that system, and that we do not intend to go on admitting its adherents in our judicial and fiscal service again, to head mobs and create rebellions as they have been doing recently. I do trust that we shall hear of the British people thus regarding their duty, and thus forming their future policy.

As to the immediate result I do not expect a speedy settlement, for the rains will interfere with the movements of troops; but we should be preparing for the cold season by the gradual accumulation of overwhelming forces, and then should undertake such bold, comprehensive, and energetic movements, as should suffice, with the blessing of God, in a few months to subdue the entire country, and to restore the British authority to its ancient vigour; and in dealing with the offenders, it will be necessary to create such an impression of our power, as to establish a *tradition* which shall be handed down to the next generation, and shall effectually quell the spirit of the most daring and most ambitious of our enemies. Half measures will not suffice. We must be resolute, rigorous, and uncompromising. I speak not of revenge, though the blood of the hundreds massacred has excited the strongest feelings; but, as a matter of necessary policy, severity and rigorous justice must now mark our public measures in quenching this frightful and unprovoked rebellion."

NEW SCHOOL PRESBYTERIANISM IN THE SOUTHERN STATES.—At Richmond, Virginia, there met on the 27th August a Convention of Seceders, from the General Assembly of the New School Presbyterian Church in the United States. The principle of the Secession is the defence of Slavery. One hundred and twenty-six Delegates were present at the Convention. Dr. Ross, Dr. Boyd, and Dr. Newton took the leading parts in the discussion and business. The first named Divine declared that there are only three theories possible concerning Slavery—the first, that it is sin, which is the doctrine of the Abolitionists—the second, that it is a system of natural evil, never approved of by God, but only tolerated, which is the doctrine of the Conservatives—the third, that it is ordained of God, as a good to the master, to the slave, and to the community, which is the doctrine of the Bible! It follows," added Dr. Ross, "that the *master is invested with patriarchal dignity and power, and is the representative of God in a great work of benevolence*. This is the only true theory. Neither of the others can give peace to the South—to the North—to the world. Every other theory will foster in the North a *conscience* antagonistic to the South: and between people that have opposing *consciences*, there is no hope or possibility of harmonizing. The only argument then is the sword." Several of the Delegates present expressed themselves in favor of union with the Old School Church, but such union was opposed on the ground, that doctrinal differences exist, and that the Old School is not Pro-slavery enough. It was resolved finally to call a meeting of Delegates from Presbyteries opposed to the agitation of Slavery, to be held at Knoxville, Tennessee, in April, 1858, to form a new organization to be called "the United Synod of the Presbyterian Church in the United States of America." Dr. Boyd, who moved the resolution, said, that he "had taken the name from an ecclesiastical body which he greatly admired, the United Synod of Scotland." The liberty-loving United Presbyterians, we are sure, will not appreciate the compliment.

PRESBYTERIAN UNION IN NOVA SCOTIA.—A delegation from the Synod of the (U. P.) Presbyterian Church attended the late meeting of the Free Church Synod of Nova Scotia. We give the observations of one of the delegates, with the reply of Professor King of the Free Church College, Halifax :—

Rev. P. G. McGregor shewed the momentous doctrines on which we agreed, and the comparative unimportance of those on which we appear to disagree. The Presbyterian Church of Nova Scotia believed that *civil rulers, as such, were under law to the Lord Jesus Christ*—indeed, that men in every relation were under law to him, and bound to promote His cause. What more does the Free Church believe? The relation of the civil magistrate to the Church is expressed in the 23rd chapter of the “Westminster Confession,” in language which we think may be misunderstood; we therefore qualify it. *The Free Church really interprets the language in the same sense.* The Free Church repudiates civil interference in matters ecclesiastical, and such interference is all that we condemn. We can co-operate—we have attained to that; but we must not rest here. God will give us light, if we seek it in meekness, humility and prayer. He hoped the Synods would meet at the same time and place next summer, so that they might have more intercourse.

Rev. Professor King felt that such intercourse as this tended powerfully to remove erroneous impressions, to prevent misunderstandings, and to heal painful breaches. The language of the “Confession of Faith” (anent the civil magistrate) has been misunderstood by nineteen-twentieths of those who object to it. He was fully persuaded that the vast majority of the Presbyterians of Nova Scotia, as well as the so-called Voluntaries of Scotland, substantially believed the Free Church doctrine regarding the civil magistrate. It is not said by the Presbyterian Church of Nova Scotia that the “Confession of Faith” is wrong on this point—they leave it an open question. The Free Church never maintained that the civil magistrate must necessarily endow a Church; but that, in *certain circumstances*, such a procedure is both lawful and expedient. No Church, no body of men, ever bore more unmistakable testimony against Erastianism than this Church. She claims perfect freedom, and never would submit to a particle of State control. He thought it would be much easier for the Presbyterian Church to come up to our standard of doctrine than for the Free Church to sink a part of her testimony.

LITERARY.

The Presbyterian Board of Publication at Philadelphia have just issued the Expositions of the Epistles to the Philippians and Colossians, by the celebrated French Protestant Minister, Daillé. These works have become scarce, and their republication is well-judged. The translator is the Rev. James Sherman of Surrey Chapel, London.

Among the new American works of interest to the Theologian, we observe announcements of—“An Exposition of the Acts of the Apostles,” by the Rev. Dr. Addison Alexander, of Princeton; and a volume by Dr. Robert Breckenridge, on “The Knowledge of God objectively considered.”

Bunsen’s “God in History” promises to be a work of great range and value. It is to be divided into six books, of which the first attempts a religious and philosophical ground-work as the basis of the whole; the second treats of the conceptions of God attained by the Hebrews; the third those held by the Greeks and Romans; the fourth those of the Germans, accompanied by a portraiture of Christ as the fulfilment of the Old and the Type of the New; the fifth gives the conceptions of God which science develops and justifies; and the sixth the method of interpreting and explaining the Bible which scientific history warrants.

The lists of the British Publishers announce several new works of importance. For example :—

“*Modern Anglican Theology*, Chapters on Coleridge, Hare, Maurice,” &c., by the Rev. James H. Rigg. Mr. Rigg is a Wesleyan Methodist, and a contributor to the new Wesleyan organ, the London Quarterly Review. The work above named has been very favorably noticed in the Edinburgh Witness.

An Analytical Commentary on the Epistle to the Romans, by John Brown, D.D., Edinburgh.

A Critical Commentary on the Epistle to the Philippians, by John Eadie, D.D., Glasgow.

Guericke’s Manual of Church History, translated from the German. This work extends over the first six centuries only.

Essays on Educational subjects, read at the Conference held in London in June 1857, under the Presidency of H. R. H. the Prince Consort.