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THE
CANADIAN PRESBYTER.

IN THE KINGDOM OF GOD WE MUST LOOK, AND LISTEN ONLY TO HIS ETERNAL TRUTH,
AGAINST WHICH NO SERIES OF YEARS, NO CUSTOM, NO CONSPIRACY,
CAN PLEAD PRESCRIPTION.—*Calvin.*



VOL. I.

Montreal :
PUBLISHED BY JOHN LOVELL, AT THE CANADA DIRECTORY OFFICE,
ST. NICHOLAS STREET.

1857.

PREFACE AND DEDICATION.

We dedicate this first volume of the "Canadian Presbyter" to our wide circle of subscribers. They have been sufficiently numerous to enable us to carry on the Magazine with a measure of success, and we thank them for the interest they have taken in our labours on behalf of the Church to which we belong, and of the general interests of religion in this Province. We are happy to say that our readers are connected with all sections of the Christian Church; and they are our witnesses that while we have consistently upheld the polity and doctrine of our own denomination, we have yet in no instances violated the amenities of christian discipleship. That we have differed from brethren whom we esteem, we are aware, but in this we are not conscious of having given offence to the most sensitive. If our speech has sometimes been seasoned with salt, we trust that it has at no time been devoid of grace. Our desire has been to embellish our "little book" with the charms of literary ability, good temper and candour. If in these aims we have not been altogether successful, we yet flatter ourselves that we have not fallen below mediocrity.

What we professed in our prospectus we have faithfully carried out. A vehicle of literary intercourse has been provided for thinking men in our Church. Polemical disputes we have not courted, but neither have we shrunk from the manly defence of our faith. The narrow pride of sectarianism we have not countenanced, but have advocated a generous co-operation with all who hold the "Hearl," and an incorporate union with Churches to which we are most nearly related. To public education we have given some attention; against the errors of Romanism we have lifted a testimony; with entire freedom from official constraint we have given expression to our sincere convictions of truth. We have not neglected literary reviews and criticism. To some this department of the Magazine may not be very interesting, but by many we have reason to believe our notices of books have been highly prized. A knowledge of the current religious literature is essential to every intelligent christian; and under this impression our endeavour has been to direct attention to the scholarly productions of masters in literature, to point out the excellencies and blemishes both of matter and style. We have, therefore, no apology to offer for the space which this department occupies in the "Presbyter," deeming it essential to its character as a literary Magazine.

With thankfulness to our Lord who in His providence has permitted us to complete one volume of the "Canadian Presbyterian" with comfort, we would also gratefully acknowledge the kind efforts of brethren in all parts of the country to promote its circulation. Thanks are besides especially due to our staff of contributors for the excellent "Articles" with which they have enriched our pages. This is all the more necessary, seeing that their labours have been entirely gratuitous. Although the Magazine has paid the cost of printing and distributing it yet yields no profit to any one. We can only, therefore, invite our confreeres to share with us in our satisfaction that "Virtue has its own reward."

According to promise, we have in our index put against each article the initials of the writer, with the name in full above, which we are sure will prove gratifying to our readers.

Our plans and prospects for the future will be found in the prospectus of VOLUME SECOND which we issue along with this number, and to which we invite the favourable consideration of our brethren and friends.

THE EDITORS.

Montreal, Dec. 1, 1857.

THE
CANADIAN PRESBYTER.

JANUARY, 1857.

NOTICE TO OUR FRIENDS.—The Editors beg to acknowledge receipt of many letters of encouragement from all parts of the country, and request that those who wish well to the Magazine will continue their kind efforts to obtain for it a large subscription list. Copies of this first number are sent to many Presbyterian Ministers and others, whose support is respectfully solicited.

The contents of the present number are almost entirely original. It will at once be seen that the Magazine proposes in its articles to occupy ground not covered by any existing Periodical. A considerable space is given to brief but careful reviews of books; and it is hoped that this department will be agreeable and useful to many who have not ready access to new publications.

INTRODUCTORY.

D. Fraser

The luxuries of one age become the necessities of the age that follows. We are happily familiar with this fact, as regards the comforts of civilized life, and the facilities of intercourse and travel. It holds equally true of intellectual benefits. Literature, once a privilege of the few, has become the companion of the multitude. In its periodical form especially, it has gained an extension and a power of which former generations never dreamed. Newspapers, Magazines and Reviews are everywhere contributing to lettered recreation, inculcating knowledge in its most portable shapes, and materially assisting the formation of public opinions. So well, indeed, is their influence understood, that they are vigorously employed by all great parties, religious, anti-religious, political, scientific, even industrial and commercial, in order to extend their base of popular support, to assert their position in the present, and win a vantage-ground for their expected triumphs in the future.

Canada, making rapid strides in intelligence and enterprise, gives promise of becoming a great consumer of literature. It is certain that her demand will meet a supply; and that of the supply, a large proportion must be in the periodical form, since nothing is more agreeable to a people of busy habits and little leisure, than the light bulk and varied contents of a weekly or monthly issue. Canadian Newspapers, at least of the political order, are sufficiently abundant; local wants and party zeal add to their numbers year by year. The demand for native Quarterly Reviews has scarcely appeared. It may be frankly acknowledged that the literature of the country is yet too young, and the lettered men too few and far between, to afford support to a Review that might attempt to cope with the famous Quarterlies of the mother-land. The Magazine holds an intermediate place, more solid than the newspaper, more popular than the Review. We are persuaded that a healthy literature of this order is wanted in Canada. The circulation of British and American maga-

zines is not very large, and by no means precludes the demand for similar periodicals of a native origin and native sympathies. The interests of this country are so grave, and its prospects so important, that it is entitled to ask for a literature which shall occupy in its discussions a Canadian stand-point, and give prominence to Canadian questions.

We offer to the public a Magazine which will endeavor to justify its title of "Canadian." We know well how much we owe, in all departments of thought, to the literature of Europe and the United States; but we are persuaded that new communities must have new adaptations of old things, new combinations of intellectual materials, new channels for the flow of thought. Such a community we have in Canada; and we, as members of that community, wish to write in sympathy with it, and, so far as our influence may reach, to impregnate the public mind betimes with those sentiments and principles which make nations great.

That there may be no uncertainty regarding our ecclesiastical position and views, we have named the magazine "*The Canadian Presbyterian*." We do not profess to advocate that vague Christianity which is sometimes called Catholic, and which, attempting to comprehend all parties, really satisfies none. Our convictions of religious truth are clear, our principles of ecclesiastical order are decided; and we believe it to be a duty to declare and defend them, without any such fear of man as brings a snare, and without any such morbid anxiety to please man as tempts to a compromise or concealment of truth. Accordingly, this magazine will not content itself with a few non-sectarian generalities. It asserts a Presbyterian position, while it is pledged to avoid everything in the tone and spirit of its discussions which might give just cause of offence to any evangelical community.

The Presbyterians of Canada already form an ecclesiastical body second to none in intelligence and character. They have a noble mission to accomplish,—to plant in this country, while yet it is young, those principles and institutions which the wisdom of our fathers has transmitted, and the worth of which the experience of centuries has powerfully confirmed. There are two great objects for which Canadian Presbyterians are, in our judgment, solemnly called to labor. Firstly, To dispel the vulgar and wicked prejudice against the Theology, commonly called Calvinistic, and to make known its Scriptural evidences and power. Secondly, To illustrate the advantages of the Presbyterian Church-polity, in its adaptation to the circumstances of any and every country, the facilities it supplies for the discharge of all the functions that properly belong to the Church, and the securities it provides for the order of Christ's house and the liberties of Christ's people.

It is duty and policy to promote these great ends, and to concentrate our efforts on these. Let the pulpit and the press combine to propagate a Scriptural Theology, and establish a Scriptural Church. No selfish or sectarian motives, but the highest considerations of piety and patriotism, call us to the work. Piety! since the honour of Christ and the weal of immortal souls are involved

in the purity of the faith, and even in the discipline and government of the Church. Patriotism! since history has told us that an intimate connection subsists between a sound theology and a sound church order; and that the Calvinistic Theology and Presbyterian order, defending and confirming each other, form the best guarantees for public morals, the truest bulwark of civil and religious liberty, and the deepest foundations of national endurance and strength.

THE CHURCH AND OUR CHURCH. *A. J. Warriso.*

What is the Church? what are its prerogatives in the world? are questions which every man should put to himself; and if he can give them no prompt and satisfactory answers, they are questions for the determination of which he ought to search into the Book of God, with such helps as he can find, until he can say, I have found them. No word in human speech has been so tortured and abused as the word "Church." It has by some been decked out in garbs the most grotesque, and adorned with an emblazonment of curious colours. No wonder, that the popular mind, ever alive to absurdities, has become so heedless of all church claims! No wonder that, by way of reaction, there has arisen to some extent among professing Christians, an extravagant estimation of individual right, a tendency to individual isolation, and a facility of causeless and sometimes violent separation from church communions! Would such be the case if men had just conceptions of the nature of the Church, and of the obligations which, as a divine institution, it imposes upon them?

Much injury, doubtless, has been done to this subject by the injudicious advocacy of seeming friends. Some Protestants, not satisfied with controverting the assumptions of the Romanist, sanction, by their arguments, opinions of an opposite and equally erroneous kind. Because Rome makes the Church everything, and endows her with the attributes of Antichrist, they must straightway deny that the Church is anything particular in the world; and so, regarding her as little better "than a community of ghosts," denude her of those earthly prerogatives which she has received from her Lord. Must we, then say that Christ has no spouse on earth, because Rome proclaims herself to be the only "Bride of the Lamb"? Must we say that the Church has no part to do in the work of redemption, because Rome says that only within her pale is salvation to be found? Must we say that Christ Jesus has given to his servants no sacred duties to perform, and no government to administer, because Rome asserts for her ministers priestly functions in the Church and sovereign powers in the world? Surely it is not necessary to rush into such extremes as these in order effectually to combat the pretensions of the Ritualist and Romanist. Yet, practically, this is what we fear many Protestants are doing in these days. They would not, perhaps, in so many words, avow such sentiments as these; yet it would appear, from their general conduct, that they have little or no regard for the character and the work of incorporate Christianity. Why should this be so? Are teachers so few, or so silent on this topic, that professing Christians are seldom or ever invited to take it into serious consideration? Are the sources of knowledge so difficult of access, or is the question one so recondite and difficult, as that apathy and ignorance concerning it may reasonably be excused? It may be true that our preachers have taught less about the Church than its importance demands, and so far they are to be blamed; but it cannot be said that the subject is either a learned or an obscure

one, or that the Bible, the true source of knowledge concerning it, is difficult of access. The reverse of this is the case. The declarations of Scripture regarding the Church are most simple and clear; and if they appear otherwise, it is because they have been obscured by "deceitful handling," by human renderings and interpretations. Human learning and interpretation have certainly entangled this question with amazing ingenuity. They have created a labyrinth for the student of theology into which it is difficult to penetrate, and out of which it is hard to escape. Our space will not permit us to discuss what has been written by learned men, or what has been expressed in the public confessions of Christendom about the Church. All that we can do in this way is to state, without comment, one or two of the most prominent definitions which have been given of the Church, by way of introduction to our brief Scriptural consideration of the question.

The Roman Catholic definition, as given by Cardinal Bellarmine: "The Church is the society of men united by the profession of one and the same Christian faith, and the communion of the same sacraments, under the government of legitimate pastors, and especially of the only vicar of Christ here on earth, the Roman Pontiff."

The Tractarian definition, as given by Palmer in his "Book of the Church": "The Church is the whole society of Christians throughout the world, including all those who profess their belief in Jesus Christ, and who are subject to lawful pastors."

The Augsburg Confession says: "The Church is the congregation of the Saints in which the Gospel is correctly taught, and the sacraments are properly administered."

The Articles of the Church of England say: "The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached, and the Sacraments be duly administered, according to Christ's ordinance in all those things that of necessity are requisite to the same."

The Westminster Confession says: "1. The Catholic or universal Church, which is invisible, consists of the whole number of the elect that have been, are, or shall be, gathered into one, under Christ the head thereof, and is the spouse, the body, the fullness of Him that filleth all in all. 2. The visible Church, which is also Catholic or universal under the Gospel, (not confined to one nation, as before the law,) consists of all those throughout the world that profess the true religion, together with their children, and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."

We might multiply definitions, but these are sufficient to show the nature of the doctrinal statements which, in the conflicts of modern times, have been made concerning the Church. The question then is, which of these, or whether any one of these, is the true definition, or contains all that such a definition should include? This question cannot be determined by mere preferences or arbitrary beliefs. It must be tried by some acknowledged standard that will be satisfactory to reason and conscience. Where then, shall we find such a standard? Not certainly in the decretals of Popes, the decisions of Councils, or the traditions of Christianity. These are all fallible as our own judgments are. They have only at the best a "jus humanum;" and while their wisdom and antiquity may, to some extent, win our respect and admiration, they are and can be no substitute for the "jus divinum," which alone we can acknowledge in a matter of this kind. We must, therefore, appeal to the word of God, which, as the revelation of spiritual things to the world, is the only standard for the determination of such a controversy as this.

In the first place, then, that there is such a divine institution as "the Church," the New Testament, we find, makes full and distinct declaration. By consulting a concordance, it will be seen that the word "Church" (which is *ecclesia* in the Greek tongue,) is used more than one hundred times by the sacred writers; and it means, as any one may know by the aid of a Greek lexicon, an assembly of persons, summoned or called out for some special purpose. It will further be found, by a reference to the Apostolic writings, that the Christian "ecclesia" are the *klétoi*, or "called" by Jesus Christ, through the ministry of the Gospel; out of the world of sinners into the holy kingdom of God. They are "called to be saints," "called out of darkness," "called of Jesus," "called to glory," "called by our gospel." The *called*, it would further appear, are always spoken of as *holy*, as "saints in Christ Jesus," "saints and faithful," "elect of God, holy and beloved," "holy brethren, partakers of the heavenly calling." As such they are also styled "beloved of God," "faithful brethren," "members of Christ's body," "one with God in Christ," all which implies that the *called* have repented "after a godly sort," have believed in the Lord Jesus Christ, have been justified by the grace of God, sanctified by the Holy Spirit, and have become heirs of God and joint heirs with Christ. It is further to these, and to these only, that the promises are given of the inheritance of the Saints, the teaching of the Spirit, and the everlasting presence and protection of Jesus Christ. They are *the Church* which is built upon the "rock," Christ, against which the "gates of hell" shall not prevail, and to which also it is said, "Lo! I am with you always, even to the end of the world." It will, therefore, from these statements appear, that the Church is an assembly of persons called by Jesus Christ, believing, penitent, pardoned, sanctified,—in short, that the Church is the "Communion of Saints." Only such, therefore, as possess these characteristics of holiness are, or can be, members of *the Church*, sheep of the flock, stones of the living temple. And, on the other hand, such as do not possess these graces are not members of *the Church*, have no part or lot with it, and shall not inherit the purchased possession. We may thus say with Irenæus, that "where the Church is, there is the Spirit of God; and where the Spirit of God is, there also the Church and every grace exists." The whole method of salvation points to this conclusion: Christ came into the world, that by his sufferings and death, he might "redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." The Gospel has been preached in every age, that it might call men out of darkness into light. Christ is, even now, seated as he is on his Father's throne, head over all things for the good of his body, the Church. It cannot, therefore, be shown that there is any other Church any where than the Saints. They are both the visible and the invisible Church. Visible and invisible are not, let it be noted, the titles of two Churches, but of one Church under two different relations. That which is termed the invisible is the whole number of the elect, the perfect body of Christ, and the spiritual temple of God, which the Divine Omniscience apprehends, and is, in fact, the only Church, than which there is no other. The visible, again, is just so much of the chosen assembly as is made manifest in the world, and to which, by reason of human infirmity and sinfulness, there ever adhere carnal and impure elements. Hence there are foolish virgins with the wise, tares among the wheat, bad fish in the net with the good; but these, although *in* the visible kingdom, are not *of* it. "They went out from us, but they were not of us," says St. John; "for if they had been of us they would have continued with us, but they went out that they might be made manifest that they were not all of us." The foolish virgins, the tares, or the bad fish, of themselves, have no likeness to the kingdom of God. By their separation from the good it was shown that they formed no part whatever of the kingdom. They were cast out from

it, because they were not of it. So it is with the visible Church. There are ever found in her assemblies the representatives of Satan and the world, in the persons of those who have a name to live while they are dead; but these form no part whatever of the Church of Christ. They are no more part of Christ's body or God's temple than the parasitic plant which has its roots in the tree and lives upon its life, is part of the tree itself. Only where the Saints are, is the Church of God to be found; and any assembly in which they are not, is not the Church, and can only be the Synagogue of Satan.

While, however, the Church is the assembly of the Saints, it is not without organization or form. As a "communion," it must have some form; "communion" is impossible in the world without a visible form, and whatever may be said to the contrary there will, we apprehend, be found in the Word of God, an abundant provision for this necessity of the Church. Every minute particular, it is true, may not be prescribed with all the precision of a ceremonial law, still enough, we believe, will be given of the great general features of the house of God to enable us to determine what its form should be, and how the minor details should be filled up.

It is universally conceded that one part of the visible form of the Church is the celebration of the Sacraments of Baptism and the Lord's Supper; a second is, united praise and prayer to Father, Son and Holy Ghost; a third is, common edification by the public preaching of the Word; a fourth is, the exercise of discipline, in which may be included the admission of members into the body, and the preservation of its own purity by the rejection of those who are manifestly corrupt. All these things, the Saints in communion must necessarily attend to in obedience to the command of Christ, and these things every form of christian communion professes in some way or other to do. About these visible forms there can be little or no dispute; in regard to them, there is, in fact, all but universal consent. Differences arise only when we leave the *generals* and come to the *particulars*; then the questions arise, what is or is not necessary to the validity of sacraments? and what is or is not necessary to the constitution of a Church? If it could only be conceded that the outward form alone is not the Church, our differences might not be so much lamented. But alas! men often in their blind zeal for mere forms, confound the earthly with the spiritual, the temporal with the eternal; and hence claim for the form itself, all the prerogatives of the Church of God. It is to be hoped that the time is coming when professing Christians shall see eye to eye in this matter, and when it will be thought both contemptible and wicked, for the Episcopalian, the Independent, or the Presbyterian, to say one to another, "Your pastors are no pastors, your sacraments no sacraments, your Church is no Church."

While we hold and avow these opinions, let it not be supposed that we think lightly of forms, or that the presence of Saints in a Church organization renders it on that account agreeable to the Word of God. So far from this, we would repudiate every form of Church order, however respectable it may be by reason of its antiquity or prescription, that is not in every point conformed to the examples, the precepts, and the principles of the Word; while we must say of the Church, as of the individual, that we have the treasure in earthen vessels, and that to every Church form some exception may be taken, yet it can be shown that as with persons so with Churches, there are some vessels more honorable than others, and better fitted to enshrine the Christian life. In the variety of Church forms it will be found that some mingle unduly the element of hoar antiquity with the simplicity of the Gospel. They delight in the bold sculptures and bright adornments of the temple, in the splendid robes of the priesthood, and in the grandeur of sensuous ceremonial. Others, again, emulate the severe and clear beauty of primitive Christian times, with its deep foundations and its co-

lossal strength. Others still, aim at combining these elements into one, and while they would embellish the sanctuary, would at the same time shrink from obscuring its light or spotting its holiness. We may, however, safely assume as a rule of Scripture, that that form of Church organization which is most simple, and permits most freely the inner life and power of the Spirit to act outwardly upon the world, is the best. For our own Presbyterian Church we claim this simplicity and this adaptation to the free and active spirit of the Christian life. We think we can show that "our Church" is strong as a pyramid, *compact and knit together*,—and yet, withal, that it is graceful in its proportions, as a Grecian temple. What! it may be asked, is your Presbyterian model the perfect archetype of forms? Perfect or not perfect, this only we say, that our constitution in its scriptural and normal form, has come from the hand of God. He is its Maker, and we claim for it accordingly a "jus divinum." True it is, and with sorrow we grant, that carnal elements do sometimes so interfere with it as to mar its beauty and to weaken its strength. Still, in its worst estate it is a noble ruin, and seems ever to retain the recuperative energy of the living temple. It is pleasing to find that in these days, both in Europe and in America, it is ridding itself of the frigid accretions of its torpid middle age, and is resuming its primitive Apostolic beauty and life. May the God of our Fathers be its shield and its strength!

Let us in a few sentences remind our readers of the scriptural authority upon which our Presbyterian Church organization rests. This question has been treated in a variety of ways, and its literature, both ancient and modern, is a noble monument of Christian erudition. We like exceedingly the way in which the question has been stated in a little book lately published in Ireland, entitled, "The Apostolic Church, which is it?" The plan of the writer is to examine the Scriptures with a view of ascertaining from them the facts that bear on the form of the Apostolic Church. Having done this, he then inquires which of the Church organizations embodies all or the most of these facts? By this means he arrives at that form which is best entitled to be regarded as Apostolic. The axiom upon which he proceeds is this:—"The modern Church which embodies in its government most Apostolic principles comes nearest in its government to the Apostolic Church." His Apostolic principles are the following:—

1.—"That in the Apostolic Church the office-bearers were elected by the people" In proof of which he refers to the election of an Apostle in Acts i. and to the election of Deacons in Acts vi.

2.—"That in the Apostolic Church the offices of Bishop and Elder, or Presbyter, were identical." Titus i., 5.—7. Acts xx., 17, 18.

3.—"That in each Church there was a plurality of Presbyters or Elders. Phil. i., 2. Acts xx., 17., and xiv. 23."

4.—"That in the Apostolic Church, ordination by the imposition of hands, was the act of a plurality of Elders: the Presbytery." Acts vi., 6, and xiii., 1-3. 1 Tim. i., 14.

5.—"The privilege of appeal to the Assembly of Presbyters." Acts xv."

6.—"That the Lord Jesus Christ is the only Head of the Church." Eph. i., 22."

To these we would add.

7.—That the Church is a government. Rom. xii., 8. 1 Cor. xii., 28. &c.

8.—That Presbyters were of two kinds, teaching and ruling. 1 Tim. v., 17. Eph. iv., 11.

9.—That there were two and only two orders of ministers in the Church, namely: Bishops or Presbyters, and Deacons. Phill. i., 1. 1 Tim. iii.

These complete a circle of principles, which we feel persuaded are irrefragable and cannot be explained away. Upon these we take our stand. By comparing the existing forms of Church polity in the world with them, we find that the

Anglican Episcopal form agrees only with the seventh, but in all the others it is singularly defective. The American, and for the most part the Colonial Episcopal form agrees generally with the first, fifth, sixth and seventh. Tried, therefore, by these tests, the Episcopal form, whatever it may profess to be, is very far from being Apostolic in its constitution.

Again, the Independent form of Church polity agrees with many of these principles, and is, we trust, in process of ultimate approximation to them all. Nevertheless it, too, tried by them, comes short of the Apostolic standard. In the third, the fifth, the eighth, it is defective; and it fails in the ninth as regards the functions of its Deacons.

The Presbyterian form in its constitution, and for the most part in its practice is the only one that coincides with all the principles. It will be found to embody them all in its Church polity; and we are, therefore, entitled to say, that it is an Apostolic Church. Only this, in fairness we must note, namely, that the Irish Presbyterian Church has not instituted the office of Deacon or recognised it in its "Directory" as a permanent office in the Church; and that the United Presbyterian and Established Churches in Scotland while they recognise the Diaconate as a permanent order in the Church, have permitted it to fall into abeyance, and have not required it to be instituted in their several congregations. The Free Church of Scotland has both recognised the permanent obligation of the office, and appointed Deacons in every Church. Would that all the Presbyterian Churches of Christendom were walking in her footsteps, and presenting to the world a visible communion of Saints, organized in all points according to the requirements of the Word of God! The Presbyterian constitution has the further advantage of being most expansive in its form; it might by its representative system engirdle the world, and exhibit the unity in heart and life of the Church of Christ. Such a visible unity as this is, we apprehend that, too, for which Christ prays in these words,—“That they all may be one as thou Father art in me, and I in Thee, that they also may be one in us, that the world may know that Thou hast sent me.” A mere consensus of confessions in regard to general doctrines, is not a unity, it is but a name without any the least reality or visibility. It is not, assuredly, a unity after the similitude of that which subsists between God and Christ, it is not a being “perfect in one.” Harmony of belief in some points of doctrine is, doubtless, a good thing, and to be hailed as an auspicious feature in Protestant communions. But who can allege that this is unity of “*communio*,” or that it accords with the intercession of Christ? In confessions the most antagonistic and irreconcilable we may yet find many essential points the same; but who, on this account will say, that the persons who embrace these confessions are *one* in communion? The world with its carnal eyes, at least, will not be convinced that there is unity where only hostility and separation are to be seen. A real visible unity of persons in communion will only, we are persuaded, meet the requirements of Christ’s prayer on behalf of His Church. It is besides apparent, that the Christian community are not at rest in their isolation, one from another, and that they feel that the numerous sections into which they are cut do not form their normal condition. Hence efforts to bring separate Churches into visible communion and union, have ever met with laudation. Hence, too, the joy with which Christendom welcomed the advent of the Evangelical Alliance, and also the regret of its sincere friends that it has failed to be a permanent form of united Christian action, to any appreciable extent. We hence infer, that a visible union of Saints is that for which the Church is yet destined, and by means of which it will yet convert the world. This we besides believe, and think that we have shown, is only possible, in a scriptural way, under a Presbyterian form. In and through this form the kingdoms of the world, as a free Christian community, may become the

kingdom of the Lord and His Christ. For this Church and our Church which we have thus briefly attempted to delineate, we do not ask too much from professing Christians, when we ask a reverential regard to its interests and operations, a steadfast maintenance of its principles, and a faithful adherence to its Apostolic government and discipline. †

ANCIENT HYMNS.—No. I.

HYMN OF THE ANGELS.

D. Ingles

"Gloria in excelsis, Deo."

Among our best and most spiritual treasures, we number the Psalms of David in metre. Call them rudely rhymed if you will, yet are they scriptural, simple, and beautiful, and to us thence hallowed and endeared by a thousand Sabbath remembrances. But we must not, in our love for the Psalms, forget that many other parts of the Old Testament are inspired songs; and when we turn to the New Testament, we find four divine songs among its earliest records. The first is the "Magnificat" of Mary, the mother of our Lord: "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour," &c. Luke i, 46—55. The next is the "Benedictus" of Zacharias: "Blessed be the Lord God of Israel, for he hath visited and redeemed his people." Luke ii, 67—79. The next is the "Gloria in excelsis" of the Angels: "And suddenly there was with the Angels a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will to men." Luke ii., 13, 14. The fourth is the "Nunc dimittis in pace" of the aged Simeon: "Then took he Him up in his arms and blessed God, and said, Now lettest thou thy servant depart in peace, according to thy word." Luke ii., 26—32.

L. 67-70

Of these first four hymns of the New Testament two things are note-worthy. First, They are all recorded by Luke, and by him only of the four Evangelists. Second, In each of them, with the exception of the song of the Angels, there is a striking resemblance to the Psalms of David and the songs of Isaiah and Jeremiah, many of the verses being quotations from these Old Testament Prophets.

A long interval now occurs in which no mention is made of song; but as our Lord's birth was celebrated in these hymns, so we have His dying requiem in the hymn which He sung with His disciples at the first Communion, before they went out to the Mount of Olives,—probably one of the usual Passover hymns, consisting of Psalms 113th to 118th. During the interval between our Lord's ascension and the descent of the Holy Spirit, we have no mention of praise; these were days of fasting and of prayer. But immediately after the Pentecostal blessing, the hearts of the disciples being gladdened, they burst forth again into song; and it seems to us that the words recorded (Acts iv, 24—30,) are the very words of their song, having not only the elevated style of a hymn, but marked by the peculiarity already noted, that they are, for the most part, quotations from the Psalms and Prophecies. Next, we read of Paul and Silas singing praises to God in the prison at Philippi. Then we have the Apostolic exhortations to sing psalms; and, last of all, in the Apocalypse we have many songs, some of heaven, some of earth, some of angels, some of the redeemed from among men; and more than this, we have clear intimations that praise begun now, even amid sin and sorrow, shall never end; and are told of a "new song" for the gladsome future, when sorrow and sighing shall have fled away for ever.

Passing from the days of inspired history, we gather from many witnesses, both Heathen and Christian, that church psalmody formed an important part of the service of the early Christians, and that for this purpose the Psalms of David were used together with certain hymns of praise to God and to Christ. Of the hymns of the first three centuries only three have survived the spoils of time: these are, "the Hymn of the Angels," "the Hymn of the Evening Lamp," and "an Evening Hymn." We have, indeed, a few poetical compositions of Clement of Alexandria, but these were not designed for public worship.

Our space will not admit of the discussion of the question as to the antiquity of the Hymn of the Angels. It has come down to us in four different channels, and much curious and satisfactory information has been gathered as to its use in public worship, probably as early as A. D. 128. About A. D. 360 it was translated into Latin by Hilary, Bishop of Poitiers.

This Latin version contains only the two first verses, and is as follows:

HYMNUS ANGELICUS.

Gloria in excelsis, Deo,
Et in terra pax,
Hominibus bonæ voluntatis !
Laudamus Te, benedicimus Te,
Adoramus Te, glorificamus Te,
Gratias agimus Tibi, propter magnam gloriam tuam,
Domine Deus, rex cœlestis,
Deus Pater omnipotens,
Domine Fili unigenite, Jesu Christe ;
Domine Deus, agnus Dei, filius Patris,
Qui tollis peccata, miserere nobis ;
Qui tollis peccata mundi, suscipe deprecationem nostram.
Qui sedis ad dextram Patris, miserere nobis.
Quoniam tu solus sanctus, tu solus Dominus,
Tu solus altissimus Jesu Christe,
Cum Sancto Spiritu, in gloria Dei Patris. Amen.

We would now attempt to give a literal translation of the Greek version.

Glory in the highest to God,
And on earth peace,
Towards men good will !
We praise Thee, we bless Thee,
We worship Thee, we glorify Thee,
O Lord God, heavenly King,
O God, Father Almighty !
O Lord, the only begotten Son, Jesus Christ

And Thou, O Holy Spirit,
O Lord God, Lamb of God, Son of the Father,
Who takest away the sins of the world, have mercy on us ;
Who takest away the sins of the world, receive our prayers,
Who sittest at the right hand of the Father, have mercy on us,
For Thou only art holy, Thou only art Lord,
Jesus Christ, unto the glory of God the Father. Amen !

Each day I will bless Thee,
And I will praise thy name for ever and ever.
Count us worthy, O Lord, this day,
To be kept without sin.
Blessed art Thou, O Lord, God of our fathers,
Praised and glorified be thy name for ever and ever. Amen !

In tracing the influence of this ancient Hymn, upon the sacred poetry of later times, we find it retained by Luther in the Lutheran service, and it may be traced in several of the German Hymns, to which we will have occasion to

refer in a future number. A prose translation of the Latin version may be found in the Communion service of the Church of England. Of this, there is the following metrical version in the hymns appended to Tate and Brady's version of the Psalms :

To God be glory, peace on earth,
To all mankind good will ;
We bless, we praise, we worship Thee,
And glorify Thee still ;
And thanks for thy great glory give
That fills our souls with light ;
O Lord God, Heavenly King ! the God
And Father of all might !

And thou begotten Son of God,
Before all time began,
O Jesus Christ ! God, Lamb of God,
The Father's only Son !
Have mercy, Thou, that takest the sins
Of all the world away,
Have mercy, Saviour of mankind,
And hear us when we pray.

O Thou who sitt'st at God's right hand,
Upon the Father's Throne,
Have mercy on us, Thou, O Christ,
Who art the Holy One !
Thou, Lord, who with the Holy Ghost,
Whom heaven and earth adore,
In glory of the Father art,
Most high for ever more.

The same words are followed by Mr. Wesley,—perhaps not quite so closely, but preserving more of the power and accent of the original :

Glory be to God on high,
God whose glory fills the sky ;
Peace on earth to man forgiven,
Man, the well beloved of heaven.

Sovereign Father, Heavenly King,
Thee we now presume to sing ;
Thee with thankful hearts we prove,
God of power, God of love.

Christ our Lord and God we own,
Christ the Father's only Son ;
Lamb of God, for sinners slain,
Saviour of offending man.

Bow thine ear, in mercy bow,
Hear, the world's atonement, Thou !
Jesus in thy name we pray,
Take, O take our sins away.

Powerful advocate with God
Justify us by thy blood,
Bow thine ear, in mercy bow,
Hear, the world's atonement, Thou !

Hear, for thou, O Christ, alone,
Art with thy Great Father one ;
One the Holy Ghost with Thee ;
God supreme, Eternal Three.

But we have already occupied our full share of pages, and hope to return to the subject again. We close with noticing the following characteristics of the

ancient hymn, as distinguishing it from the hymns in general use in our day. It is eminently scriptural and devotional. Almost every sentence is a quotation from God's word. Whether in adoration or supplication—and every line is either praise or prayer—it derives its inspiration from the Bible.

COMMON SCHOOL EDUCATION IN CANADA WEST.

No. I.

The system of National Education in Canada West is deservedly attracting attention both at home and abroad. It is as yet in comparatively an imperfect state, but when we look at its present position, and the firm hold which it is gradually taking on the affections of an approving public, and compare them with the past, and when we remember the difficulties which have been successfully overcome, we may confidently hope for great things, even though now and then a little cloud may pass over the horizon. To Dr. Ryerson, the Chief Superintendent of Education, Upper Canada owes much. His practical sagacity is evident in the very frame-work of the system, and his patience and energy in carrying that system into effect, as well as defending it against unfriendly attacks, deserve no stinted praise.

Only ten years have elapsed since the *Report on a System of Public Elementary Instruction for Upper Canada* was laid before the country. That was the first step taken towards the present common school system. In glancing over the Chief Superintendent's Report for 1855, we find that now there are 3525 school sections, with 3325 schools in operation, affording education (apart from grammar and private schools) to 227,864 children. The number of teachers employed is 2568 male and 997 female, while on common schools alone there was expended last year the sum of £224,818. This result is very gratifying, but it is even more so when we notice the rapid progress that common school education is making. During the last year 124 new schools were established, and there can be no doubt that this year will show an equal if not a greater increase. There is also a marked increase in the attendance at the schools. The community is evidently becoming more and more deeply interested in them. The attainments of teachers are gradually advancing, their salaries are improving, and the course of instruction is becoming more liberal. These are encouraging features, and even the violent attacks made by the popish priests and newspapers on the common school system may ultimately prove beneficial, by arousing Protestants and making them more watchful against the shameless demands and unscrupulous devices of the Church of Rome.

We shall endeavour now to place before our readers some of the most noticeable features of this system of education.

The instruction given in the schools is strictly elementary. In some cities, and in a few country schools, Mathematics, Latin, and the elements of natural Science may be taught to a limited number of more advanced pupils, but these are exceptions. Arithmetic, English reading, spelling, writing, history, geography, and grammar, may be said to constitute a common school education. In Hamilton, needle work has been very properly introduced into the female department, and in several schools, singing and linear drawing have been introduced with happy results. In cities, also, evening schools have been successfully established for young people whose education is imperfect, and yet who cannot attend school during the day. The books most generally in use are those of the Irish National Board. In many respects they are the best that can be obtained, and particularly are not liable to objections on sectarian grounds, while they

perhaps embrace a larger range of subjects, and are more perfectly arranged than any other series. These books, together with a few others, have been recommended by the Council of Public Instruction for use in all the schools.

Education is placed within the reach of every child. In many places the schools are *free*, being supported by self-imposed local taxation; and it is hopeful to find that the intelligent and more wealthy part of the community are in general favorable to free schools. Where the schools are not free, the rate-bill is restricted by law to one shilling and three pence per month, and in many cases is much less; and the law expressly provides that the children of indigent parents are to be admitted by the Trustees, free of charge.

The connection which the common schools have with the Government demands our attention. What does Government do for us? and what are we required to do for ourselves? Nor is there any point of view from which the system of education in Upper Canada is seen to more advantage than this. Government encourages and assists all who incline to have their children educated, and by legal enactment precludes any effectual opposition from ignorant or disaffected parties. It gives power for the attainment of every desirable object, and intervenes to prevent the abuse of that power. It extends a fostering care to the schools by liberal grants of money, and other assistance, but at the same time requires every particular locality to exert itself. To be more explicit—The Government grants money for the aid of school districts, educates teachers; provides that they shall be examined and duly certified, if qualified to teach; furnishes maps and apparatus, as well as township libraries, on the most liberal conditions; selects and recommends certain text books which are thought the best;—and, in a word, puts everything before the people ready for their use. But in all this there is no compulsion. The people must act. Unless they move in the matter there will be no school. The money is granted in proportion to the number of scholars, and to the money locally raised, or work done. The people appoint their own Trustees annually, and these Trustees must carry out the wishes of the people. The Trustees for the time being engage the Teachers, raise the money required, get the apparatus and libraries, determine the text books to be used, and further the interests of the school as they think best. In order to do this, they are made a Corporation, and invested with such power as effectually secures that the measures they adopt will be carried out. The penalties which may be inflicted on refractory parties are heavy and easily imposed. Thus Government, while affording every facility, does not compel action in the matter, but leaves it very much in the hands of the people themselves.

From this liberty a difference of action naturally arises. In some towns, we find one large central school employing several teachers and assistant teachers; in others, several schools with one or two teachers in each. In Toronto, for instance, there are six district schools, taught by twelve male teachers and twenty-two female teachers, the studies being regulated by a programme uniformly in operation in all the schools, at one and the same period of time. In Hamilton, again, there are primary schools, taught by females, located in various parts of the town. These are for children over five years of age, and are arranged in two or three divisions. Besides these, there is the central school, comprising a male and female department, the former consisting of eight, and the latter of six divisions of seventy children each. The teachers here are the principal, thirteen assistants, Classical, French, writing, and music masters. The central school thus fills, to some extent, the place of a grammar school. In London, Brantford, Chatham, Belleville, &c., similar differences will be found, each town and each district carrying out the principles of the system in the way preferred by the local authorities. In like manner some schools are free, others

have a rate bill as high as permitted by law, others have a diminished rate-bill. Some schools are well supplied with maps and apparatus, and others have none. Thus there is found a wide diversity in detail under the same general system.

In a religious point of view, the common school system has been so constructed as to recognise Christianity, but at the same time to respect the conscientious opinions of individuals. It is evidently impossible to have the catechism or formularies of one Church taught, without an unfair influence over the children belonging to others. Hence it is necessary to exclude all these; though in some exceptional instances, where there is a very general agreement in religious opinion among the inhabitants, a religious catechism is taught. The schools are not, however, as many are ready to say, on this account, godless institutions. There is an express recommendation from the Council of Public Instruction, that the schools should be opened and closed by reading of the Scriptures and prayer; and a form of prayer for this purpose has been prepared, while the use of it is not made obligatory, and *ex-tempore* prayer by the teacher is permitted. The Scripture may also be used by the pupils as a class-book, at the discretion of the Trustees. Christianity is declared to be the basis of our whole system of education, and the clause of the Act which bears on this point reads thus:—"No child shall be required to read or study " in or from any religious book, or to join in any exercise of devotion or religion, " which shall be objected to by his or her parents or guardians; provided " always that within this limitation pupils shall be allowed to receive such religious " instruction as their parents or guardians shall desire, according to the general " regulations which shall be provided according to law." Thus, none are compelled to receive instruction in religion against the will of parents or guardians, while the Bible may be read and religious instruction may be given in such cases as parents or guardians may desire. In connection with this feature it is interesting to observe by the late returns, that out of 3565 teachers employed, there were,—

Presbyterians,	998
Church of England,	716
Methodist,	957
Roman Catholic,	396
Baptist,	183
Congregationalist,	57

The number of schools opened and closed with prayer was 1003, and in 1963 the Old and New Testaments were read.

Another element in the religious aspect of the schools is that all Ministers of the Gospel are *ex-officio* visitors, and in many instances they are local superintendents. A fine opportunity is thus afforded of exerting a religious influence on the schools. Every teacher, moreover, must obtain from some Minister of religion a certificate of good moral character. In these ways, then, provision is made to some extent for the religious character of our schools.

A commendable attention has also been given by the Council of Instruction to the general literature which the people may be expected to read. A number of works on the arts, sciences, history, and general literature, have been selected by competent persons to furnish Township Libraries. That selection, while giving much useful and interesting information, contains nothing injurious to religion or morality, and though it does not embrace works properly of a religious character, is still admirably calculated to enlarge the minds of the community, impart a relish for useful knowledge, improve and elevate the taste. In connection with this, the Journal of Education deserves notice. It is a monthly periodical containing original articles and copious selections from other educa-

tional works, together with official notices, instructions, &c. It circulates about 5000 copies, and is sent gratuitously to the Trustees of the grammar, common, and separate schools, and to every local superintendent. The effect of the Journal, during the eight years of its existence, has been eminently beneficial.

There is a fund for the benefit of superannuated teachers. In 1853, the Government made a grant of £500 for this purpose, which in 1854, was increased to £1,000 per annum. Eighty-five worn out teachers have already received assistance. Managed as it is on principles of equity and practical wisdom, this fund will, doubtless, prove a source of comfort to many who have spent their strength in labors which have not been appreciated, and but poorly remunerated. "It is honorable to Upper Canada to be the first Province or State in America, in which any provision whatever is made in aid of the support of common school teachers, when they shall have become worn out in the service of their country."

In our next article, we shall notice some of the defects in the operations of the School System which we have now endeavored to describe.

COUNTERFEIT MONEY AND ITS LESSONS.

Two inferences from the existence of counterfeit money are very clear:

First, There is such a thing as genuine money. If gold and silver were not really valuable, no man would take pains to pass base metal in its stead. If there were no good banks, there would be no counterfeit bank-bills.

Second, It is proper to use all due care to protect ourselves from imposition, but very unwise to refuse the genuine money, because spurious coin and counterfeit bills are afloat.

But these are lessons which may be learned "without a master." We presume all our readers have learned them, and acted on them long since. This article might, therefore, have been spared, had we been able to point out no other lessons of counterfeit money.

A great many things besides money are counterfeited. Religion, truth, virtue, and all things good and valuable, have been treated in the same way as good banks and the precious metals. All hypocrisy is of the nature of counterfeiting. It has been defined to be "the homage which vice pays to virtue." We would rather say, hypocrisy is the homage which vice pays to virtue, and error to truth. Looking at counterfeiting in this general sense, we shall find that all the varieties of it obey the same law. Worthlessness, comparative or absolute, assuming the garb of worth, is its established rule. This order is never wittingly reversed. Good men do not usually attempt to pass themselves off as bad men, nor believers as infidels. They feel it would be committing moral suicide. A man has no motive to appear worse than he is. When men, therefore, have recourse to hypocrisy, it is always to seem something better than they are.

It is manifest to us that this law, which all counterfeiting follows, may teach some very important lessons, not less evident than those we have already deduced in reference to money, but which men are generally much slower to apprehend. It proves:

First, That there is such a thing as a true religion in the world.

There are so many false religions, that some imagine that they are at liberty to treat them all as alike worthless. They forget that the counterfeit always implies the genuine, and obtains its currency only by its supposed identity therewith.

Second, That it is very unreasonable to refuse either to embrace the Gospel, or to unite in Christian fellowship with others, on account of the alleged inconsistencies of professors.

And here it should not be forgotten, that the defects of a Christian's character become known and observed chiefly by the very excellence of the Gospel system. As the value of gold makes us detect the smallest deficiency in its weight, as the brightness of the sun causes us to observe the spots on its surface, so the very purity and glory of Christianity make moral defects, when seen in its disciples, excite scorn and contempt, which, if observed in a Mahometan, Mormon or Infidel, would scarcely elicit a single remark. And certainly no candid mind will undervalue the Gospel on account of imperfections in its professors which, but for the light it emits, would never have been observed.

It is, after all, a poor subterfuge to allege that the defects and inconsistencies of professing Christians (who may be mere hypocrites,) form a reason for excusing one's self from the profession and obligations of religion. If our neighbour pays his debts with spurious money, there is no cause why we should not discharge our debts with money that is good.

To God and to society we all owe it, as a sacred debt, not only to embrace the Gospel for ourselves, but to unite with those who know the truth in holy fellowship and active efforts for the spread of the Redeemer's kingdom. We cannot escape from this debt by pointing to another who has not paid it, although he has pretended to do so. Pay that thou owest; leave thy neighbour's affairs alone. "To his own Master he standeth or falleth." If he pretends to hold the truth and has embraced error, do you profess the truth and love it. If he pretends to be moral, and is really vicious, do you both profess and practice virtue. If his religion is a sham, let yours be something more than a cipher.

But there is another use which we may make of this law, which all counterfeiting obeys :

Third, It affords an infallible test of the character and standing of the different religious systems which demand our confidence. Among these some must contain more truth than others. We may suppose a regular gradation from the most erroneous system, which depraved man can call religion, up to that which makes the nearest approach to the whole truth of God of any that has blessed our world. We may suppose the order in the ascending scale to be something as follows: Deism, Unitarianism, Pelagianism, Arminianism, Calvinism. If this arrangement of these systems is correct, we may then, according to the law which all counterfeiting observes, expect to find persons who, in heart, have embraced some of the lower and more erroneous forms of belief, seeking to pass themselves off as adherents of some of the purer systems of religion, but never, except through ignorance or constraint, assuming the garb of any of its more worthless forms. We may expect to see a Deist at times pretending to be a Christian, but never to see a Christian acknowledging himself as a Deist. We may expect to see Unitarians creeping into Pelagian, Arminian, or Calvinistic communities, but never to find an intelligent adherent of any of these systems willingly putting on the garb of Unitarianism. We may be prepared to see Pelagians and Arminians signing Calvinistic Confessions, in order that they may introduce the poison of their errors into enclosures from which they were carefully excluded, but never, on the other hand, to see intelligent Calvinists, of their own motion, signing Pelagian or Arminian formulas, or seeking to introduce their sentiments secretly into these communities. We may, in fact, expect to see error do homage to truth, by hypocrisy, while truth, by its own inherent majesty, is raised above all obeisance to error.

It is not a little remarkable that the state of things which we have supposed is exactly that which the history of the Church unfolds. We are not aware that

a single fact in the whole history of the Church can be adduced out of harmony with our arrangement of the different religious systems, or the law which error obeys in doing homage to truth, while any number can be advanced to confirm them both. We may mention a few :

Pelagius and Celestius both at first attempted to represent their views as in substantial harmony with those of the Catholic Church. We have, in our own days, seen their followers creep into Presbyterian Churches, by signing the Westminster Confession of Faith, and then preach the Pelagian doctrine, until the counterfeit was discovered, and they were expelled for their errors.

The Reformed Churches on the Continent of Europe have all, at different periods of their history, been infested with teachers who, assuming outwardly the garb of Calvinism, have exerted all their energies to subvert the system of the Geneva Reformer which they were pledged to support.

The Established Church of England, with her Calvinistic Articles, has now a large, although we are glad to believe a decreasing body of Arminian Clergy, who circulate their counterfeit theology as the teaching of the Homilies and Articles of that Church.

In the days of Moderatism a similar state of things obtained in the Church of Scotland. The doctrines of the Bible were well nigh banished out of the Presbyterian Churches of England and Ireland by Arian teachers, who had entered them solemnly bound to defend the teachings of the Westminster Confession and Catechisms.

But while numberless instances can be cited in which parties holding some of the more erroneous creeds have assumed the garb of Calvinism, we believe there cannot be produced a well authenticated instance, since the world began, of a Calvinist who counterfeited the views of any of the lower grades of religion, and sought to palm himself upon any of their Churches as an Arminian, Pelagian, or Unitarian. This is a fact of history, explain it as you may ; and one which we apprehend is worthy of much more attention than it has yet received. To us the explanation is very simple. The law which tells why men do not counterfeit a broken-down bank, or change a fifty-dollar bill into a five-dollar bill, explains why a man who holds the doctrines of grace in his heart never voluntarily pretends to be an Arminian, Pelagian, Unitarian or Deist. It would be to disguise gold, that it might pass as base metal.

If our readers have followed us through these remarks, which we shall farther prolong, we think they will agree with us, that although a good man may not gain riches by counterfeit money, a thinking man may very properly extract from it some lessons of wisdom. †

AN EDUCATED MINISTRY.

Extract

Canada needs a *well educated* and a *well supported* Ministry. These requirements, which cannot practically be disjoined without gross injustice, deserve more attention than they now receive. We were happy to notice that the Rev. Dr. Burns treated ably of the first of these—the need of a lettered Christian Ministry—in his Lecture at the opening of the present session of Knox's College, Toronto. The CANADIAN PRESBYTER will give attention to whatever bears on the efficiency of the Christian Ministry. Meantime, in lieu of any remarks of our own, we extract the following succinct statement, in support of the position that the Ministry should be educated as well as pious, from a Report submitted to the last General Assembly of the Presbyterian Church in the United States : (Old School.)

"All evangelical denominations, especially in this country, acquiesce in the necessity of *piety* and of a *call from God*, as requisite for the ministerial office. The Presbyterian Church in the United States has never wavered in her testimony on these two points.

"In regard to the importance of EDUCATION to the work of the ministry, there is more difference of opinion; but in our own Church there has always been a uniformity of sentiment on the subject. The principle is supposed to have the full sanction of the word of God.

"Under the Jewish dispensation, the Priests and Levites were not ignorant and illiterate men. The Levitical cities were places of learning. The officers of the sanctuary were secluded from the rest of the tribes, and appointed to dwell in towns where they had opportunities of education adapted to promote intellectual fitness in the discharge of their sacred functions. In later times there were "schools of the prophets," as at Nainoth, Jericho, Ramah, and Gilgal, for the instruction of prophets and the sons of prophets. And in the synagogues, which are commonly supposed to have been established later still, there were scribes and doctors of the law, who possessed the gifts of teaching in connection with qualifications of learning.*

"Under the New Testament dispensation, its Head, the first-born among the prophets, was pre-eminent in all knowledge and learning. Born among the lowly, he was not content to keep down to the natural level of their ignorance. He increased in stature and in wisdom. At the age of twelve he already astonished the doctors in the temple; and when he commenced his public work, all the treasures of knowledge abounded in the perfection of his intellectual nature. Does not the wisdom and learning of the Saviour intimate that those who seek, in his stead, to plead with men to be reconciled to God, should strive to possess the highest intellectual attainments within the reach of human effort?

"The Apostles, originally illiterate and comparatively unlearned, were three years under the personal training and instruction of our Lord Jesus Christ. They enjoyed his intimate communion; they heard his public discourses; they lived under the light of his example; they witnessed the manifestations of his intellect and heart, and they had the unparalleled advantages of his free and persevering teachings. If never man spake as he spake, so never man taught as he taught. Not only is the apostolic instruction a plea for learning in the Christian ministry, but it justifies the course pursued by our Church in requiring that the interval between the call to the office and entrance on its duties, should be, in general, a period of preparatory study.

"But the fact that immeasurably exalts the position of the Apostles above that of all other ministers was their endowment with miraculous gifts of inspiration and of tongues. The Holy Spirit enlightened their minds, so as to keep their authoritative teachings free from all admixture of error, and gave them the gift of tongues to communicate freely to others their revelations. Thus gifted with thoughts and with tongues from God, they became the pattern of an enlightened and powerful ministry. Peter, who was called while throwing his net into the sea, was enlightened to become a ready penman of the Lord, and to give to the Church the two epistles that bear his name; whilst the hand of John, which was mending a net, at the Saviour's call, wrote a Gospel, three epistles, and a great book of Revelation. Apostolic example is the most powerful plea God ever made to the Church in favour of a learned ministry; especially if we include the case of Paul, learned in all Jewish and Pagan know-

* No illiterate person, or mechanic, was allowed to speak in the synagogue under any circumstances, but only the learned. See Jennings's Jewish Antiquities, Book II. Chap. 2

ledge, who was called to be the Apostle to the Gentiles. Let an ignorant ministry stand confounded in the presence of the first teachers in the Church!

"The sacred writings aim at keeping up a succession of well-instructed, able ministers of the New Testament. The public teachers of the Church are required to be learned in the Scriptures; apt to teach; not novices; able, by sound doctrine, both to exhort and to convince; nourished up in the words of faith and of sound doctrine; giving attendance to reading; having sound speech that cannot be condemned; feeding the sheep and the lambs; qualified to take the oversight of the flock; speaking as the oracles of God; making progress so that their profiting may appear unto all; showing themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of Truth.

"The spirit and precepts of the Bible are so clearly on the side of extensive theological attainments in the ministry, that institutions for theological instruction were soon established in the early Church, as at Alexandria. Learning, in subsequent ages, was very much in the hands of the clergy. At the Reformation, universities were used in all countries for the training of an able ministry.

"The plainest dictates of reason declare that a profession of such responsibility should not be under the control of ignorance, however pious. The destiny of the world is dependent upon the preached Gospel. All the faculties of the human mind have scope for their intensest activity in advancing the kingdom of God. Shall Law and Medicine be numbered among the learned professions, and Divinity be excluded? Shall the protection of our rights and the care of our bodies summon in their behalf the attainments of educated men, and the great concerns of life and immortality be committed to the ignorant and untrained?

"The plea that piety is the most important qualification, is admitted; but the plea is not to the point. Piety and learning are different things; one cannot supply the place of the other. The heart cannot perform the office of the head. Piety is the most important qualification; but learning, if second to it, comes next, and must be kept next. The two go together; and their separation is calculated to degrade the ministry and to impair its usefulness.

"The plea that the direct impulses of the Holy Spirit on the mind of ministers, supersedes the necessity of learning, is one of the wildest conceptions of fanaticism. Our Saviour, who was anointed with all spiritual gifts, chose to be learned. The Apostles, although inspired, were trained for their work, and were endowed with the gift of tongues. Moreover, inspiration of the kind referred to is believed to have ceased in the Church; and a reliance on the Spirit, except through faith and prayer, and the use of means, is unscriptural.

There is a great deficiency in what may be called *conclusive* writing and speaking. How seldom we feel at the end of the paragraph or discourse that something is *settled and done*. It lets our habit of thinking and feeling just be as it was. It rather carries on a parallel to the line of the mind at a peaceful distance, than fires down a tangent to smite across it. We are not compelled to say, with ourselves emphatically; "yes it is so, it must be so, that is decided to all eternity!" The subject in question is still left afloat, and you find in your mind no new impulse to action, and no clearer view of the end at which your action should aim. I want the speaker or the writer ever and anon as he ends a series of paragraphs, to *settle* some point irrevocably, with a *vigorous knock* of persuasive decision, like the auctioneer who, with a rap of his hammer, says: "There! that's yours, I have done with it; now for the next."—*Foster*.

WORDS OF THE WISE.

ON CONVERSION.

The following is a letter of the celebrated John Albert Bengel :

Nov. 18, 1722.

“ And now with the good hand of God upon me, I will endeavour to answer your inquiries. They are,

“ 1. What is conversion, and what properly belongs to it? It is the turning and submission of a soul, hitherto sunk in self-ignorance, self-love, and idolatry of the creature, consequently hitherto alienated from God; it is the returning and submission of such a soul to Him, and to His good and holy will, for the sake of His honour and glory, and for the sake of its own health and salvation.

“ 2. Whether conversion and awakening be the same? Conversion is more than awakening, as the fruit is more than the blossom; for God may awaken a man, and he may forthwith sink down again into the slumber of sin and death, so that though awakened thus again and again, he is still unconverted. But when he follows up the awakening, then he is converted.

“ 3. Whether personal conversion is not to be understood somewhat differently now, from what it was among the primitive Christians; our circumstances under the Divine economy having become different from theirs? I answer, that “the mark,” the object, the end of conversion, must ever be the same; though the point where conversion begins, or from which it set out, must vary with different classes of men, as idolaters, Jews, nominal Christians, &c.

“ 4. When persons profess to be converted, how are they to be proved,—that we may distinguish real faith from a thousand other things which are either flattering and imposing, or perplexing and revolting? For instance, how shall we be able to distinguish bad spiritual symptoms from failings which are known sometimes to be owing to bodily disorder, bad training in childhood, natural temperament, education, &c.?

“ Prevalent evil symptoms of a purely spiritual nature are easy to be perceived and as it were felt with the hand; for here persons go on boldly in sin, without any fear of God before their eyes; but a state of grace is not so easily discernible in those who have naturally a tender feeling about good and evil, nor in those who have a natural equanimity in sudden emergencies and in the presence of overbearing persons, when others would not be able to maintain their composure. Neither are persons who are converted always qualified to prove others; and it is very dangerous to imagine ourselves so qualified. It is far more safe to come to no opinion about the condition of many, than to deceive ourselves or be deceived by others in a single instance. For between the two classes in whom either a state of sin or a state of grace is clearly discernible, there are very ambiguous characters, whom we must leave entirely to the decision of God; many in whom what is good and what is bad are strangely intermixed or alternated; many who are really better or really worse than we should imagine from their exterior conduct. It is true, that we can speak abstractedly as to what is compatible with real faith, and what is not; but to pronounce upon the person of an individual is a very different matter. We should always be much more severe in examining ourselves, than in judging of others, &c.

“ 5. May a fixed time ever be referred to as the commencement of true conversion? Yes; when a state of open sin has been exchanged for decided obedience to the grace of Christ, the very day of such a change, or even the hour, or perhaps moment, may be referred to. But when the transition has proceeded by slow degrees, and many false steps and backslidings have intervened, a person finds it very difficult with respect to himself, and still more

difficult with respect to others, to point out the time when evil or good gained the ascendant. The surest reference is, to be always taking care to have scriptural comfort in God with respect to what we are at the present moment, and to commit all the past to Him who knoweth all things. Who can ever settle the question of conversion without this; or even have his mind properly settled at all?

"6. How may we most scripturally express ourselves upon our own state of grace? All that we can possibly utter upon this subject is contained in one sentence of St. Paul: 'Nevertheless, I obtained mercy;' or, 'The Lord hath called me out of darkness into his marvellous light:' or 'Though such and such was I; yet I am washed, I am sanctified, I am justified, in the name of the Lord Jesus, and by the Spirit of our God.'

"Let any one but 'come to the light,' and his general character will always show itself: whereas, by making too nice distinctions about what are called degrees of grace, we are only encouraging hypocritical people to ape and cant.

"Besides, as there are many, on the one hand, who have a sort of emulative or imitative religious zeal which 'cometh of evil,' so, on the other hand, there are many really upright but diffident persons, who continue in hurtful suspense about their state of grace, because they cannot see in themselves just the very marks of it which others can *talk* of. But though a genuine singing bird, in its unfledged nonage, may be easily mistaken for another that will never be vocal, yet its growth gradually betrays its nature, and by and by it sings from instinct. Here then I take my stand. Every one is at liberty to speak with all the edification he can give to himself or to others respecting the condition of his soul: but we are not to overrate disclosures of this sort. Better is it to look after the *fruit*, at seasons when the tree may be expected to show its nature." ✧

POETRY.

Why is this stupendous Intelligence so retired and silent, while present in all the scenes of the earth, and in all the paths and abodes of men? Why does He keep His glory invisible behind the shades and visions of the material world?—*Foster.*

Where dost Thou dwell,
Unknown, unseen, yet knowing, seeing all?
We find Thee not in hermit's lonely cell,
Or loftiest palace hall.

No more at eve,
Thy form is with us on the dusty road,
The dead sleep on, though loving hearts may grieve,—
The suffering bear their load.

Night closes round—
In the dim forest aisles no leaf is stirred,
So hushed as if heaven's distant music sound,
Might even here be heard.

Through all we see
Up to the azure roof with stars inwrought,
Through all earth's temple do we look for Thee;
Alas! we find Thee not.

Yet, Thou art near,
Father, forgive our weak and failing sight,—
Forgive, and make our darkness noonday clear,
With Thy celestial light.

Thy love hath given
Faith's telescope wherewith to gaze on Thee,
Aid us, that through it looking unto Heaven,
Thy glory we may see. ✧

REVIEWS AND NOTICES OF BOOKS.

"SIGNS OF THE TIMES." Letters to Ernst Moritz Arndt, on the dangers to religious liberty in the present state of the world, by CHRISTIAN CHARLES JOSIAS BUNSEN, D. D., D. C. L., &c.—*New York, Harper & Brothers; Montreal, B. Dawson.*

This is one of many remarkable books from the pen of the illustrious Chevalier Bunsen, late Prussian Ambassador at the Court of England. He resided for a period of fourteen years in London, and we began to look upon him as one of our own venerable fathers. The Oriental question, however, on which he embraced the views of the Allies, and in which Prussia took so pusillanimous a part, led to his retirement from office, and his return to his fatherland; there to spend with honor, the remainder of his days in learned leisure. This book shows that he is not an idle spectator of the course of events. With a noble Christian patriotism, he here vindicates for his country men, freedom of conscience and worship, which he thinks are endangered by the prevailing tendencies of governments, both in Church and in State. The result of his reflections on the state of parties, especially in Germany, is a series of letters under the above title. While this book has a peculiar reference to church matters in Prussia and in Germany generally, with their relations to personal christian liberty, still it contains words of warning to all people, and takes notice of tendencies which are found more or less prevalent in all countries.

The special "Signs of the Times" which he notes are, first:—"The *Spirit of Association*:"—a spirit which he shows, although not peculiar to the present age or to any country or race, has yet in these times, and in Christendom, a special activity and powerful influence alike in matters commercial, political, and religious. In connection with this topic, it is pleasing to find Dr. Bunsen marking with special approbation the Free Church of Scotland:—

"The youngest of these voluntary associations," says he, "which we have seen shooting up before our eyes, during the last few years, by the side of a highly respectable though somewhat torpid national Church, I mean that of the Free Church of Scotland has in only ten years, outstripped the activity of all the State Churches in the world."

The second sign which he notes, is "*the rising power of the clergy as a governing caste or hierarchy, and especially, though by no means exclusively, of the Romish.*" This tendency he finds in the grasping ambition of the modern Papacy, in the prevalence of Tractarianism in England, and in the reactionary spirit of the Old Lutheran party in Germany. To these he might have added also the assumption, by almost all Ritualistic and State Churches, of peculiar rights and prerogatives.

These two tendencies are shown to resolve themselves into a struggle for freedom of conscience on the one hand, and a spirit of persecution and forcible repression of Christian liberty on the other.

"Of these two Signs of the the Times," he says:

"One is in its ascent, the other verging toward its setting. The Spirit of Association with its liberty is the genius and the demon of the dawning day; the hierarchy with its tyranny is the waning planet of departing night. . . . The more powerful flows the Spirit of Association, the more self-evident becomes the antagonism between the hierarchy and freedom. For freedom of conscience is the sole vital air of humanity and the cradle of true personality; and this freedom, the mother of every other freedom, cannot endure the hierarchy for ever."

It is refreshing to find words so true and bold as these spoken in the ears of the intolerant hierarchies and governments of Europe, by one whose character for wisdom and moderation is so highly esteemed. In reviewing the times, he takes an historical survey of the rise of the hierarchy in Europe, and notes,

how it gradually absorbed one by one the liberties of the Christian people. He also reviews with historical precision and philosophical comprehension, the origin and progress of the Evangelical Union of the Lutheran and the Reformed Churches of Prussia. He points out the object contemplated by the late King Frederic William, and by the present Monarch, in this act of their governments, the true spirit and character of the union, and the way in which it may most effectually be carried out. In doing this he takes special notice of a "Discourse on Christian Toleration," delivered before the Court at Berlin, at the request of a Protestant Society, by Dr. Stahl, Professor of Ecclesiastical Law, and a member of the "Supreme Ecclesiastical Council" of Prussia. In this discourse he points out sentiments the most exclusive and intolerant, an exposition of the Church, thoroughly Popish, and a departure from all the great principles of the Reformation. With a rich unsparing irony, and a forcible logic, he exposes the reactionary and persecuting tendencies of these views, and asserts for the Evangelical National Church of Prussia, another aim, than that of erecting a mediæval hierarchy. For the remedy of existing evils, he earnestly insists upon the revival of the Christian congregation—its independence—its freedom; not, however, as an isolated, separate, fragment of the *ecclesia*, but as the true form of the Church—as the *communion* in which alone there can be a free development of personal Christian life. "The first necessity," says he, "is that the congregational bond should lead to a wider ecclesiastical bond, that of the Church diocese, as we have hinted before."

While we cannot agree with all the sentiments contained in this book, we cannot withhold our admiration of its sympathy with the oppressed, and its earnest advocacy of freedom of conscience. We think that the aspirations of the free Christian consciousness would at once be met by a system less politically elaborate than that of the National Church of Prussia, and less fettered by the iron bonds of cabinet orders and parliamentary enactments. Our own Presbyterian form approaches very nearly to that recommended by Bunsen. In its scriptural organization it commends itself to the minds of the faithful—in it the congregation is free and independent in the exercise of Christian personal life—in it the church is not broken up into isolated fragments, but is *one* in its higher ecclesiastical bond, thus fulfilling all the conditions of a free Christian community with an orderly and popular government.

The following passage on Jesuitism is worthy of notice :

"The Jesuit theory of the Universe is a positive denial and thorough inversion of the Divine and human modes of action,—a conscious breach with History and Providence; for it is the conscious and professed subordination of truth to an end, and that on the domain of morals and religion; it is the murder of the principle of personality bestowed by God, and belonging to God. Hence it is involved in irreconcilable hostility with freedom, science and humanity.

"Loyola was well aware that a will directed to spiritual objects has power to rule the world; but he vainly deemed that he could rule over God, and take God's place in his own sanctuary. He knew that all religious knowledge consists not in any outward learning and scholarship, but comes from the inward part of the soul. But he desired to reign over this inward part, in order to use it as a means and a tool, the which is eternally contrary to God. Lastly, he knew also that the natural Me, the Self, is the true enemy of Divine life in every man, and self-seeking the essence of sin and the root of evil, and of all the miseries of humanity; but he wanted to break the vessel, in order to make it the instrument of God in the service of the Superiors and of the Pope. His perception of these truths constituted his highest and noblest ideas. I am inclined to think that his belief in them was sincere; but what we can judge of was, that his whole view of the real world was unsound, and can not be brought into harmony with the facts of nature, nor with the essence of the Divine. Neither in nature nor in history, neither in the Bible nor in the Church, did he seek truth for its own sake, but only as a means of governing, by the crushing and killing out of personality,—that is, of God in man. And this characteristic of crushing the faculties is indelibly impressed on the Order, by a system that cannot be called an organization, but is a most perfect mechanism, and which is the naked prose of hierarchism under the garb of enthusiasm, and the lifeless deposit of the middle ages preserved in the acid of the seventeenth century."

We hail this book as a noble contribution to Christian literature, and as a beautiful example of the great learning and acute criticism of its large hearted and eloquent writer. We recommend it to the careful perusal of thinking men, and especially of clergymen and statesmen. ✱

RELIGION IN AMERICA, OR AN ACCOUNT, &c., by ROBERT BAIRD.—*New York, Harper & Brothers, 1856; Montreal, B. Dawson.*—8vo., pp. 606.

The United States form the second Protestant power among the nations of the world. The condition and prospects of Religion in these States are often anxiously discussed in other countries, and a reliable work on the subject cannot fail to be widely circulated and read.

The volume now before us is a new and enlarged edition of a work published by Dr. Baird in 1843-44. The author is well known in Great Britain, and on the Continent of Europe, and has written for European rather than American readers. We think it hardly fair (unless sanction has been obtained) to prefix to the present volume the recommendatory notice given by three Divines to the small edition of 1843 in Scotland. Of these Divines, Dr. Welsh is dead, and Drs. Cunningham and Buchanan, with greater knowledge of America than they possessed in 1843, may have changed their opinions in regard to the value of Dr. Baird's work.

So far as the author has been content to compile authentic information, we owe him thanks for a valuable book of reference, well arranged, and sufficiently well written. In so far as he has expressed opinions, instituted comparisons, and endeavoured to form the judgment of his readers, he fails to command our confidence; appearing rather as a special pleader retained in the interest of America, than as a calm and honest observer, estimating things and tendencies as they are, and fearlessly telling the whole truth.

The volume is divided into eight books, the first devoted to preliminary remarks, the second to the religious condition of the United States during their colonial history, the remaining books treating of the present denominations evangelical and non-evangelical in the American Union, the development of the voluntary system of Church support, and the operations of the chief Religious and Missionary Societies. The field traversed is very extensive, and the accumulation of valuable facts such as confers great credit on Dr. Baird's industry. Some of the chapters which describe Churches and Sects are drawn up with much skill, and we have no doubt that all these chapters are written with entire fairness and equity. The chapters on the Presbyterian and Congregational Churches, and on Unitarianism, are among the very best in the volume.

Dr. Baird estimates the proportion of the population of the United States, now connected more or less closely with evangelical Churches, at eighteen millions. The portion under the influence of the non-evangelical sects he reckons to be from four to five millions. The religious prospects of the country seem to him bright with encouragement.

We rejoice in all sincerity at the many proofs that are given of the progress and strength of American Christianity. But all that we have seen, heard and read of Churches in the United States, leads us to regard Dr. Baird's account of them as too highly colored. In some respects, he conceals, in others he exaggerates the truth, producing, however unintentionally, a deceptive impression on his readers.

The truth is concealed in regard to the painful aspects of the voluntary system, the dominion of wealth in Churches, the sufferings of Christian ministers, their frequent changes of position, and their temptations to a subserviency to the

popular will. The truth is also palliated, as respects the notorious lack of family government in the United States, and the destruction of the family idea by the system of boarding in large hotels, all of which is so injurious to the culture of piety. The very important subject of the relation of American Churches to American Slavery, occupies no more than nine pages of this large volume, and is treated in the apologetic way usual with American Divines. The author seems to admit that the Churches have not made all the effort in their power in behalf of the enslaved millions. But he forgets to rebuke slave-holding and slavery-defending ministers of the Gospel, and in fact offers us no more than the oft repeated phrases about the extreme difficulty of the question, and the propriety of leaving the solution to the Divine Providence. One grows weary of this carnal prudence, which indefinitely postpones justice to the oppressed, liberty to three millions and a-half of our fellow-men, for the sake of quietness and gain, sheltering the iniquity behind a convenient reference to the Providence of God.

We are obliged to add, that in our humble judgment, the work of Dr. Baird, concealing or palliating the truth in some points, exaggerates the truth in others. It exaggerates the good points of American preaching, and says nothing of the frigid intellectualism of some pulpits, or the fiery politics of others. It also exaggerates the benefits of the Revival System, the effect of which in many parts of the United States is to engender a light esteem of the ordinary means of grace, and to throw ministers and congregations into alternate extremes of ardour and indifference. God forbid that we should raise objections against any refreshing that He grants to his Heritage! But there is a distinction to be drawn between the revivals that are 'got up' and those that 'come down.'

Dr. Baird ought not to have omitted the subject of religious worship. He cannot be ignorant of the fact that visitors from Great Britain or from Canada, entering the Churches of the United States, are struck with the apparent irreverence of the congregation, and sometimes of the minister too. The frequent levity of the Church music, its performance by a choir apart altogether from the congregation, and the monstrous indecorum of sitting at prayer, ought not to pass without animadversion, or at the least some words of serious regret. The people are auditors; they hear the music, hear the prayer, and hear the sermon; but in many Churches which we have visited, the people do not, from their entrance to their exeunt, deport themselves as worshippers. Doubtless there are many worshippers in spirit and in truth, but there is a painful absence of the seemingly expressions and attitudes of devotion.

In these strictures, we are animated by no unkind feeling. We appreciate Dr. Baird's enthusiasm in praise of his country. But honest truth, without varnish or apology, is the first requisite in such a work as this professes to be, and we feel that we cannot receive the volume now before us as a just estimate of actual 'religion in America,' or rather 'in the United States,' for so the title should have run. It may minister to national and ecclesiastical vanity, and dazzle with its bright colors the eyes of distant readers; but we, who are at hand, and have had some opportunity of personal observation, wish that the colors might be toned down to a more sober hue, that we might have the pleasure of recommending the work as a reliable and comprehensive summary of most interesting facts.

THE TONGUE OF FIRE; OR, THE POWER OF CHRISTIANITY: by WILLIAM ARTHUR.
New York, Harper & Brothers; Montreal, B. Dawson. pp. 354.

This book treats of the outpouring of the Holy Ghost upon the Apostles and Disciples on the day of Pentecost. The various chapters into which it is divided are:—1. The promise of a Baptism of Fire. 2. The waiting for the fulfilment.

3. The fulfilment itself, ten days after the ascension of Jesus Christ into heaven. 4. The effects which immediately followed this Baptism of Fire, spiritual, miraculous, ministerial, and upon the world. 5. The permanent benefits resulting to the Church; and 6. The practical lessons. These, it will be seen, traverse a wide field of subjects deeply interesting to every Christian. We trust that this book, which is no common one, will be extensively read, and deeply pondered, by both the ministers and people of our Churches in this land. It is marked by a fervor and an unction which cannot fail to make it acceptable; the style in which it is written is for the most part above mediocrity, and not unfrequently becomes truly eloquent. The first part partakes somewhat of the pictorial liveliness of continental writers, with its brief emphatic sentences, its abrupt turns, and occasional eccentricities; but in the body of the work the style assumes a more natural and flowing, and dignified character. To the Christian ministry the book is especially interesting. The chapter upon ministerial effects points out the source of ministerial power, showing that this lies not in learning, nor in natural endowments, but in the unction of the Spirit; where the Spirit of God is, there is power, and where He is not, there is nothing but deadness of heart. Again, under the head of "Benefits resulting to the Church," there is noted the gift of pastors and teachers, as a permanent ministry in the Church, for the edification of saints and the conversion of sinners, the qualifications for the ministry, the call, the gifts, and the power, all of which are more or less requisite. The call must be confirmed by the gift, and both by the power. Mr. Arthur very truly says, that although the cross is foolishness to the world, yet "Christ never sent fools to be its heralds. . . . None of the preachers sent of God are simpletons." We cordially agree with the following recommendations:—"Firm in faith the Church ought to set at the very entrance of the pathway toward the ministry, a gate which no family influence, no education, could open; which none could pass but they whom a number of serious and godly men, not ministers alone, but also laymen, who had to hear and feed, or starve, according to the quality of the ministrations, would deliberately conclude were worthy, at least, to be admitted to probation for the work of the ministry. Such a gate none could pass but one who was either in earnest, or a studious and practiced hypocrite." This has been our Presbyterian practice for ages, and when faithfully observed, it has ever kept back the incompetent and unworthy, and commissioned able and faithful Ministers of the Gospel.

Arthur's review of much of the preaching of the age is exceedingly just and true. He has words of censure for men clothed with the character of servants of Christ, who yet seek as their highest ambition "to please," "to astonish," and to earn the reputation of "acceptable preachers." He equally rebukes the narrow notions of some hearers, who condemn every sermon that is not in accordance with their peculiar taste. "The refined," says he, "are ready to demand a certain chastened style, in which, above all things, there shall be no extravagance either in composition or in delivery. On the other hand the poor are slow to recognise power, unless it be accompanied by strength of voice and physical vehemence. Some will admit of little value in what is only exhortational or declamatory; others again cannot imagine that close argument, though it may enlighten, shall ever awaken or convert; and thus most persons are in danger of forming a narrow ideal circle within which they would have the Spirit to co-operate with the agency of man." These things account for four-fifths of the complaints that we hear against sermons and ministers. It is no uncommon thing for a pastor to discover that some saving or salutary impression has been made on the mind of one hearer, by the very form of words which has given grave offence to the fastidious taste or orthodox notions of another. For the welfare of the Church it were well, that while ministers have no immunity from

just censure, they should, at the same time, be exempted from frivolous and captious criticism.

It is scarcely necessary to say that the writer views some matters from the stand-point of the Wesleyan, to which body he belongs. In this we mean no censure. It is natural that he should, and it is honest. There is, however, remarkably little that can be excepted to on this ground. The book is eminently Catholic in its aim and the treatment of its subjects. We might certainly object to its statements on Christian fellowship. The writer considers this to be something more brotherly, intimate and free in its nature, than that which pertains to public ordinances and assemblies. His idea is that no Church is conformed to the primitive model that does not make "social fellowship" a part of its stated organization. In all that he says about the value and necessity of "fellowship" we cordially concur; but we think he fails to distinguish between public Christian life, in the sacraments and assemblies of the Church, in which there must be a permanent order, and the private and social life of the Christian, in which there may and ought to be fraternal communion, at once intimate, spontaneous and free. A fixed form of fellowship, such as that which prevails amongst Wesleyans, has, we fear, a natural tendency to formalise a certain approved type of Christian profession. Wherever the living presence and power of the Spirit are felt, Christian fellowship, in social converse and prayer, will be the spontaneous result, as is found in the case of all revivals of religion in the Churches; but to organize this fellowship into a fixed and stated part of Church order is, in a great measure, to destroy and to hinder it. It is enough that a Church offers facilities for social fellowship, that it invites, promotes and commends it, as part of the free social life of the Christian.

We might also take exception to Arthur's views of the witness of the Spirit. He combats the opinions of those who would send a sinner to examine within himself for the marks of the Spirit's work, for the "Fruit of the Spirit," in order that he might have the comforts of salvation. He objects justly to the doctrine that would confine the evidence of the Spirit to the fruit specified in Gal., v. But we cannot agree with him in thinking that wherever the Spirit is, there is also a consciousness of His presence. We think that he fails to show what the "witness of the Spirit" really is. He makes no reference to the more formal expression of this doctrine in the Rom. viii, namely, "The Spirit witnessing with our Spirit, that we are the Sons of God." The witness of the Spirit is not a thing absolute and abstract, having no relations to a conscious subject. The very term "witness" implies an attesting to some one. The full and formal expression of the doctrine is, therefore, evidently this: "The Spirit witnessing with our Spirit." We can no more know the Spirit than we can know the Father, apart from His manifestations. It is in creation, providence and grace, that we become conscious of God in His natural and moral attributes. So also in the work of convincing, illuminating and sanctifying, we become conscious of the Spirit, as the great agent in salvation. Only this we would hold, that as many have no consciousness of God, notwithstanding His manifestations, so it frequently happens that the spiritually minded, who have been born of the Spirit, are not immediately conscious of the Spirit's presence, the consciousness of other things, sinfully it may be, hindering or obscuring the clear perception and sense of it. This, however, is not a state in which a Christian should rest. He should examine himself, not so much that he might get comfort, as that he might obtain assurance; that without hesitation or doubt he might say: Abba, Father. The facts of consciousness ought to be verified by an appeal to the revelations of Scripture.

Notwithstanding these objections, we cordially commend this delightful and most seasonable book, and trust that it will especially be found in the hands of all our students. ✕

BEVERIDGE'S PRIVATE THOUGHTS UPON RELIGION AND A CHRISTIAN LIFE.—
New York, Robert Carter & Bros; Montreal, B. Dawson. 2 vols,
 pp. 270, 341.

This is one of those fine old English books that we would "not willingly let die." It is one of the same class with A'Kenpis' "Imitatio Christi," Sutton's "Disce Vivere," Adams' "Private Thoughts," and Jeremy Taylor's "Living and Dying." In the mother country it has long been a favorite with devout readers; and the Messrs. Carter have done well to furnish a new edition for the use of serious Christians in the United States and Canada.

William Beveridge lived in that age of great Divines, the 17th Century. He was devoted to the duties of his office, sound in faith and learning, unblemished in character, and more reasonable in his politics than many of his ecclesiastical contemporaries. In the reign of William and Mary, the Bishoprick, vacated by the deprivation of Bishop Ken, was offered to Beveridge, but declined. Not till the year 1704, three years before his death, was he raised to the Episcopal Bench, by Queen Anne, as Bishop of St. Asaph's.

The "Private Thoughts" were written in Beveridge's early days, and disclose the deep and solid piety of his youth. The "Thoughts on Religion" are ranged under twelve articles, beginning with the belief of one God, and observing the systematic order, of a Creed. These are followed by Practical Resolutions in reference to affections, thoughts, words, actions, relations and talents. In perusing these pages, the reader will be reminded of the Seventy Resolutions of a yet greater Divine, Jonathan Edwards, all formed and written before he was twenty years of age.

The "Thoughts on a Christian Life," and the Treatise on "Frequent Communion," with which the second volume closes, are written with a well sustained dignity, and cannot be read without profit, though occasional exception may be taken to language employed in reference to the sacraments. We extend our hearty commendation also to the two Essays by the Rev. H. Stebbing, bound up with these volumes.

In a word, this book is one of a class that our hasty impatient age greatly requires; a book of grave thoughts and resolves, with fine veins of reflection and self-inquiry, and solemn bursts of devotional feeling:

"Come, therefore, my dear Lord and Saviour! whilst thy servant is breathing after Thee; and possess my heart with the spiritual blessings of grace and faith, peace and charity; and let none of those empty and transient delights of this world stand in competition with them! Thou art the source and centre of all my wishes and desires; "even as the hart panteth after the water-brook, so panteth my soul after Thee, O God!" When shall I appear in Thy presence? When, when shall that blessed time come, when I shall see Thy sacred Majesty face to face? This is a mercy, I confess, which I cannot expect whilst imprisoned in the body; but howsoever, though I must not yet appear before Thee, do Thou vouchsafe to appear in me, and give me such glimpses of Thy love and grace here, as may be an earnest of the bliss and glory I am to enjoy hereafter."

Again, speaking of the confirmation of faith in God's promises by experience, the good Bishop exclaims:

"I can hardly remember any one thing that ever happened to me in the whole course of my life, even to the crossing of my most earnest desires and highest expectations, but what I must confess, to the praise of Thy grace and goodness, has really, in the end, turned to my advantage another way. Oh! make me truly sensible of all Thy promises to, and dealings with me, that whatever storms and surges may arise in the tempestuous ocean of this tran-

"sient world, I may still fix the anchor of my hope and happiness in Thee, who art the source and spring of all blessings, and without whom no evil or calamity could ever befall me!" †

A THREE-FOLD TEST OF MODERN SPIRITUALISM, by WILLIAM R. GORDON, D. D.—
New York, Charles Scribner; Montreal, B. Dawson—pp. 408.

"Modern Spiritualism" is the mania which began with "rapping" and "table moving," a few years ago, at Rochester, New York, and has now spread widely over the United States, as a system of alleged intercourse with disembodied spirits, by the help of certain men and women who are called "Media," and who by this craft have their wealth. We do not advise any one to study the subject, which is of a shocking and painful character, but any, who think it their duty to inquire into this base delusion, may read with advantage the work above named.

Dr. Gordon tries the modern spiritualism by the tests which its own expounders have recommended, and comes to the conclusion, that the whole system is of the Devil and his angels,—that it is of the same character with ancient heathen necromancy, and demonic possession,—and that evil spirits personate the dead, in order to confound, deceive, and destroy the souls of the living. We incline to the opinion that a larger proportion the facts than Dr. Gordon supposes, may be attributed to cunning imposture. For the rest, we agree with this author, that they bear many marks of being "wiles of the devil." The only serious objection to this view which occurs to us arises from the circumstance, that the outpourings of sentiment and philosophy through the "Media," are too stupid, silly, and incoherent, to be ascribed to any "seducing spirits." For instance, the spirits that personate Lord Bacon, John Locke, and George Washington, maunder in a most contemptible manner. But we set over against this the sad fact, that the delusion, however despicable in some aspects, has actually succeeded, and has yielded such results, in atheism, insanity, despair, and suicide, as are according to the will of that Wicked One who is the "father of lies," and 'a murderer from the beginning.'

We have no doubt that the maniacs who have embraced this Spiritualism are partly impostors, and partly victims and dupes. Among them are very few persons, of education or character. The majority are infidels, Universalists, Swedenborgians, and Unitarians. A few Methodist preachers have fallen under the delusion, and some of these have had their reason completely overthrown, and are now inmates of lunatic asylums. It is a remarkable and instructive fact, incidentally mentioned by Dr. Gordon that, so far as known, no Divine or Layman, holding Calvinistic views of Christian truth, has been drawn into this Stygian whirlpool.

Two remarks occur to us in closing the book.

1st.—The modern Spiritualism is quite as wicked as the ancient necromancy; and whether its claims be real or no, sin is committed by every one who has recourse to it, in order to obtain intercourse with the dead or with familiar spirits. It is an abomination unto the Lord. See Deuter. xviii, 10-12.

2nd.—The dangers resulting from the uncultivated condition of large masses of the people, as respects religious truths, are more serious than many have suspected. How one blushes for his species, when he learns the large success in this very 19th century, of such vile systems as "Spiritualism" and "Mormonism!" What a rebuke to the Church of Christ; that in Protestant countries, multitudes should be so ignorant of true religion, and so alienated from the house of prayer, as to fall a prey to these wicked impostures and 'doctrines of demons!' †

"CROWN JEWELS."—A Series of Parables and Narratives, by the Rev. D. ISGLIS, Hamilton.

This little volume cannot fail to interest all who read its contents. Intended especially for the young, it teaches truth in its most attractive form, and will make a valuable addition to juvenile libraries at this season of the year. There are some pages in this little book which will deeply touch the hearts of older readers.

FROM B. DAWSON, Montreal, we have received the following books:—

THE CHURCH AND SLAVERY by the Rev. A. BARNES, (Philadelphia,) in which the position of the New School Presbyterian Church in the United States, in relation to Slavery, is stated and vindicated with much ability. The further efforts which ought to be made by the Church in the way of discipline, discussion and testimony, to rid itself from all connection with this curse, are also considered. We recommend the book to thoughtful readers, hoping to examine its contents more at large in a future number.

"DEED." A Tale by HARRIET BECHER STOWE.—*Boston: Phillips, Sampson & Co,* 2 vols.—This is the best edition of Mrs. Stowe's new Tale, which has attracted very great attention wherever the English language is read. We shall refer to it hereafter.

"THE LAST OF THE PATRIARCHS," or the History of Joseph; by JOHN CUMMING, D.D.—*Philadelphia: Lindsay & Blackiston.*—This volume is in the well known style of a popular author and preacher, for whose voluminous writings we cannot feel admiration, but who has done some good service to England in the Popish and Puseyite controversies. Dr. Cumming is no thinker, but a skillful compiler and shaper of the thoughts of other men.

SERMONS BY THE LATE REV. W. ARCHER BUTLER.—Second Series. *Parry & McMillan.*—The writings of this good and gifted man deserve to be widely known. We shall refer to his Sermons in our next issue.

NEW GRANADA, by J. F. HOLTON.—*Harper & Bros.*—This interesting volume will be noticed hereafter. It is very well got up by its spirited publishers.

ABOUT COMMON THINGS, by J. ABBOT.

HENRY THE FOURTH, by J. S. O. ABBOT.

OLD WHITEY'S CHRISTMAS TROT, by A. O. HALL.

These three books are from the press of *Harper & Bros.*, beautifully printed and illustrated, and well adapted for Christmas presents to children.

HARPER'S SCHOOL HISTORY.—A Narrative, by JACOB ABBOT, of the general course of history from the earliest periods to the establishment of the American Constitution. Well got up, and profusely illustrated with beautiful wood-cuts, this book will be an acquisition to American school literature. It is written, upon the whole, with much candour, and contains less than is usual in such books, of American cant about kings and aristocrats.

HARPER'S STORY BOOK, by JACOB ABBOT.—Written for boys, this volume is interesting, instructive, and religious in its character. The printing and illustrations are remarkably good.

HARPER'S MAGAZINE for December is unexceptionable in its tone, varied and interesting in its contents, successfully combining sound knowledge with amusing literature, and pertinent criticisms on books and events.

SUMMARY OF INTELLIGENCE.

ECOLESIASTICAL AND MISSIONARY.

STATISTICS OF PROTESTANTISM AND ROMANISM.—The following statistics of the Protestant and Roman Catholic populations respectively throughout the world are given in the *Christian Witness*, professedly compiled from the best authorities:—

Protestantism in the world in 1855.

Great Britain.....	21,000,000	Russian Empire.....	1,200,000
Ireland	2,000,000	Greece and Asiatic Islands.....	500,000
Prussia.....	10,000,000	United States of America.....	21,000,000
German States	11,000,000	British America.....	1,750,000
Austrian Empire.....	8,000,000	Africa and its Islands.....	700,000
Denmark.....	2,500,000	West Indies and Guiana.....	1,000,000
Sweden and Norway.....	4,600,000	India, Ceylon, and China.....	500,000
Holland and Belgium	2,500,000	Australia and Polynesia.....	1,000,000
Switzerland.....	1,500,000		
France.....	2,500,000	Total Protestants in the world...	88,250,000

Estimate of Roman Catholics in 1855.

Rome and the Papal States.....	3,000,000	Belgium and Holland	4,000,000
Italian States—Tuscany, Modena, Parma.....	2,750,000	Prussia.....	6,000,000
Naples and Sicily.....	8,750,000	Switzerland.....	1,000,000
Sardinia	5,000,000	Russian Empire.....	2,000,000
Austrian Empire—		Great Britain and Ireland.....	5,000,000
German States.....	11,500,000	Turkish Empire.....	3,000,000
Hungary	10,000,000	South American States.....	29,000,000
Italy	5,000,000	North America and Canada.....	2,500,000
Poland.....	4,000,000	India and China.....	3,000,000
Spain.....	14,000,000	West Indies and Hayti.....	2,500,000
Portugal.....	3,500,000		
France.....	33,000,000	Total Roman Catholics in the world.....	150,000,000

PRESBYTERIANISM AND EPISCOPACY IN CANADA.—Estimated by their respective lists of Clergy, the Presbyterian and Episcopal Churches of Canada appear to be nearly equal in strength:—

<i>Church of England.</i>	<i>Bishops and Clergy.</i>
Diocese of Quebec.....	42
Diocese of Montreal.....	56
Diocese of Toronto.....	167—265
<i>Presbyterian Churches.</i>	<i>Ministers.</i>
1. Presbyterian Church of Canada.....	116
2. Pre-byterian Church in Canada in con- nection with the Church of Scotland.	82
3. United Presbyterian Church.....	56—254

MODERATORS OF THE SCOTTISH CHURCHES.—The Rev. Dr. J. Julius Wood, of Dumfries, will be proposed as Moderator of the next General Assembly of the Free Church of Scotland. The Rev. Dr. Robertson, Professor of Ecclesiastical History in the University of Edinburgh, will be proposed for the Moderator's Chair in the Assembly of the Established Church.

CANADIAN FOREIGN MISSION.—The Rev. George Stevenson (accompanied by Mrs. Stevenson) sailed from Portsmouth, England, on the 1st October, in the Ship Alfred, bound to Calcutta. He has gone to India, as the first Foreign Missionary, designated and supported by the Pre-byterian Church of Canada. The precise Locality of the Mission is yet undetermined. The Committee on Foreign Missions, appointed by the Synod, hope to obtain the services of a young Canadian Minister as associate with Mr. Stevenson in this holy enterprise.

MISSION OF THE UNITED BROTHERS TO THE MONGOLS.—The Church of the United Brethren, with that faith and self denial which has caused them in so many cases to choose positions of the utmost hardship and difficulty, have lately established a mission station in the Himalaya, at a height of 10,000 feet above the sea, and among tribes little known. Two of their number, during last year, made a long tour through the high lands of Thibet, in order to discover the best position to be occupied as a basis of operations. They have selected Keating, near Kardang, upon the River Bhangar.

FEMALE EDUCATION IN INDIA.—Letters from Dr. Duff report the progress of female education in India beyond any former period. In the presidencies of Madras and Bombay the missionaries find that now the work could be doubled in extent if the funds were supplied; and they are beginning to find that it is one of the most urgent and most important points in the great mission scheme. The tide now is turned in reference to female education in Calcutta.

EFFECT OF SOCIALISM.—The extensive cotton mills at New Lanark were for a long time under the management of Robert Owen, the quondam infidel, but whose incredulity (most credulous!) has, it is said, been fixed on spirit rapping and other whimsical emptiness. This extraordinary man, who must now be more than eighty years of age, here plied his system of damaging truth and marshalling every seductive error; and, though his professed followers are not many, even in this district, I was informed that two marked features of the people have been continued, perhaps as a warning to those who deify godless plans. The large number of illegitimate births, and the excessive license of the tongue in slandering a neighbour, are the only prominent results of the years devoted to "the people" by the man who denied a God. The present proprietors of the mills do much to remedy these sad effects of infidel teaching. All the children are sent to school, both before they are of an age to work and during their employment. The young men have a library and classes for improvement, and a hardworking minister watches with anxiety and labours with zeal for their eternal welfare.—*English Paper.* X

LITERARY.

A new edition of Horne's Introduction to the study of the Holy Scriptures, has just been published in four volumes, by Longman & Co., of London. The work is edited with notes by Dr. Tregelles, and Dr. Samuel Davidson. The learned Editors, however, have found that their opinions do not harmonize on certain points of urgent importance. Dr. Tregelles impugns the orthodoxy of his co-editor on the subject of inspiration. The *London Record* loudly calls on the Publishers to cancel the obnoxious notes of Dr. Davidson, and close their engagement with him. The discussion of Dr. Davidson's views, taken in connexion with the bitter controversy which has arisen out of the publication of the "Lynch Hymn Book," awakens a serious anxiety in regard to the orthodoxy of many of the Congregational Ministers and Churches in England.

The Rev. A. Moody Stuart, of Free St. Luke's Church, Edinburgh, is about to publish a Practical Exposition of the Song of Solomon, with critical notes.

Dr. H. Bonar is to give to the public a work entitled, "The Desert of Sinai," notes of a journey from Cairo to Beersheba. The recent work of Stanley, entitled, "Sinai and Palestine," has attracted much attention, and in its American edition is easily accessible to Canadian readers.

Dr. Hodge's Commentary on "Ephesians" has been reprinted in England, and is received with great favor.

A New Edition of Bacon's Essays, with admirable annotations by Archbishop Whately, has been published by J. W. Parker & Son, London. This will, doubtless, become the standard edition.

The Rev. Wm. Goode, than whom the Evangelical party in the Church of England does not possess a more learned and competent controversialist, has published an able reply to Denison, Wilberforce, and Pusey, on "the nature of Christ's Presence" in the Eucharist.

John Stuart Mills' well known work on the Principles of Political Economy has been placed, by a recent decree at Rome, on the Index Expurgatorius.

The Roman Catholics are endeavoring to influence the English mind through the medium of religious tales. Cardinal Wiseman's Tale of *Fabiola* led the way. It is followed by a volume from the pen of Dr. Newman, entitled, "Callista, a sketch of the third century." The object is to represent the religion of early Christians as identical with modern Romanism.

Patrick Edward Dove, author of the "Theory of Human Progression," and other works, has published from the press of Johnstone & Hunter, Edinburgh, a volume entitled, "The Logic of the Christian Faith," which is said to be a most valuable contribution to the Literature of the Christian Evidences.

Guizot, who has so profoundly studied great epochs of History, has followed up his work on the English Revolution, by another, in two volumes, entitled, "Histoire du Protectorat de Richard Cromwell." An English translation will immediately appear.

The "Memoirs of Frederick Perthes," translated from the German, have issued from the press of Constable & Co., of Edinburgh, and attracted much interest. Perthes was a man of enlarged mind and honest heart, and the intimate friend of the chief German Authors and Politicians of his day.

The twelfth volume of Grote's History of Greece has appeared, completing that truly great work. The American edition issued by Harper & Brothers, though inferior in external appearance to the English, is well got up, and sold at a reasonable price.

The people of Canada are no longer to depend so much, as heretofore, on the American publishing houses. The introduction of independent Canadian reprints of American and British works is to be noted as an important era, and if the republication of British copyright works is not forbidden by law, will prove of great value to the community. Maclear, of Toronto, and Pickup, of Montreal, have both issued cheap editions of Mrs. Beecher Stowe's Tale of "Dred." And the latter publisher has brought out an edition of the Memorials of Captain Hedley Vickers, at the low price of 1s. 6d. ×