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THE
CANADIAN PRESBYTER.

AUGUST, 1857.

ECCLESIASTICAL PROGRESS.

Can the Presbyterian Church make any Progress? In reply to this question, perhaps, some highly conservative Presbyterian of the old covenanter stock will be disposed to say, progress! aye, that it can, back to the faith and works of the martyred fathers—back to the obligations of the ancient covenants—back to the strict and pure discipline of the olden time—back to the massive preaching of the sixteenth century—back to the psalms of David as the only songs of the sanctuary. This crab-like progress all backward, from present doctrinal positions and church practices, would doubtless be agreeable to some—would fill the hearts of some venerable Gael or broad-browed lowland Scotchman with unwonted joy. But this is not what nineteenth century people call *progress*. They are prone to take, in large measures, the counsel of the Apostle and to forget “the things that are behind, looking forward to that which is before.” From past and present footstands—from well understood positions, on which the Presbyterian Church has fixed itself, and with which it has become historically identified—from these the modern thinker asks if it be possible to advance to something better? or if it be the best thing we can do to stand still where we are, as upon the whole the most eminent and outstretched position, to which in this imperfect world we can attain? These are the questions which we would like to consider and weigh; and regarding which we would like to come to some clear and practical conclusion.

Well, we think we hear some orthodox brother say, “You can’t mend the Confession of Faith; you can’t get anything better than this in any of your modern inventions.” This we reply is dangerous ground to tread upon; it is never safe to meddle with the foundations of a building, or of an ecclesiastical organization. Better in most cases let an old and even imperfect corner stone alone, than in the attempt to remove it and to supply a better, imperil the safety of the superstructure. In such remarks there is much truth; and without good cause it would certainly be a rash act, to call for, or to attempt a recon-

sideration of, the *confessio fidei* of the church, with a view to the reconstruction of its doctrines. He would be a bold man who would make any serious attempt of this kind in the Presbyterian communities of the present day. It is a remarkable fact that throughout the churches of the Presbyterian family, there is in our time a most complete *ex animo* acceptance of the doctrines of the Westminster Standards. With the exception of some parts pertaining to the civil magistrates, which some churches have altogether removed, and others receive with explanation, and in respect to which there is little difference of opinion among any; there is, we may safely say, an unanimous consent to the clear, bold, and broad enunciation of divine truth contained in the confession. This is a most satisfactory state of things, and one of which Presbyterians may well be proud. There is, we believe, no body of Christians in the world upon whose doctrinal teaching so much dependence can be placed, or in which so much uniformity can be found.

In the Church of England it is not so, she claims to be a Church of comprehension—receiving and tolerating within her rigid polity the utmost latitude and laxity in doctrine. From one pulpit you may hear the high phrases of ultra-Calvinism, and from another the loose generalizations of the lowest Arminianism. From a third the pure protestant faith, and from a fourth the effete doctrines of the papacy. The result of this is that Episcopacy has become an organization of heterogenous elements, each of which is ever striving for the mastery and either neutralising the strength, or endangering the peace and integrity of the whole Church.

While, again, we would not impugn the general orthodoxy of Congregational Churches, it will yet be allowed, by even their own members, that the same consent in matters of doctrine among either ministers or people is not to be found amongst them that may be found in the Presbyterian Church. This may be to them a source of satisfaction. They may think it a good thing for brethren to have perfect liberty to adopt what views of divine truth they may please, and to be untrammelled, as they express it, by creeds or confessions; we are not disputing this question at present. Waiving altogether the supposed advantages or otherwise of creeds or confessions, all that we would say is, that in the Congregational Churches there is not at the present day, and has never been such a uniformity in doctrine as to entitle them to be regarded as *one* in faith. This it is we believe that hinders these bodies, more than their jealousy of ecclesiastical authority, from uniting as a community for the prosecution of common christian objects.

The only Church that presents any parallel to the Presbyterian in uniformity of doctrines is the Wesleyan. The sermons of John Wesley stand to Wesleyans in the place of our Confession of Faith. The doctrines contained in these, all its ministers profess to teach. One always knows what may be heard in a Wesleyan Church. We are not amazed at hearing Calvinism caricatured and abused in good round terms, and the Arminian views of divine truth plainly declared in their pulpits. We at the same time always expect the great doctrine

of a standing or a falling church—the doctrine of justification by faith alone, by the free grace of God—constantly proclaimed. This uniformity of doctrinal belief is one secret of this Church's power. In these matters they are ONE, and move on to their work with a single aim worthy of all admiration.

Considering these things, what good can we obtain from any change in our doctrinal position? What advantage offers that might tempt us to move from the solid foundation of accepted truth on which we have hitherto rested? Granting that some forms of words, and some definitions of doctrines, might be improved in our standards; granting even that had we the work to prepare for the first time we might have preferred "*articles*"—brief, positive statements of doctrines—to the polemical minuteness of expression which characterises our Confession; still, taken as a whole, Presbyterians will universally concede that it is the most perfect document of its kind yet penned, and that the great part of it is absolutely incapable of improvement. In this direction we see no need of progress, but rather that any movement would be a positive retrogression. We know of no antiquated doctrines which this Confession contains which are not equally the antiquated doctrines of the Bible. In our preaching, our teaching, and our christian life, we feel none of the so called trammels of our creed or Confession, concerning which certain new lights speak scornfully. We do not hold the Confession to occupy the place of the Bible, but we take the Bible as our foundation; and, that there may be no mistake as to what we mean by the Bible doctrine, we, as honest people, without circumlocution, and in straight, outspoken terms, give, in our standards, a plain answer of the faith that is in us with meekness and reverence.

Doctrinal progress, unless towards a more complete comprehension of the doctrines professed, we see no room for in the Presbyterian Church. We think that our Faith encompasses all revelation, and that to depart from, or go beyond revelation, would be to descend from the mountains, bright with the glories of the Sun of Righteousness, into the vallies, black with the shadows of spiritual death.

But can we not in some other way make *progress*? Are we so perfect in all things that there may, or can be, no salutary change—no advance from a lower to a higher point of attainment? Assuredly we can make *some* progress, else were we not human but divine—not militant but triumphant. We have something of that which is behind to forget, and some end before us towards which to press! It will not certainly do for us to be eternally harping upon *principles*, and saying to our neighbours, "O! see how orthodox we are," while at the same time we forget the very progress which these principles inculcate. We need not be always laying the foundation but may, according to divine precept, "leave the principles of the doctrine of Christ" and "go on unto perfection." In what direction then, it may be asked, may we, the Presbyterian people, advance with safety? A most rational question, which we shall attempt to answer.

At the outset we would say that the Presbyterian Church has ever been a Church of progress. Taking Scotland as its great type and representative we

find in the history of the Church there, a progression from age to age. Conservative in doctrine it is true it has ever been, but yet exhibiting a development in christian life and liberty which no barriers have been able to arrest. From the year 1560 when the first General Assembly of the National Reformed Church of Scotland met, down to the present time, there have been constant stages of Presbyterian progress. John Knox and his devoted brethren set up the polity; Melville and his no less brave and daring coadjutors finally and forever rid it of prelatie elements, and made it in reality the Church of Christ's people. In 1592, it had grown so much in strength that the estates of parliament recognised its doctrines, and protected its liberties by statute. It had subsequently a long battle to fight with the miserable and contemptible dynasty, of the Stuarts; but over prelatie persecutors and pretensions it triumphed as it had done over the iniquities of the Papacy. Worn out and wearied with its conflicts, and many of its veterans longing for rest and peace, it permitted itself to be beguiled out of some of its liberties at the revolution settlement of 1688. Still this settlement was upon the whole the maintenance of its position of 1592, with, if anything, a step in advance of that. The Church, however, did cramp itself and did limit the people's just liberties by that settlement, and did not assert for itself all that it had a right to claim, as the free Kingdom of God. The result of this compromise, and of the spirit which it fostered, was the statute of 1711, restoring the absolute power of patrons which we can never think of without regarding it as an act of perfidy on the part of the English parliament. Thank God, however, our Presbyterianism never embraced its chains or recognised the right of any parliament to interfere with its liberty. It protested, it grumbled, it resisted, and it rebelled. Relief and Secession Churches arose in rapid succession. The Church finally aroused itself from Berwick on Tweed to Ultima Thule, and resolved that it must be free, and must not be hindered any longer by political restrictions from expanding itself as a living Church of Jesus Christ. The result of this has been the secession of a multitude of its adherents,—not from the confession—not from the polity—not from the worship or ecclesiastical practice of presbyterianism,—but from the political adjuncts and thralldom into which it had been brought by the Episcopalian tendencies of the English prelatie Government and Legislature. Deny it who may, this secession has been a *disruption* of the Presbyterian Church in Scotland. The *party of progress* by this step has advanced towards the perfect liberty and life of the Church. The conservative element remains behind. Conservative of the good old doctrine and polity we grant, but yet conservative also of the *civil disabilities* under which, from at least the year 1711, the Church has groaned and travailed as in birth. We don't believe that the *party left behind* can stand long in its present position. There is a recuperative energy in the Calvinistic Presbyterian System in which we have faith. It may be bent into abnormal shapes, still it resists. Like a piece of genuine whale bone, it will endure longer than the cord that binds and bends it, and it will one day, with an exulting snap, resume its normal rectitude.

In this hope we see a direction of progress for the general Presbyterian family. Let any one take a clear good look at us as we present ourselves in the various countries of the world,—in Piedmont our Apostolic type—in France and Switzerland the cradle of our modern life—in Scotland our great field of domestic battle—in Ireland, Scotland's eldest daughter, and in the United States, England, all the Colonies, north, south, east and west, the latest free developments of the system; we say let any one take an attentive look at us, in all our names and denominations in these wide dominions, and he will find this remarkable phenomena, that we are *one*—identically *one*—in doctrine, polity, and practice. We present the inquisitor with our symbolical books and he finds from first to last “Westminster Confession of Faith,”—Shorter and Larger Catechisms—Form of Church Government—Rules of Worship and procedure—all, every one of them, the same—*ONE* Lord, *ONE* Faith, *ONE* Baptism. Were he a stranger to us and to our history, suppose him for example to be a Chinese. “Why!” he would say, “you are *ONE* great body which you call a Church. You are the greatest and most powerful of Christian people. You may by uniting your forces make the world your own.”

Alas! alas! it is not so. If it were so our progress would then only be towards the conquest of Satan's kingdom. As it is we have manifestly a preliminary progress to make before we can unitedly do this. We must unite our scattered forces.

If we look at what divides us we shall see that there are no real impediments in the way of union. What for example, separates the “Presbyterian Church of Canada” from the “United Presbyterian Church of Canada”? Is it anything more than the dry bed of an old stream, the result of a mountain storm, the waters of which once ran with such rage and wrath between us as to separate our ranks? The storm is, however, now past; the sky is clear; of the foaming torrent there remains only here and there little stagnant pools of water, troubled now and again by a passing local breeze. What hinders that we should not fill up that scar, or bridge it over with mutual forbearance and charity? Why should we stand in array against each other while all the time we are brethren, and have the love of Christ in our hearts? We trust that the day is coming when some bold spirits in both connexions will say,—“Our regard to the dying supplication of our adorable redeemer will not permit us any longer to stand apart, we must unite and embrace each other in the love of Christ, and with one mind (*homothumadon*) work the work of our common Lord.” All hail! to the light of such a day.

We perhaps come to a more knotty point when we ask, what hinders that the but recently separated “Presbyterian Church of Canada, in connection with the Church of Scotland,” and the “Presbyterian Church of Canada” may not be united? It is evident that if you take away from the former the addendum of “in connexion with, &c.,” that the names of the two churches will be one; and upon the principle that things which are equal to the same thing, are equal to one another, we might consider the two churches would

then be ONE. This sympathy and connection with home which this addendum signifies, is, however, the very difficulty which stands in the way of union; and they pertain in *feeling* perhaps as much to the one Church as to the other. How the difficulty is to be got over it is hard at present to see: but if we look for a way out of the labyrinth we shall perhaps find it in due time. We do hope that the day is not distant when *feelings* will become so subdued as that both parties may look each other straight in the face and say, "Come brother, why don't we put our shoulders together in the Lord's work?" Looking one another cordially in the face it would be difficult for each to answer why. Time will, by the blessing of God, bring this desirable issue about. In the meantime it is best for each to prosecute with vigour the work which it finds for its hands to do on this continent, to perfect its own holiness in the fear of God, and to act towards each other in a spirit of forbearance and kindness.

From these considerations it is obvious that we Presbyterians in Canada have to make progress at least in one direction, and that is the direction of UNION. The first age of our reformed Church life was an age of organization and conflict with foreign enemies; the second, was an age of defence and conflict against the Philistines within our own borders; the third, comprised within the first half of the present century, was an age of domestic wars and separations; let the fourth be a golden age of cementing charities, which shall be the harbinger of millennial times. ✕

THE BIBLE ITS OWN WITNESS. *W. L. G. L.*

It has been well said, that "everything which proceeds from God, whatever difficulties or obscurities accompany it, will contain and exhibit the impress of His character. As this is resplendently visible in the heavens and the earth, it is reasonable to think, that it will not be less manifest in His word." It is this visible stamp, and impress, on the Word of God, that constitutes the Bible itself a witness to its own divinity.

We cannot know, beforehand, what a revelation from God *must* be: nor can we determine, beforehand, in what manner He must manifest His own handiwork in a revelation. It is in vain for us to pretend to know, or to determine these things. But, we are able to know, and to determine what man can do, or, which is more to our purpose, we know what man has done, and we can compare his works with that which comes to us professedly as the revelation of God. If, on such a comparison, we observe a difference between the two, *that* must be accounted for; and if that difference is one of a marked and essential superiority in the latter, then, how are we to account for it unless by receiving the revelation as indeed from God?

It has often been urged by those who desire to avoid such a conclusion as this, that man might, of himself, discover and state all those truths that are within the compass of his intelligence, all those truths that can be comprehended by his intellect, and that commend themselves to his reason and conscience when once they are stated. But this is just one of those loose and unproved assertions, which, with many, supply the lack of real and true argument. It is quite possible that the truths of revelation commend themselves to our reason

and conscience when once they are made manifest, though we could not, or, at least, did not discover them for our-selves. And, therefore, until this assertion is *proved* and established as a truth, we shall found our argument on what man has discovered for himself, and compare this with that which has come to us as the revelation of God. And, from what we find within the page of inspiration itself,—from the testimony the Bible bears to its own origin,—we think we may, without hesitation, adopt the conclusion, that the Scripture record is truly divine.

And *first*; with respect to God; we find in the Scriptures a *theology*, more exalted, and more in accordance with our reason and conscience, when once stated, than any that has been devised or discovered by man. In the Scriptures, God is represented as **ONE**; Infinite, eternal, unchangeable, omnipotent, and omnipresent. And though, from the inadequacy of human language when treating of such a theme, there are some expressions which seem to militate against these properties of God, yet they are capable of easy explanation, and it is not difficult to prove that God is thus represented in the Scriptures. The language used in them, concerning God, is simple, and yet expressive in the highest degree, far more so than to be found in any other composition, whether it does or does not profess to be a divine revelation. God is the "I am that I am." "Jehovah, God." "From everlasting to everlasting." "The high and lofty one that inhabiteth eternity, whose name is Holy." "The blessed and only Potentate." "God only Wise," "who only hath immortality." "The Creator and Upholder of all things." "In whom we live, and move, and have our being." "To whom then will ye liken me, or shall I be equal? Saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power: not one faileth." It is a question whether men, anywhere, or at any time, should have possessed a pure theism, had they been without the Scriptures; it is very questionable whether even the modern deist, in such a case, should have had his notions of a one supreme God. At least, there is this fact to be accounted for by all unbelievers in divine revelation; that the Scriptures, which profess to be such a revelation, have, first of all represented God in such an exalted light, and one so accordant with our reason when once known.

The attributes that are ascribed to God in the Scriptures,—wisdom, power, holiness, justice, goodness, and truth,—are also represented in the most exalted light. God is perfect, and infinite in them all. And moreover, some of these attributes as for example, *Holiness*, belong peculiarly to the God of the Scriptures. It is not easy to see how man could conceive of a being of infinite holiness, were he left to the light of his reason alone. Holiness is an attribute with which he is naturally unacquainted, and to which he has a natural aversion; and it is incredible that any man should, of himself, have given us a record, one of the most prominent traits of which is, the infinite holiness of that God whose Word it professes to be. The infinite justice of God,—which will by no means clear the guilty, requiring the penalty even for every sinful thought; and also, His infinite goodness and mercy,—exemplified in His overuling providence, and in His love to men in redemption and salvation;—are attributes, which, however much in accordance with our reason and conscience when once revealed and stated, it is difficult to conceive of as their mere products.

Without, however, enquiring, what man might have conceived with respect to God, let us rather enquire, how he has represented God; and compare his representations with those of Scripture. All the nations of the earth who were destitute of the Scriptures, were polytheists,—they had Lords many, and Gods many. And this holds good not only with respect to what we call barbarous nations,

but also with respect to the most civilised and enlightened nations,—to such as Egypt, Greece and Rome. These nations at different eras were the centres of the civilisation and learning of the world, and yet they seem to have been wholly destitute of the grand idea of the *divine unity*. They had a more numerous array of gods, than almost any of the other nations. And the attributes with which they invested their deities were base and sensual, presenting the most remarkable contrast to the pure, holy, and spiritual declarations of the Scriptures when speaking of God. In Greece, where intellectual culture was carried to the highest point, and science and art made the greatest progress, they had low and debased ideas of their gods. They seem to have formed them on the model of themselves, and to have invested them with all their own virtues and vices, in gigantic proportion. We are sometimes amazed to see the manner in which they represent their deities; the coarse, sensual, and vicious feelings and actions they often attribute to them; and we cannot doubt that, unless these had been the *genuine lights* in which their gods were regarded, such a method of speaking could not have been tolerated by a people so pious, as the Greeks, in their own way, had the reputation of being. Certainly, if such feelings and actions were attributed to the God of the Scriptures, we could conceive of nothing more incongruous; and, if such a manner of speaking as that common among these ancient nations with respect to their Gods, were used with respect to Him, whose name is Holy, we could imagine no more daring blasphemy.

And how then, are we to account for the fact that, a theology, infinitely superior to any other we can find, and greatly more in accordance with our reason when once it is made known, was found only among a people distinguished neither for power, nor learning, nor intellectual advancement? How are we to account for the fact, that such a people, with the grossest polytheism all around them, possessed and retained, under the name of a revelation, such a theology; while the successive centres of power, civilisation, and learning, in the world, were enveloped in gross spiritual darkness, groping their way after God, if haply they might find Him; and in the meantime, imagining Him to be altogether such an one as themselves? How can we account for this fact, unless by admitting that that people did indeed possess the revelation of God? We see in Egypt, Greece, and Rome, what man has conceived respecting God;—what kind of theology was framed by men of the highest intellectual culture, and the most advanced scientific attainments. And beside its grossness, its imperfection and absurdity, and its dark shades of degrading sensuality, the Scriptures shine with a divine light, and bear the unmistakeable impress and stamp of Him whose Word they are.

But *second*, with respect to *man*, a subject more familiar, and within easier reach, we also find in the Scriptures, characteristics, distinguishing them from every other composition. Let us take one point for illustration, namely; the equal estimation in which every partaker of the human name is held.

In the Scriptures, men, of whatever nation or condition, are represented as essentially on a level. It is written, "God hath made of one blood all nations of men, for to dwell on all the face of the earth." We have plain intimation that every individual of the human race is alike regarded by God, on an equality before Him; and that one measure is meted out, one method of procedure taken, no difference made, with respect to Greek or Barbarian, high or low, bond or free. The principle thus laid down calls for a corresponding practice, and thus we are commanded to "honour all men." And its effect may be discerned in those nations who have received the Scriptures as the Word of God, in the, at least theoretical, legal equality of all men.

Now there seems to be a tendency in man to exalt into an essential superiority, portions,—either nations or classes,—of the human race, and to depress

others. This we can trace in the practice of men in ancient times. How otherwise are we to account for the universal prevalence of slavery? and for the manner in which slaves were then treated? They did not stand on an equality, with others, with citizens and freemen, in the eyes of the law. And how lightly their lives were sacrificed at the caprice, or for the pleasure and amusement of their owners. They were indeed but little accounted of, when it was the favourite amusement of imperial Rome, to see them slaughter one another in the amphitheatre. And though, sometimes, in the literature of Greece and Rome, we find expressions that seem to indicate right thought on this matter, yet, it is plain that the Athenian or Roman citizen is alone considered, to the entire exclusion of the multitude of subject peoples among whom they dwell as lords. Our reason for not referring here to any modern theories of liberty and equality, may be obvious. The Scriptures, where they are known, have insensibly leavened the mind of society; and it would be hard to say how much of the right thought and feeling, of those even by whom they are despised and neglected, are owing, after all, to their presence and influence. Much, very much, without a doubt, is due to these.

But we see this tendency, of which we now speak, more palpably in the different systems of religion which men have established for themselves. One of the most ancient, which remains even to this day, may supply us with an instance in point, namely Brahminism. The different castes into which the people of India are divided by Brahminism, is an attempt to establish the essential superiority of one class of men over another. What a vast distance there is between the holy Brahmin, and the outcast Pariah. Essential superiority and inferiority, seems to be the fundamental idea of the distinction of caste. The same may be said with respect to a matter in which the religion of India agrees with that of almost every other heathen land, namely: the inferior position, essentially inferior, which is assigned to the female sex. In every such land, women are treated as mere perishing toys, or transformed into household drudges. From such a grievous yoke as this, the Word of God sets them free.

In every human system of religion, we find the traces of this tendency; not even excepting Romanism, with its mixture of the human and divine; the germs of it may be discerned in the position and claims of the priesthood. Why is it that they arrogate to themselves a position of honour and privilege so much higher than that of the great body of the faithful? And how is it that the holy father in Rome can look with such complacency on the prostrate crowds that bow down to the earth before his face? The Word of God gives no countenance to such over-abundance of honour on the one side, and of abasement on the other. And were he imbued with the spirit of that Word, were he of like spirit with Him whose successor he claims to be, he could not look on such a spectacle without pain; he would then reject all such honour, and call aloud to the prostrate crowd, "*Stand up; I myself also am a man.*"

Thus in each and in all of those systems of religion, framed by men, this tendency shews itself more or less; exalting some family, it may be, or some class of men, to a position or state higher than others; or degrading some to a position or state in which they ought not to be placed: interfering, thus, with the command to give that *honour to all men*, which the remembrance of our equal estimation in the sight of God, and in view of eternity, should lead us to render. In the Scriptures there is no trace of such a tendency, but everything to discourage and destroy it. In the peculiar characteristics which belong to the World, we can see, not uncertainly, the stamp and impress of that God who created man at the beginning, who hath fashioned all their hearts alike, and to whom, with an equal hand, He giveth life and breath, and all things—of that God, with whom there is no respect of persons. †

ST. HIPPOLYTUS AND HIS AGE.

Who is St. Hippolytus? when and where did he live? are questions which the title of this article may very well provoke. In reply we say that although his name is found in the Roman Calendar he is yet a Saint, and one too of the Presbyterian Order. He was an illustrious man, and held a high place in the work and government of the church in his day. His name and memorial were for many ages well nigh lost from history. He wrote books of no mean order, as we shall see, and he had once a name among the mighty; for centuries, however, little more than his saintly name were known, and his works were lost among the accumulated rubbish of monkish literature. By a curious chain of providences the lost writings have been recovered, and considerable light has by them been thrown upon the history of their author and his times.

It appears that in the year 1851, the Oxford University issued from its press a Greek book with the title "The Philosophoumena of Origen, or a refutation of all the Heresies." This book it further appears had been found at Mount Athos in Greece a place celebrated for its curious and ancient Monasteries. The manuscript dates from the fourteenth century, and professes to have been transcribed from an older copy by a monk named Michael. At its first discovery it did not attract much notice; nor was it considered of any value until Mr. Millar, a learned Frenchman, discovered, on looking over its contents, several unknown fragments of the Greek poets of great literary value. This led to a more minute examination of the document, the result of which was, that, from the fact that the name of Origen was found on the margin, it was supposed to be part of a lost treatise by this distinguished writer. This Origen lived at the beginning of the third century, and taught rhetoric, philosophy and theology at Alexandria. He wrote also several books on religious subjects of a highly allegorical and fanciful cast, which for many generations exercised a most baneful influence on the doctrine and general teaching of the Christian Church.

It turns out, however, that the treatise on "All the Heresies" was not written by Origen at all, but from evident remarks, and reliable testimonies was found to be a long lost and little known writing of a certain Hippolytus, who describes himself as "Bishop of Portus Romanus and member of the governing Presbytery of Rome."

This Hippolytus was, as appears from extant histories, an illustrious man in his own day, a celebrated controversial writer and preacher, and a Martyr for the cause of Christ. He lived about the year 220 A.D., during the troubled reigns of the Emperors, Commodus and Alexander Severus. He contended zealously against the corruption which at this early time was threatening both the doctrine and the polity of the Church. And although he did not succeed in his zealous endeavours to arrest the evil tide, his labours have yet not been in vain, he being dead yet speaketh, and this treatise now discovered witnesses a good confession for the truth of God, to the Church of our own day.

Chevalier Bunsen, late Prussian Ambassador at the Court of England, has been the chief agent in bringing this work into public notice. It was he who on examination of its contents found that there was no evidence whatever to justify its ascription to the learned Origen, but on the contrary that it contained many things that could not have been written by Origen at all. The work, for example, attests that it was written by a Bishop, which Origen never was, and by one who resided near Rome and was familiar with all its private affairs, which Origen who resided at Alexandria in Egypt could not have been. Besides it appears that this same treatise is ascribed to St. Hippolytus by Christian writers and historians of the fourth century.

To render this conclusion still more conclusive it appears that there is at

Rome in the Vatican a marble statue of a Bishop seated upon his throne, which was brought to light in the year 1551, when some excavations were being made in the Via Tiburtina. The figure is of a venerable aspect and is clad in the Greek pallium or Bishop's robe. The two sides and the back of the throne are covered with inscriptions in Greek capital letters;—the sides contain calendars for determining the day of Easter, and the back contains a catalogue of works written doubtless by the person whom the statue represents. In this catalogue we do not, it is true, find our newly discovered treatise, but we find one entitled "The Universe" which the author of our treatise says was written by himself, and which writers of the third and fourth century say was written by St. Hippolytus of Portus Romanus. By this circle of evidence we conclude that the statue is that of St. Hippolytus, and that the author of the book "Against all the Heresies" is none other than the Bishop so called of Portus Romanus.

This is a very curious and interesting treatise. It throws much light on a heretofore dark period of Church history. Little or nothing could be accurately known or even known at all of the Church during the wretched period comprised within the reigns of Commodus and Alexander Severus. Even Neander, the latest and most erudite of historians, not having seen this treatise, has little to say about that period. We have now, however, authentic statements singularly minute of the state of the Roman Church at that time. The writing is doubtless not a history, but in refuting heresies it gives an account of persons who acted a prominent part in the affairs of these times, and it relates many events which were before unknown.

Originally the treatise contained ten books, the first three are, however, wanting. A part of the *first* book has been discovered among the reputed writings of Origen to whom we have before referred. This *first* book contains a summary of the work to the end of the *fourth* book, with the latter part of which our treatise begins. From this summary we learn that the first four books contained a condensed view of the doctrines taught by the ancient Philosophers. The work as we have it, properly begins with the *fourth* book and terminates somewhat abruptly with the *tenth*, indicating that the concluding portion, probably of no great value, is also wanting. "Taken as a whole, however, these *seven* books which, more or less complete, fill the volume, are to us the most living and remarkable revelation of the strange anarchy and confusion of opinions that prevailed among the more learned and cultivated classes, through all which genuine christianity was slowly working its way."

The wild dreams of the philosophers, Oriental Jewish and Greek,—the absurd astrology and wanton science of the age,—the magical tricks and jugglery of the pagan priests and sorcerers, are the topics dwelt upon in the first *four* books. These philosophies are also spoken of as the sources of all the wretched heresies that infected the early Christian Church. We quote the following incantation which, uttered by the shrill voice of the Magician, in the dead of night, and accompanied with mysterious rites, must have produced feelings of the deepest terror and awe in the minds of the superstitious people.

"Treble Goddess Bomba come
Of earth and heaven and nether gloom,
Bearer thou of flashing light,
Walking in the depths of night.
Thou above the dead that walkest,
O'er the dismal burrows stalkest,
For the blood libation red
Athirst, sad mortals direst dread.
Gorgo, Mormo, and the moon,
Thousand formed, arise! arise!
And share our solemn sacrifice."

The fifth book begins the treatment of the heresies proper, which together with the four following books, contain a statement of no less than thirty-two heresies. To give even a brief account of these, much more to treat them in a serious manner, would be an unprofitable waste of time. The wild theories of the ancient enthusiasts, and their absurd conceptions of the heavenly hierarchy make us wonder how such madmen ever attracted so much serious attention. Their speculations concerning the person of Christ were certainly very profane and dangerous, and must have been formidable to those who had little knowledge of the revealed Word. We do not, therefore, wonder that their errors on these points were keenly opposed by the orthodox, and were made the subjects of their prelections and writings. It is perhaps well for us that the battle of Socinianism was fought at that early time. From the armoury of the ancient controversialists we may certainly choose many a handy and well polished weapon for modern warfare.

We can say for St. Hippolytus that he treats the heresies and the heretics both more fairly and more at large than any other ancient writer has done. He clears up some points that were before obscure, he quotes largely from the heretical writings, and he gives much new and valuable information on many of the old controversies.

The facts in Church history which have been brought to light by this treatise are especially noticeable. We find, for example, quotations in it from the writings of Basilides, who lived between the years 120 and 130, which quotations contain extracts from the Gospel of John, and show besides that the whole system of Basilides was professedly founded upon the prologue of John's Gospel. The value of these quotations is, that they refute at once the mythical origin of John's Gospel, which Straus and the German Unitarian School attempt to establish. They complete without a shadow of reasonable doubt the chain of evidence, on behalf of the authenticity of John's Gospel, from the days of the Apostles down to the time of its acknowledged use in the Church. This evidence to the biblical student ranks equal in importance with the recent discoveries at Nineveh.

The portions of this treatise which have most interest to the general reader are those in which Hippolytus relates the transactions of his own time. He appears to have had much keen conflict with the then Bishop of Rome. Of Pope Victor who lived about the year 198, he speaks in terms of commendation, styling him "of blessed memory!" Of Zephyrinus the next Bishop, he says "unfortunately Zephyrinus was not only very stupid and ignorant, but loving money very much took bribes." Of the next succeeding Bishop, Hippolytus gives a long and curious account. "When he comes to this point he raises the tone of his voice to the pitch of indignant anger."

Hippolytus informs us that this so called Pope Callistus was at one time the slave of an indulgent master named Carpophorus. Such was the kindness and confidence of his master that he entrusted him with the administration of a bank in a celebrated quarter of Rome called the *Piscina Publica*. Callistus, however, turned out to be a rogue. He squandered the money entrusted to him and committed many frauds upon the public. He consequently absconded, and betook himself to *Portus Romanus*, a sea-port town at the mouth of the Tiber. There he embarked on board of a ship to escape the punishment of his crimes, but being pursued by his master, he threw himself into the water and was with difficulty saved. Callistus was carried back to Rome and condemned as a criminal to the domestic tread-mill,—the *pistrinum* of the Roman slave owners. After a time, on the pretence that he could recover much of the lost money, and at the solicitations of friends, he was set at liberty. Seeing, however, no way of bettering his fallen fortunes he resolved to do something desperate that would

either put an end to his life or give a favourable turn to his case. On being set at liberty, Callistus, disturbed with great riot, the services of a Jewish Synagogue on their Sabbath day, saying that he was a Christian. The Jews fell upon him and beat him and brought him before one Fucianus the prefect of the city. Carpophorus his master appeared at the Court and said: "This fellow is no Christian but wants to get rid of his life, having robbed me of much money as I shall prove." The Jews thinking this to be a Christian stratagem to save the culprit clamoured the more for his punishment. He was accordingly sentenced to be scourged and transported for life to the unwholesome parts of Sardinia.

Some time after this, Marcia the concubine of Commodus, and sad to say, a professed Christian, wishing, as Hippolytus alleges "to do a good work" obtained a letter of pardon for the Christians who had been transported to Sardinia. A Eunuch of the palace and an elder of the Church, named Hyacinthus, was accordingly sent to bring back the Martyrs. Callistus hearing of this, but finding that his name was not included in the rescript, began to lament and entreat, and at last moved Hyacinthus to demand his liberation also which the governor reluctantly granted.

When the rogue made his appearance again at Rome the good Bishop Victor was somewhat vexed, as the scandal of his conduct had not been forgotten. But to relieve himself of a troublesome protégé, Victor sent Callistus to Antium, and gave him a certain monthly maintenance. After the death of his master Carpophorus, Callistus returned once more to Rome. By his artful and winning address he won the complete confidence of the new Bishop Zephyrinus; the result of which was that Callistus became the Bishop's coadjutor, and ruled as he liked over the clergy and the household. Matters went on in this way until Zephyrinus died, when by successful management Callistus obtained for himself the eminent office of Bishop of Rome.

According to the statements of Hippolytus this Bishop, or Pope, Callistus when raised to the Episcopal throne, at first favoured what is called the Sabellian heresy which confounds the two natures of the Father and the Son; but afraid of Hippolytus and of being reckoned heterodox he temporised and would not side openly with any side, but in private gave each party to understand that he was favourable to their views.

In the matter of practical Christianity Callistus is further accused of relaxing the discipline of the Church in favour of rich profligates of either sex; and for the first time he set up the doctrine that he, the Bishop of Rome, had power to "forgive the sins of all." To screen his own person he further laid down the principle that "If a Bishop commits a sin, be it even a sin unto death he must not be deposed for all that." It is also charged against him that he permitted Bishops, Presbyters, and Deacons to marry a second, and a third time, and even to marry when already in orders. For this course he gave this no very complimentary reason, namely "Did not our Saviour say, let the tares grow with the wheat? Were there not unclean beasts in the Ark? Such, therefore, must also be in the Church."

There seems to have been considerable heats and debates in the Presbytery of Rome in these days. Hippolytus, with great indignation, records that Callistus, before his elevation, having the Bishop of Rome and most of the Presbyters on his side, insulted him and his friends by saying to them, *in the open Presbytery*, "You are Ditheists." We can imagine that this did create some disturbance, and that the Bishop would find some difficulty in calling the brethren to order. Hippolytus shows no favour for Callistus, and speaks of him without reverence or fear. "See, now," says he, "to what a pitch of impiety this lawless one (Callistus) proceeded, teaching fornication and murder; yet in the face of

these enormities these men (his sect called Callistians) are lost to all sense of shame, and presume to call themselves a Catholic Church."

In this narrative we recognize one or two important things, namely:—

1. That there was a Presbytery at this time in Rome for the government of the Church, of which the ministers or Bishops of the surrounding churches were members.

2. That a Bishop was not an overseer of Churches, but of a flock. Hippolytus was Bishop at the harbour of Rome, and at the same time member of the governing Presbytery of Rome.

3. Whatever progress Episcopacy may, up to this time, have made in the Church, it is evident that Prelacy was still unknown—that even the Bishop or Pope of Rome, was not supreme within his own diocese, much less in the Christian Church beyond it.

4. That the original Presbyterian polity still, in all its essential features, remained intact. The teaching elders were called Bishops; the ruling elders Presbyters; and the Deacon's office was to attend to the wants of the poor.

Such is the historical and ecclesiastical value of this resuscitated and uncorrupted ancient document. It bears all the marks of genuineness. The political and social events which it notes are corroborated by contemporary histories, and the ecclesiastical events are such as the writer himself was personally concerned in, and bear all the marks of veracity.

As regards the whole system of the Papacy, this work is as if one rose from the grave to give solemn testimony against its flagrant departures, not only from divine truth, but from the teaching of the third century. We find nothing in this treatise concerning prayers for the dead; the adoration of saints or the Virgin Mary; purgatory; the sacrifice of the mass, or the power of the priests to forgive sins.

This treatise is, besides, valuable as a statement of the Church doctrine of the time. At the end of the tenth book there is "a discourse concerning the truth, that the reader recognising the power of truth may be saved by worthily believing in God." This is simply a confession of Faith, in which the chief doctrines of the Gospel are briefly stated. It begins with these words—"O Greeks, Egyptians, Chaldeans, and every race of men! learn ye what the Deity is, and what is his well-ordered creation from us who are the friends of God." Then follow statements concerning God and Christ; the creation and fall of man; the revealed will of God; concluding as follows:—"By this knowledge you will escape the coming curse of the fiery judgment and the dark and lightless eye of Tartarus. Christ is he whom the God over all has ordered to wash away the sins of mankind, renewing the old man."

C. Bunsen has taken exception to this confession as wanting the article about the Holy Ghost, and attempts besides to make it appear as if the personality of the Spirit was no part of the christian faith of those days. It is certainly not easy to account for the omission of this article from the confession of Hippolytus. But when we consider—1st, that this treatise is but a mutilated fragment; 2nd, that the errors against which he is writing do not pertain to the personality of the Holy Spirit; 3rd, that in another treatise, which Bunsen himself acknowledges to be an undoubted work of Hippolytus, we have most clear statements on this very doctrine. Considering these things, it does seem strange that such an idea should have entered the mind of so accurate a critic as Bunsen. What, for example, could be more pointed than this: "We beheld the Word incarnate in Christ; we comprehended the Father by Him; we believe the Son; *We worship the Holy Spirit.*" Again: "I will not say two Gods, but one, and two persons and a third dispensation, the grace of the Holy Spirit. For the Father is indeed one, but two persons, because there is the Son; and the *third th*

Holy Spirit." Again he says: "For the concord of the dispensation is comprehended in one God; for the Father ordereth, the Son obeyeth, and the *Holy Spirit giveth understanding.* The Father is over all, the Son through all, and the *Holy Spirit in all.* We cannot otherwise acknowledge one God, unless we truly believe in the Father, and the Son, and the Holy Ghost." Quotations might be multiplied, but these we deem sufficiently explicit to convince any unprejudiced person that Hippolytus held the whole doctrine of the Apostles Creed, and no article more firmly than the *personality* of the Holy Spirit.

But, even if this good old Father and faithful defender of the truth did not believe in the personality of the Spirit, or in any other doctrine of christianity, shall we therefore be shaken in our faith? Assuredly not. The Fathers are to us no authority in matters of doctrine. We accept of them as valuable historians of their own times; but the Bible, and not the Fathers, however distinguished, is our standard of divine truth. We accept of their statements of facts if they bear the marks of authenticity, but their doctrines we try by the infallible Word.

We welcome this fine old Father, with his venerable aspect, into the light of the nineteenth century. We recognise in him a genuine Presbyterian minister or Bishop—one who contended earnestly for the faith, and who suffered martyrdom for the cause of Christ. ✕

MINISTERIAL SUCCESS. *A. J. Kemp.*

It is expected that every minister of the Gospel should, in some measure and sense, be successful in the work which he undertakes. A merchant when he opens a store expects to be successful in getting customers, in selling goods, and in making money. A lawyer when he opens an office, and advertises his name and vocation, expects to be successful in getting clients, and in winning reputation and fortune at the bar or in the national senate. A General when he accepts the command of armies expects to be successful in his military administration, in the tactics of warfare, and in the issues of battle. So, too, everybody who undertakes any enterprise or labour expects that his efforts will be crowned with suitable success. This is as it should be. Men don't spend their days in anxiety and fatigue merely for the pleasure of labour. They have an end in view—a motive for every action. They expect that the work of to-day will meet with the reward of to-morrow. Why should it not be so with the minister? He has, or ought to have, an end in view towards which his operations and his labours ought to be directed. May he not, therefore, entertain equally with men engaged in other pursuits, a confident expectation that his work and labour will meet with an adequate recompense of reward? Assuredly he may. The rule which applies to other men applies equally to him; and the same thing, in this respect, may be said of the ministry which is said of other avocations.

But there is a difficulty in this matter in relation to the ministry which does not pertain to other callings. We can, for example, easily tell what success is, and when it is attained, in all other avocations of life, but can not so easily tell when a minister is successful. A merchant's wealth attests without mistake his success; a lawyer's reputation certifies his successful career; the victories of an army under its General proclaim the success of his enterprise. And in every case in the ordinary vocations of life something specific can be pointed out which will indicate when success has been achieved by those who labour therein. The same thing precisely cannot be said of the ministry. True, it

may be alleged, that as the great end of the gospel ministry is the salvation of souls, so, that minister is successful who has been the instrument of effecting this great work to any extent. We grant that when a multitude, or even a few, are brought from darkness to light through the preaching or teaching of a minister, he may be regarded as successful in his vocation, and may rejoice in the blessed fruit of his labours. That this would be success no one can deny, and every one would gladly acknowledge. In the same way Luther and Zuingli, and Calvin, and Knox were successful. In like manner, Dr. Duff and Anderson, and Nisbet and Wilson have been successful missionaries of the Cross. But shall we regard this manifest winning of souls as the only thing in a ministers labours which is entitled to the name of success? Must we number all the learned, devout, and devoted servants of Christ, who have gone down to their graves and left behind them no record of sinners converted and souls saved by their ministry, as *unsuccessful* in the work of the Lord? Shall they be considered as having laboured in vain—as having gone out to sow in tears, and returned without a harvest of sheaves? God forbid that this should be said! One man sows and another reaps; one plants and another prunes, and a third gathers the ripened clusters. Shall we say that only the reapers are successful labourers?—that they, and they only, are entitled to have their names written in the records of the church as successful ministers of the Word?—that they only shall receive from the judge on the day of account the approving sentence, “Well done good and faithful servant enter thou into the joy of thy Lord”? This would be to consign many of the most faithful ministers of Christ, and to narrow the idea of ministerial success to a point that will not bear the test of Scripture or of reason.

What then is ministerial success? How shall we define it? We can tell what it is in the eye and judgment of God. In this point of view there is no difficulty at all. Scripture affords us sufficient light clearly to determine this question. God will judge his servants according to the talents he has given them. He will not ask from him who has only one talent, the same increase as he will from the possessor of ten. The faithful and diligent discharge of the special trust which God commits to any man will in His sight be regarded as the success of his work. He may not have converted a soul, or even edified a saint; he may not have been eloquent in speech or bold in reproof; he may have been but a little one among the thousands of Judah; but if he has been faithful and prayerful in the work which, in providence, he finds for his hands to do, he will be recognized among the victors who have fought the good fight of faith and won the crown of a glorious immortality. There can be no doubt as to what God in his infinite rectitude will reckon to be success in the ministry. He will judge righteous judgment, and this is the hope and the comfort of the poor, the insignificant, and the despised servants of the Saviour. They look to the heavenly things of the kingdom, and having communion with them, are able with meekness and patience to do and to suffer all that may be allotted to them by the heavenly Father. In the midst of their toils and sorrows, they hear the loving voice of Jesus saying to them, “be of good cheer it is your Father’s good pleasure to give you the kingdom.

When, however, we come to consider what ministerial success is in the sight of men, or in the general estimation of the Church, the question is not so easily determined. Here we have to do with imperfect knowledge, and prejudice; with passion and indiscriminating appreciation of facts and events; with, in short, all the weaknesses and imperfections of human nature. We find the judgment of one generation condemned by that of posterity; one country, or people, or city, or district reversing the judgment of another. Human sentiments on this point are not unlike those which pertain in regard to the

theory of beauty. One type of form and colour is beautiful to the Greek, another to the Roman; one in the Eastern and another in the Western world; one to the black and another to the white; one to the cultivated man, and another to the vulgar. Who shall determine which is right? Who shall reconcile these manifest contradictories? In view of these things philosophers have been led to think that *beauty*, like happiness, is no where to be found but in the soul itself—that it is nothing but a creation of the human spirit. Shall we say the same thing of success in the ministry, or rather of the judgment which is held in regard to it by the various congregations and peoples of the world? To some extent it is so. The sermons which delighted, and the ministry which satisfied, our fathers would be far from delighting or satisfying us. That which the German approves of would meet with no favour in France. That which in Scotland would be regarded as profound, able, and eloquent, would have no charm for an English audience. The minister who can fill a church to overflowing in one town may by the same preaching have scattered a congregation in another. That which impresses one mind and leads to deep convictions of sin, or satisfying views of grace, is regarded by another as weak, common place, and contemptible. We once knew a minister who received a letter of remonstrance from one of his hearers for certain expressions which he had used in the pulpit, and from another a letter of thanks for the light and comfort which the same expression had afforded. All this is very perplexing to poor ministers. They don't know sometimes what to do, or to think. They find no standard of excellency to which they can appeal by which to please men. If they try to *teach* they instantly become too abstract and too learned. If they aim at illustrating the practical and doctrinal truths of revelation, by bold and striking images, they are applauded by one class, and by another spoken of as being flowery and shallow. Each style has its advocates and its enemies. Often it happens that the more keenly a man is abused and opposed by one party, the more lovingly he is admired and countenanced by another. So much so is this the case that an astute saying of an observant friend of ours has to our thinking all the weight and wisdom of a proverb, namely; "That he never knew a minister to succeed until his usefulness was gone."

It must be allowed that there is a vast deal of absurdity and folly in many of the estimations in which ministers are held. Some speak of their pastors in the language of fulsome adulation, and exalt them to a pitch of goodness and greatness beyond that of an angel. It is good that people should indulge a pious affection for their ministers, and receive with some reverence the words which fall from their lips. No good will be got from a minister's labours unless there be entertained for his person and his office a becoming love and respect. But this is wide as the poles from that semi-deification, which some, and these not all weak minded persons, give to their ministers. Others, again, speak in the most disparaging terms, and with most unkind severity of the servant of Christ and his labours. They will allow nothing good, or able, or loving to come from his lips at all. They magnify every defect and overlook every excellency. They turn away the point of every appeal to the conscience by charging the speaker with insincerity. They say, in effect, with the Pharisees, "can any good thing come out of Nazareth." This spirit, we are happy to think, does not prevail very extensively among professing christians of our day; nevertheless it may be found, and in every instance in which it is indulged in, it will be seen to result in injury to the person's own soul, and to the community with which he may be connected. These are spots in our feasts of charity; sour grapes which turn the children's teeth. Between these two extremes we find many varieties of ways in which a minister's services are

received by the people, some of which come very near the golden mean, others degenerate into dead indifference, and others again are erratic and unstable—sometimes cold and sometimes hot. These are the phenomena which an acute observer may find in almost every Church. This, however, is worthy of note, namely; that where there is much genuine piety and spiritual appreciation of divine things, there is little censorious criticism. It is the noisy and vain professor who is the pest of the minister and the Church, and who seldom finds any bread good enough for him or her to eat.

We do not exonerate ministers from all blame in the form or matter of their ministrations. They have many imperfections which detract from the acceptableness of their services, and hinder, it may be, the progress of religion. They have no claim to immunity from just criticism and censure. They stand before the general public as professed leaders and instructors, and it is right the public should "try the spirits whether they be of God," and "prove all things," that they may "hold fast that which is good." Ministers, therefore, considering the momentous issues which depend upon the right and faithful discharge of their functions, ought to have a special regard to their public reputation. They should not despise the opinion even of those who are without. While on the one hand they should avoid that truculent and flattering style of speech and behaviour which is the characteristic of some men; on the other, they should equally beware of that haughty, distant and peremptory manner, which repels the young and sensitive, and crushes the spiritual affections of the sincerely pious. To become all things to all men is the Gospel rule, which if practised, after the example of the great Apost'le, would enable ministers in every circle of life to act and speak with dignity and grace.

Ministers err as frequently as people in their estimation of what ministerial success consists in. They, doubtless, all profess at their ordination to have the glory of God as their chief end and great inducement to enter upon the ministry. In most cases this profession is sincerely and conscientiously made. But there are mixed motives in every man's mind for the course of life which he pursues. There may be great and chief motives which are never out of sight, and which occupy the supreme place; but along with these there are generally other and inferior motives, which may greatly modify the influence of the superior. We cannot doubt but this is frequently the case with ministers. It appears to many of them a fine thing to be popular—to be spoken of in the sweet tones of admiration—to have large and listening audiences hanging upon their lips. These are temptations, especially to the most gifted and choice of the Lord's servants. They are the "kingdoms of the world and the glory of them," which the tempter displays to lead them away from allegiance to the meek and lowly ONE. To be popular and to gather large congregations are not necessarily wrong aims. The truth is, that without these to some extent, a minister cannot in these days get on at all, and there is no reason why it should be otherwise. The ability to interest is the ability to instruct. However learned and profound a man may be, what will these gifts avail for the edification of a people if he cannot speak intelligibly, or convey his knowledge to others in an acceptable way? To be useful a man must be popular; he must be able to interest, as well as to instruct the people who wait upon his ministry. Let no young preacher or student think that he can or ought to be successful without popular gifts. In public estimation, a good thought will not atone for a bad sentence, or a disagreeable delivery. After all that one may say about the caprice of the popular judgment, it is not, upon the whole, unreasonable. There is a disposition in congregations to be pleased with those who try to please, and to commend and love those who earnestly seek their spiritual welfare. Whenever, therefore, we hear ministers, especially young ministers, railing about the

stupidity and conceit, and general badness of congregations, we are much disposed to think that they themselves are not "pinks of perfection," and greatly want mending in both head and heart. We question much if there are many ministers whose talents and excellencies are not appreciated by the church, or who have not, in their mature years, attained to that position for which they are fitted. There may be some, who, like the *Cactus Grandiflorus*, bloom unseen in the dark, and

"Waste their sweetness on the desert air;"

but these are comparatively few indeed. Generally it will be found, that as a minister sows, so shall he also reap; that as he bends his shoulder to the work, so shall be his success before God and man. "The hand of the diligent maketh rich." Let no unsuccessful man therefore think that he is a martyr to the ignorance of the public. It may be that he has not yet found the precise corner of the vineyard in which it is God's purpose that he should labour; but let him wait and work on, prayerfully and hopefully; his steps will be guided aright, and the experience through which he has passed will be found in the end to be the very discipline which he needs, in order to fit him for the Master's use.

Ministers will be successful if they aim with a single eye to do God's will, whatever that may be, and to promote His glory among men. They will also be successful if they can gain a multitude of attentive hearers, not merely to be charmed with the voice of their eloquence or the beauty of their rhetoric, but to receive with faith and love the saving truths of the Gospel. That minister, too, will be successful, who is the instrument in the hands of the Spirit to convert many sinners, and to revive the work of grace in the hearts of many believers. These are the only things which we think entitled to the name of *success*. Every other ministerial distinction or eminence pertains to this shadowy world. To be merely celebrated as an eloquent preacher or an accomplished scholar, is after all, considering the great ends of the ministry, a poor and mean gratification. To become rich in the ministry is not a success proper to the office, for it is not one of its ends. Those who wish to become rich must adopt another profession than this. Most ministers are poor—too poor. Few have anything more than a bare competency. They are in general an uncomplaining class of men. They meekly suffer many a wrong, lest by denouncing it, they should injure the cause of the Redeemer. Congregations act a dastardly part who, by their inconsiderateness, inflict penury and embarrassment upon their pastors; they injure, by so doing, the defenceless, and hinder the success of Christ's work. Every burden which a minister has to bear additional to that which belongs to his office, is just so much of his strength abstracted from that which otherwise would be devoted to the welfare of the Church.

A people may greatly hinder their minister's success by withholding from him their sympathy and affection; but, they may render his faithful labours abundantly successful by extending to him their love and sympathy, and by aiding him with their co-operation and prayers. A minister has the promise of God that he will be successful, whatever men may think, if he strives to win souls to the Redeemer and otherwise to glorify Father, Son and Holy Ghost, in whatever department of the sacred work he may be placed. ✓

CONSTITUTION OF THE PRESBYTERIAN CHURCH.

From the Southern Presbyterian Review.

Broadly distinguished from Hierarchy on the one hand, and Congregationalism or Independency on the other, is the Reformed or Presbyterian constitution

of the Church. Of this system the fundamental principle is that the power of the keys is, by the Lord Jesus Christ, vested primarily and essentially in the Catholic or Universal church, which "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." The powers thus attributed to the Church at large, are a common investment for the benefit alike of all the members. These hold their interest in it, not by a joint, but several title; so that where distance, diversity of nation, or other cause, precludes a common organization and joint use of its privileges, those who can thus associate are fully endowed with all the prerogatives of the keys, and assured of the presence and sanction of the Head of the Church, to their proper exercise of ecclesiastical functions. Ministerially, these functions are exercised by officers whose several qualifications and duties are defined in the Scriptures; and who are called and designated to this service by the Church, acting under the promise and guidance of the Spirit of Christ, leading her to the choice of such persons as he has qualified and prepared for her service. Thus, the powers exercised by church officers, are not theirs primarily and essentially, but only mediately and representatively. In their several spheres they minister in the name of the Church, acting as its representatives, and under responsibility to its ultimate authority. "Unto the Catholic visible church Christ hath given the ministry, oracles and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world."

The services which the ordinary exigencies of the Church and its members demand are of two kinds, namely—pastoral care and supervision of the flock of Christ; and the management of temporalities. Hence arise two classes of officers,—elders or bishops, who, according to their several gifts and qualifications, labor in word and doctrine, and in the exercise of government and discipline;—and deacons, whose office it is to take charge of the temporal affairs and dispense the charities of the Church. Although the functions and services of these officers appertain to the Church at large, yet as their labors are ordinarily, by the nature of the case, confined to specific fields of more or less limited extent, so are they called and set apart to their work through the intervention of particular congregations, or associations of them; in this, as in all other proceedings, acting under the constant supervision and corrective authority of the whole body; to whose final decision all disputed questions of whatever kind are ultimately brought.

The number, names, and particular distribution of functions, in the series of courts which normally grow out of these principles, are entirely immaterial to the integrity of the Reformed system. They are determined, according to the exigencies of each particular case, by what is found requisite, in order to the exercise of an efficient and active supply and supervision of every part of the body. The Scotch church possessed as pure and complete an organization, when it had no intermediate court between the church session and the General Assembly, and our American church, when it had only the sessions subordinate to the general presbytery, or when the latter body had interposed a system of classical presbyteries between it and the sessions, as does either body as now expanded, with its gradation of sessions, presbyteries, synods, and General Assembly. The Waldensian church does not fall below the purest standard of Presbyterian order, because its organization contains but the two elements of the parochial session and the synod; nor, on the other hand, would it involve any deviation from the same standard, should our church in the United States find it expedient to interpose a system of provincial synods between the particular synods now existing, and the supreme court. In this respect the principles which control the system are,—unity in the body, the source of all the func-

tions exercised by its members;—subdivision and delegation of ministerial powers to the parts, so far as requisite for the purposes of local efficiency;—and subordination of every part to the primary authority residing in the unity of the body; thus securing active supervision, coöperation, and expansive action in the work of Christ.

Development by growth and subdivision is the law of this system. The growing church at Jerusalem sends forth its shoots to all quarters of the world, each of which taking root becomes a new centre of expansive and healing influence, pushing forth into other regions as yet unevangelized. At the same time, all recognize and cherish the relation of unity to the parent stock, and subordination to the authority which resides in the body of which it is the centre. The church of Scotland, planted by the labors of a few divinely enlightened men, maintains at first the communion of its members through the annual convocation of its pastors and elders in one assembly. As it expands, this body develops an organization of subordinate synods, which, in their turn, are divided into presbyteries, each exercising in its sphere its distributive part of the functions of the body. A few missionaries of this church organize in Ulster a presbytery, which by a like process, becomes the General Assembly of the Presbyterian church in Ireland. Driven from their homes by privation and persecution, a handful of members of these churches find themselves exiles from the means of grace, scattered in the wilds of the new world. Their call for help is heard; and a missionary from their native land erects, in their midst, the standard of the Cross, and performs the work of an evangelist by planting churches and dispensing the ordinances of the Gospel beneath the shades of the primeval forests. Others join in his labors, and the organization of the Church is completed. At first, half a dozen names make up their roll when met in full assembly. But, as years roll on, the infant Church expands with the widening continent, and creates out of its bosom a numerous retinue of synods and presbyteries, whose annual commissioners, in General Assembly, perpetuate the succession of the original court. Hundreds of thousands of souls, the flock of Christ in her fold, are led in the paths of knowledge and holiness by a growing multitude of ministers, her sons. By them the call of mercy is urged on unconverted millions throughout the land. Herself planted by the spirit of missions; her organization constructed in special adaptation to that work; her commission from Him who is the Prince of the kings of the earth; and her field the world; missionaries trained in her schools, commissioned and sent forth through her executive agencies, sustained by her contributions, and followed with her prayers, bear the glad tidings of salvation to the dark tribes of Asia and Africa, the aborigines of America, and the baptized pagans of Europe; and her General Assembly welcomes to its bosom commissioners from presbyteries which are springing into existence in India, China and Africa; the germinating courts of churches which shall yet flourish among regenerated nations, where heathenism now broods amid the gloom of the shadow of death.

Neither historically, nor in theory, is the system which thus unfolds itself one of confederate association, but of organic union. The functions and powers exercised under it are not derived by concessions of the inferior courts; nor do they primarily reside in them. Originating in the fountain Christ, and replenishing the spring-head—the Church catholic—his body; they flow downward from the higher courts in rich and exhaustless stream, which, freighted with the riches of immortality, permeates every congregation, and pours the blessings of life and salvation into the heart of every believer. “*Labitur, et labetur in omne volubilis ævum.*”

WORDS OF THE WISE

FRANCIS QUARLES, (1502-1644.)

"How potent are the infirmities of flesh and blood! How weak is nature's strength! How strong her weakness! How is my easy faith abused by my deceitful sense! How is my understanding blinded with deluding error! How is my will perverted with apparant good! If real good present itself, how purblind is mine eye to view it! if viewed, how dull is my understanding to apprehend it! if apprehended, how heartless is my judgement to allow it! if allowed, how unwilling is my will to choose it! if chosen, how fickle are my resolutions to retain it! No sooner are my resolutions fixed upon a course of grace, but nature checks at my resolves; no sooner checked, but straight my will repents her choice, my judgement recalls her sentence, my understanding mistrusts her light; and then my sense calls flesh and blood to counsel, which wants no arguments to break me off. The difficulty of the journey daunts me; the straitness of the gate dismays me; the doubt of the reward diverts me; the loss of worldly pleasure here deters me; the loss of earthly honour there dissuades me; here the strictness of religion damps me, there the world's contempt disheartens me; here the fear of my preferment discourages me: thus is my yielding sense assaulted with my conquering doubts; thus are my militant hopes made captive to my prevailing fears; whence if happily ransomed by some good motion, the devil presents me with a bea-roll of my offences: the flesh suggests the necessity of my sin, the world objects the foulness of my shame; where, if I plead the mercy and goodness of my God, the abuse of His mercy weakens my trust, slighting of His goodness hardens my heart, against my hopes. With what an host of enemies art thou besieged, my soul! How, how art thou beleaguered with continual fears! How doth the guilt of thy unworthiness cry down the hopes of all compassion! Thy confidence of mercy is conquered by the consciousness of thy own demerits, and thou art taken prisoner, and bound in the horrid chains of sad despair.—

"But cheer up, my soul, and turn thy fears to wonder and thanksgiving; trust in Him that saith, 'Fear not, little flock; for it is your Father's good pleasure to give you a kingdom.'—(Luko xii. 32.)

"Hast thou crucified the Lord of glory, O my soul, and hast thou so much boldness to expect His kingdom? Consult with reason, and review thy merits; which done, behold that Jesus whom thou crucifiedst even making intercession for thee, and offering thee a crown of glory. Behold the greatness of thy Creator circled with the goodness of thy Redeemer; the justice of a first person qualified by the mercy of a second; the purity of the divine nature uniting itself with the human, in one Emmanuel; a perfect man to suffer; a perfect God to pardon; and both God and man in one person, at the same instant, able and willing to give and take a perfect satisfaction for thee. O my soul, a wonder above wonders! an incomprehensibility above all admiration! a depth past finding out! Under this shadow, O my soul, refresh thyself: if thy sins fear the hand of justice, behold thy sanctuary: if thy offences tremble before the Judge, behold thy Advocate: if they threaten a prison, behold thy bail: behold the Lamb of God that hath taken thy sins from thee: behold the Blessed of heaven and earth that hath prepared a kingdom for thee. Be ravished, O my soul; O bless the name of Elohim; O bless the name of our Emmanuel with praises and eternal hallelujahs.

"Great Shepherd of my soul, whose life was not too dear to rescue me, the meanest of thy little flock, cast down thy gracious eye upon the weakness of my nature, and behold it in the strength of thy compassion: open mine eyes that I may see that object which flesh cannot behold. Enlighten mine understanding that I may clearly discern that truth which my ignorance cannot apprehend:

rectify my judgement, that I may confidently resolve those doubts which my understanding cannot determine : sanctify my will, that I may wisely choose that good which my deceived heart cannot desire : fortify my resolution, that I may constantly embrace that choice which my inconstancy cannot hold : waken the strength of my corrupted nature, that I may struggle with my lusts, and strive against the base rebellions of my flesh.

Strengthen the weakness of my dejected spirit, that I may conquer myself, and still withstand the assaults of mine own corruption : moderate my delight in the things of this world, and keep my desires within the limits of thy will ; let the points of my thoughts be directed to thee, and let my hopes rest in the assurance of thy favour : let not the fear of worldly loss dismay me, nor let the loss of the world's favour daunt me : let my joy in thee exceed all worldly grief, and let not the love of thee expel all carnal fear ; let the multitudes of my offences be hid in the multitude of thy compassions, and let the reproachfulness of that death which thy Son suffered for my sake enable me to suffer all reproach for his sake : let not my sin against thy mercies, remove thy mercies from my sin ; and let the necessity of my offences be swallowed up in the all-sufficiency of his merits : let not the fullness of my transgressions lead me to distrust, nor let the distrust of thy pardon leave me in despair.

Fix in my heart a filial love, that I may love thee as a father, and remove all servile fear from me, that thou mayest behold me as a son. Be thou my all in all, and let me fear nothing but to displease thee ; that being freed from the fear of thy wrath, I may live in the comfort of thy promise, die in the fulness of thy favour, and rise to the inheritance of an everlasting kingdom."

POETRY.

" OUR LAST SUNSET.

Is there not something sweet, and awful too,
 In the last sunset of our mortal life ?
 Times countless has the glorious orb described
 Its course above our heads ; measuring the days
 Of careless infancy, of riper youth—
 But now it doth descend the 'atrest time
 —To rise above our graves ! Not that in setting
 It giveth to us any farewell sign—
 The feeling of the change is with ourselves.
 I long since had a friend who died in youth,
 And so it chanced that as his life was ebbing,
 The star of day was also in decline,
 Coincident with his own. At his desire
 They placed him near the window, where he sat
 Gazing upon the cloudless majesty
 With which it fell into the occident,
 Unconscious meanwhile of the matchless glory
 Of his own imminent death. For as it sank
 Even then—he fell upon his father's shoulder,
 And there expired !—So was it death with neither.
 The sun was glorious in a nether world,
 And he was perfect in the highest heavens !"

McCRIE.

REVIEWS AND NOTICES OF BOOKS.

A HISTORY OF THE PRESBYTERIAN CHURCH IN AMERICA, &c., &c. By the late Rev. W. R. WEBSTER. (Second Notice.)

WE noticed last month, with commendation, this excellent History of the Presbyterian Church in the United States. Our remarks then had a special reference to the first half of the volume, which contains a connected narrative of events down to the year 1760. We promised in our next to introduce our readers to the second part, which contains biographical sketches and notices of no less than 400 ministers, dating from the years 1680 to 1758. Many of these sketches are necessarily brief. Little of consequence is known concerning many of the early ministers in the colonies; still, what little is available is not without its interest, and has evidently been obtained by Mr. Webster after much elaborate research. The materials for the life of an obscure man are generally more difficult to get at than those which pertain to the history of a man eminent in the Church or in the world. We can, therefore, easily suppose that the larger and more interesting lives cost less than half the labour which has been spent on those of less note. We think, therefore, that it is a historical excellence of this volume that it contains so much of what we may term antiquarian lore. The facts in biographical history are not all of equal interest or importance in themselves: some are comparatively insignificant, while others become incorporated with the literature of every age; still, the least of them may, like the observations of meteorology, become important as links in the chain of events, or as independent testimonies to more striking affairs. In these gathered biographies, great and small, we thus find important data as to the sources from which America obtained its Presbyterianism. It might, no doubt, be conjectured that most of the early ministers came from Scotland and Ireland; but here we have the fact certified. During the first 30 years one-third of the whole number are from Scotland, another third from Ireland, and the remaining third from England, Wales, and the New England States. For the next 20 years, one-half of the whole are from Ireland, only two are from Scotland, and the remainder are chiefly natives of the country. Again, during the next 30 years, out of 117 ministers, only 19 are from Ireland, and 15 from Scotland—both together being not more than one-third of the whole; the remainder are, with the exception of one from Wales, exclusively native born. In the course of these years it is thus interesting to observe how the church takes hold of the soil, and from an exotic plant, becomes indigenous to the country, enlarging itself from year to year, until, as now, it covers the land with the grateful shade of its wide-spreading branches.

We notice an epoch in the history of this Church in the labours of William Tennant, of Log Cabin celebrity, whom Whitefield regarded as another Zacharias, and his wife another Elizabeth. Four sons followed their father's footsteps and became masters in Israel. It was said of Mr. Tennant and his brethren—"none like them." They were earnest coadjutors of Whitefield, and most efficient agents in promoting the great revivals of religion for which America was then distinguished. From the time of the Tennants the Church became essentially American, and may be said to have begun its noble career as a native institution.

Throughout these biographies there are scattered numerous anecdotes of deep interest, illustrative of the people and the manners of the times. One thing too strikes us, and that with no feeling of pleasure, namely, that many of the ministers who came from Scotland and Ireland came with blasted reputations, or were sent out because unfit for the work at home. The consequences of this procedure are, as might be expected, frequent disturbances in Churches, and

public scandals most injurious to spiritual religion. This is to the shame of the Church at home. Under such a system of missions the colonies have grievously suffered, and are even now suffering. The nuisance, it is true, has to some extent been abated; but even yet the Churches at home need, if they wish to retain the affection and respect of the churches abroad, to be more circumspect in the selection of men for the colonial field.

The lives of the more distinguished men in the American Church are remarkably well written, and are of the deepest interest. Any church may well be proud of such men as Makemie, Burr, the Tennants, Bostwick, the Brainards, Davies and others. The Lord greatly blessed their self-sacrificing labours; and through their agency a succession of apostolical men have arisen, to adorn the piety, and to maintain the doctrine and discipline of the Church.

We trust that the enterprising publisher of this volume, or the "Board of Publication," will secure that the valuable materials which it contains pertaining to the departments of history and biography, will be wrought into one web for popular use and general distribution. A continuous narrative of the chief events which it records might be constructed in the compass of a dollar volume that would be most interesting to the young, and be an admirable addition to the congregational or Sunday-school library.

We close our notice of this praiseworthy book with the following characteristic anecdote:—

"Charles Beatty had received a classical education in Ireland, to some extent, and may have profited by the instructions of the pastors of Goshen, Wallskill and Bethlehem. Reaching manhood, he engaged in trade; and, as was the manner of that day,—when, in the country, few out of the sea-port towns had the capital to lay in a supply of imported goods,—he travelled on foot, or with his pack-horse, to display his "auld-world gear" to the people in their own homes. Stopping at the Log College, he amused himself by surprising Tennant and his pupils with a proffer in Latin of his merchandise. Tennant, perceiving at once that this was "no pedlar's Greek," replied in Latin; and the conversation went on in the Roman tongue with such evidence of scholarship, religious knowledge and fervent piety, that Tennant commanded him to sell what he had and prepare for the ministry. He "was not disobedient to the heavenly vision;" for he who spoke to Saul by the way called Beatty to "this grace and apostleship" also."

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SISTERS OF CHARITY, CATHOLIC AND PROTESTANT, AND THE COMMUNION OF LABOUR. By Mrs. JAMESON. Boston: Ticknor and Fields. Montreal: B. Dawson.

The second English edition of this book has now been published in America, and will, we trust, attract as much attention here as at home. The title sufficiently indicates the nature of the work. Mrs. Jameson, who is well known in literary circles as an accomplished lady and an ingenious writer, has directed her attention to the subject of female influence and labour in connexion with the great sanatory and charitable institutions of the country. She gives a clear account of the Roman Catholic Sisterhoods which have arisen from time to time for the management of hospitals and the general relief of poverty and distress. These are spoken of with deserved commendation. Whatever may be the religious aims of these devotees, and however they may have sometimes abused the confidence reposed in them, for the purpose of proselyting, it yet cannot be doubted that they have shown fortitude and endurance, kindness and charity, worthy of all praise, in ministering to the sick and dying on the battle field, in the hospital, and during the prevalence of deadly epidemics. These Sisterhoods are not, however, confined to Roman Catholics. In Kaiserswert, on the Rhine, an institution for the training of female

nurses and parish visitors has, for some years, been in operation under the skilful superintendence of the Rev. Mr. Fliedner and his wife. Here Florence Night gale was trained for her heroic labours in the Crimea. From this institution there have gone forth many devoted Sisters of Charity, who without fee or reward have rendered distinguished services to suffering humanity. Attempts have recently been made in England to establish similar institutions and to redeem the character of our hospital, and sick nurses, who have hitherto been chiefly celebrated for coarseness, drunkenness, and mercenary dispositions. Much opposition in some protestant quarters has been shown to this movement. A dread has been entertained lest we should, under the guise of charity and benevolence, be introducing into protestantism the detested system of secluded nunneries. The evil thus apprehended is not, however, very imminent. We see no reason why protestant women may not devote themselves to works of charity, for the love of God, as well as those of the catholic religion. Why should self-sacrifice (if a good work can be so called) be unknown to the protestant church? We have, it is true, many noble instances of devotion to suffering humanity in the private walks of life, prompted by the sincerest christian piety. But what we want, is that female christian influence, for other than mercenary purposes, should be brought to bear on the management and nurseryship of our public hospitals. In primitive times the church had its Deaconesses, whose special function it was to minister to the wants of the sick and to relieve the distressed. Many of these were women of noble birth, and all of them were animated with the zeal for the glory of the crucified and merciful Redeemer. How these functions could be revived in modern times it is difficult to say. Our Ladies Societies and circles for benevolent purposes in connexion with our Churches perhaps, to some extent supply their place, but not to the extent desired. We want, not the seclusion of women for this or any other end, into a caste or Sisterhood—we want from them *an efficient communion of love and labour* with men on behalf of the wretched and the suffering. To accomplish this is evidently the aim of the book. It contains much valuable information and sound sense. We cannot, certainly, endorse all its sentiments and opinions. The author is evidently greatly mistaken as to the influence of the puritanic or Calvinistic element in the reformed Churches, in suppressing every tendency to female devotion for charitable aims. She will rather find, if she looks a little deeper, that this frigidity of religion has arisen, not from the puritan or the Calvinist—names synonymous with Martyr in earlier times—but from the lifeless orthodoxy, the cold moderatism, into which the once vital principles of the reformation have become fossilized. We recommend the perusal of this book to our thinking christian ladies and generally to all who desire to promote the welfare of the suffering and the wretched.

With the following true and well expressed thoughts our author concludes the first part of the book:—

“The history of the past, of the possible, of the actually accomplished, should give us courage in the present and hope for the future. It is a subject of reproach that in this Christendom of ours, the theory of good which we preach should be so far in advance of our practice; but that which provokes the sneer of the skeptic and almost kills faith in the sufferer, lifts up the contemplative mind with hope. Man's *theory* of good is God's *reality*; man's experience of good is the degree to which he has already worked out, in his human capacity, that divine reality. Therefore, whatever our practice may be, let us hold fast to our theories of possible good; let us at least, however they outrun our present powers, keep them in sight, and then our formal lagging practice may in time overtake them. In social morals, as well as in physical truths, “the goal of yesterday will be the starting-point of to-morrow;” and the things before which England now stands in admiring wonder will become “the simple produce of the common day.” Thus we hope and believe.”

FAITHFUL PROMISER, AND ALTAR STONES. By the Author of "Morning and Night Watches." New York: *Carter, Brothers.* Montreal: *B. Dawson.*

The first of these works contained in this neat little volume has long been before the public, and has ministered consolation and comfort to many a Christian heart. It needs no commendation from us. The wide circulation which it has obtained and the estimation in which it is held by all who value sweet meditations on divine things are sufficient evidences of its excellence. The second part of the book styled "Altar Stones," is a more recent publication by the same author. It is a volume of original hymns, simple in thought and diction, and suitable for plain readers. It is written after the manner of Keble's *Christian Year*. Words and scenes of a sacred kind have been made suggestive of thought for each day of the month. The poetry is certainly not of the highest order. It is more remarkable for its piety than its poesy. The versification is in general remarkably good, and some of the hymns, such as the two upon Bethany, are certainly beautiful and pleasing. We cordially commend this book to those who are seeking comfort from the wells of salvation.

The following hymn is a good illustration of the Altar Stones:—

BETHANY.

While some anguish'd hearts were grieving
O'er a loved one's narrow bed,
"Be not faithless, but believing,"
Gently thus the Saviour said—
At His summons,
Yielded up the grave its dead.

Soon shall that same mighty fiat
Issue from His lips divine,
Death shall cease his wanton riot
O'er the spirit's mould'ring shrine;
Earth and ocean
Shall their myriad charge resign!

Be it, Lord, my great endeavour
Now to have that life begun,
Which shall end in bliss for ever,
When this transient world is done—
Life unending
In the kingdom of Thy Son.

Here Thy Church is clothed in sadness,
Walking friendless and alone,
But she waits her day of gladness,
When, with bridal vestures on,
Christ shall meet her,
Seated on His glorious throne.

On that blest Sabbath morrow,
Faith shall be exchanged for sight,
Not one throbbing pulse of sorrow
Shall remind of earth's long night—
Blessed Jesus!
Haste a morning dawn so bright.

LESSONS FROM THE GREAT BIOGRAPHY, BY JAMES HAMILTON, D.D., F.L.S., author of the
"Life in Earnest," &c. New York: R. Carter & Bros. Montreal: B. Dawson.
12mo. Pp. 319.

A delicious book, sweet as the honey from Mount Carmel, and fragrant as the lily of the valley. In every page we see the hand of a master in Israel. Hard

doctrines are grasped with a force of mind and displayed with a charming clearness of induction, for which the author has not always obtained credit. In the azure groundwork of the Divine theme there is a profuse dashing of golden stars. One group displays a wide and digested learning—another the acute observation of a loving naturalist—another the graceful foldings of a gorgeous fancy, draping all thoughts and conceptions in flowing and magnificent costume. Nor is the dramatic personæ wanting in quaint and curious conceits. All said, as if with happy radiant "wrathed smiles." The graces of piety and love with felicity of expression shine over all the themes and make an atmosphere beautifully *spiritual* as any that floats on the sunny canvas of the choicest "Turner."

We regard this as one of the finest productions which have yet come from the polished pen of Dr. Hamilton. We have read it with unmixed delight and singular profit. What grand conceptions it gives of our adorable Lord, while yet it removes him not from the sphere of our common humanity! The two chapters on the temptation in the wilderness are, we think, the most notable of any, and present a picture of that great and marvellous event unsurpassed in either ancient or modern writing. We cannot too strongly recommend our readers to obtain for themselves this delightful volume. Some may object to the richness of the language and the profusion of the imagery with which the book abounds. For ourselves we look upon these as its prime excellencies. By these characteristics the style is raised above the platitudes of ordinary theological discourse and brought into the category of writings for which the new poets are so distinguished. Just as we luxuriate in the wealth of concrete forms, which is characteristic of the "Life Drama" of Smith, so we deem it a delight to hold communion in this book with a style of thinking in theology not less poetical than the other, but of vastly greater grasp and stretch of thought, employed too on greatly nobler themes. We see no reason why dramatic literature should monopolise to itself the wealth and glory of poetical imagery. Jeremy Taylor is as poetical as Milton, and his writings have had a charm for cultivated minds not inferior to that derived from the great epic itself. In Dr. Hamilton we recognise a Presbyterian Jeremy Taylor, if with less learning yet with more varied knowledge, not less devotional and more evangelical, than the distinguished Bishop. Instead of culling a fragrant bouquet for the pleasure of our readers and to justify our criticism we refer them to the book itself, which we are glad to find is put within the reach of every one, in a good form and type, by its enterprising American publishers. ✕

THE SONG OF SOLOMON, compared with other parts of Scripture, by Adelaide L. Newton. *New York*: R. Carter & Bros. *Montreal*: B. Dawson.

Not many commentaries have been written upon this beautiful book of the Bible. It has presented difficulties to many minds that have hindered, especially in modern times, its being so generally used as it ought to be for Christian edification. But late writers on biblical criticisms have so vindicated the character of this song, and shown that its allegorical character and its reference to the spiritual love of God to his church, are strictly in accordance with the well-known style of oriental thinking and poetry. This book affords another evidence that the song is in perfect harmony with other parts and passages of Holy Scriptures—that many direct statements of the Word illustrate its beautiful imagery and glowing utterances. God reveals His will to us in a great variety of ways. Some parts are as foundations deep, firm; others as pillars, strong and

high; others again are as walls and chambers for comfort and use, while others are as beautiful adornments of capital and frieze, of gold and jewels, of draperies in blue, scarlet and white. The song of Solomon we place among the loveliest of the temple's glories. It grows with the burnished affections of heaven. It is beautiful with that rare beauty where the loveliest things on earth and in heaven are blended—it has a charm for the heart of those who are ever looking upon the splendours of the "exceeding weight of glory." We cordially recommend this book to those who delight in the sweet exercises of meditation on the loveliness of Christ. The following extract will show the style of the author :

Chapter i. 10 and 11.—Thy cheeks are comely with rows of jewels, thy neck hath chains of gold. We will make thee borders of gold with studs of silver.

The Lord takes pleasures in *beautifying* the meek and in adorning his bride. Ps. cxlix, 4. The word "We" is the same as that used in Gen. i. 26, which involves the Three Persons of the Godhead. As they created, so they *now* create and "beautify." Thus Isaiah says of the Lord :—"He hath covered me with the robe of righteousness as a bridegroom decketh himself with ornaments and as a bride adorneth herself with jewels. Isa. lxi, 10.

And the Lord himself declares of Jerusalem that when he entered into covenant with her and she became his, he *decked* her also with ornaments, and put bracelets on her hands, and a chain on her neck, &c. Ezek. xvi. 11, 12. And then he adds, "Thus wast thou decked with gold and silver." Chains of gold about the neck were always tokens of promotion as when Pharaoh promoted Joseph, "He arrayed him in fine linen and put a gold chain about his neck." Gen. xli. 41, 42. And when Daniel was promoted by Belshazzar to be the third ruler in his kingdom, he also "clothed him with scarlet and put a chain of gold about his neck," Dan. v. 29. But our adorning is not to be of "gold, or pearls, or costly array, but in good works."—1. Tim., ii. 9, 10.

SUMMARY OF INTELLIGENCE.

ECCLESIASTICAL AND MISSIONARY.

Boston, U. S.—The Presbytery of Montreal met on the 22nd ult., at Boston, for the induction of the Rev. Wm. McLaren, late of Amherstburg, C. W., into the pastoral charge of "Knox Church," Boston. The Rev. W. B. Clarke of Quebec, presided and preached an able and affectionate Gospel Sermon to a large and evidently delighted audience. The usual questions were satisfactorily answered, the induction prayer was offered with much solemnity and propriety, and Mr. McLaren received the right hand of fellowship from the Presbytery. The Rev. A. F. Kemp then, in brief and appropriate terms, addressed the Minister and congregation on their respective duties and obligations, after which the congregation gave a cordial welcome to their pastor. The services were most interesting. The attendance was large. This is evidently a most promising field of labour. On the following evening there was a congregational Soiree held in honor of the occasion at which there was a large attendance. Addresses of interest were delivered by the pastor, Mr. Clark, and Mr. Kemp, by the venerable Dr. Jenks, and other Ministerial brethren. This Church has now begun a most auspicious career which we trust, by the Divine blessing, will result in permanent spiritual blessings to the community.

NEW SCHOOL ASSEMBLY. — SLAVERY. — DISRUPTION.

This Assembly met at Cleveland on the 21st May—the Rev. Dr. Fisher, Moderator. On the 25th May the Committee on Bills and Overtures, to whom a number of Memorials on Slavery had been referred, reported in effect that the Assembly utterly condemns the doctrine that Slavery was right, scriptural or benevolent in its operations.

The Report was printed; and after a lengthened and animated, yet temperate and courteous, discussion, a paper of considerable length, of which we subjoin the substance, was, on the 3rd of June, adopted by a vote of one hundred and sixty-six to twenty-six, the latter belonging to the South :—

"The General Assembly, in view of the memorials before them, and of the present relations of the Church to the subject of Slavery, feel called upon to make the following exposition of principle and duty:—

"We consider the holding and treating of human beings as property, according to the spirit and design of the slave laws in the Southern States of our country, as clearly involving the sin of oppression.

"The elements and ordinary developments of this sin are such as the following:

"1. The withholding from man, without unavoidable necessity, of the natural right of personal liberty.—2. The neglect of appropriate efforts to deliver the slave as speedily as practicable from the fearful liabilities to which he is exposed while still held in legal bondage.—3. The exaction of services without any just or adequate compensation.—4. The buying or selling of slaves for gain.—5. The separation of families, and the practical abrogation of the marriage relation.—6. The exercise of cruelty towards slaves in the infliction of punishment, and the laying on of grievous burdens.—7. Neglect of the spiritual interests of the slave, and especially of that careful instruction in the Word of God, to which he is entitled.

"Any one of these facts involves, in our judgment, a breach of the great requirement, 'Thou shalt love thy neighbour as thyself.' * * * * And it is with deep regret that we now discover that a portion of the Church at the South, has so far departed from the established doctrine of the Church in relation to Slavery, as to maintain that 'it is an ordinance of God,' and that the system of Slavery existing in these United States is Scriptural and right. Against this new and alarming doctrine we feel constrained to bear our solemn testimony. It is at war with the whole spirit and tenor of the Gospel of love and good will, as well as abhorrent to the conscience of the Christian world. We can have no sympathy or fellowship with it; and we exhort all our people to eschew it as a serious and pernicious error."

The minority gave in a protest, in which they declare that the South is, by this deed, virtually excluded from the Assembly; and they have issued an address contemplating a new organisation. The following is a portion of that document:—

"Apart from the disastrous consequences resulting from the agitation of the subject of Slavery in the General Assembly, destroying, as it does, our peace, keeping us in a state of excitement unfavourable to spiritual growth, and paralyzing our efforts to advance the cause of the Redeemer through the channel of our admirable system of government,—we consider that the Assembly has so far departed from the Constitution of the Church, as to render our adherence to it undesirable and impossible. Having protested repeatedly against this agitation, and finding that our brethren are determined to continue it, we have deliberately and prayerfully come to the conclusion, that, however painful it may be to us, the good of the Church, and of the country, requires a separation from them. We shall hold our brethren, who have disturbed our peace by the introduction of this vexed question into our judicatories, as alone responsible for the consequences of this division.

"The undersigned, therefore, would invite all Presbyterians, from all sections of the country, to meet in Convention in the City of Washington, on the 27th day of August, 1857, for the purpose of consultation, and of organising a General Assembly, in which it will be distinctly understood, the subject of Slavery will not be introduced. We propose this course, instead of organizing an Assembly at once, as being due to the Presbyteries we represent."

UNITED PRESBYTERIAN SYNOD (CANADA).—The Synod met in Bay Street Church, Toronto, on the evening of Tuesday, 2nd June. The retiring Moderator, the Rev. Mr. Duff, preached an excellent sermon from 1 Cor. i., 23, 24. The Roll containing the name of sixty minister—five more than last year—was called. Rev. J. Porteous was unanimously elected Moderator. Provision was made for special devotional services on Wednesday forenoon. The Report from the Committee for the distribution of Preachers was received, from which it appeared that lately there were only three Preachers to supply twenty-five vacancies. It was agreed to apply for twelve additional Preachers from Scotland, and the Committee was re-appointed. The Committee on Theological Education reported, setting forth that the number of Students was thirteen, and requesting to be authorized to examine all Students, with the view of determining their position, and also begging the Synod to devise some method for

continuing Exhibitions to the Students. On the motion of the Rev. Mr. Gibson, of Owen Sound, the Synod agreed that the suggestions of the Committee be adopted, to subject all Students to examination, with a view to testing their attainments, and securing an uniform status among them, such as is usually secured by their passing through a regular University course. With respect to Exhibitions the Synod agreed, on the motion of Rev. Mr. Thornton, that the Rev. Messrs. Dick, Jennings, and Ormiston, be appointed a Committee for maturing a scheme, and that the Committee on Theological Education be authorised, as formerly, to distribute the sum in hand and what may be obtained from the Congregations which have not yet contributed. The Theological Education Committee was re-appointed, with the addition of the Moderator. The Synod entered on the consideration of an Overture from the Presbytery of Durham, respecting the duty of relinquishing all dependence on the Church at home for pecuniary assistance before engaging in a foreign Mission. On the motion of the Rev. Mr. Kennedy, seconded by the Rev. Mr. Gibson, the Synod agreed on mature consideration of the whole subject of foreign Missions, to rescind the resolution of last year so far as concerns the particular field to be occupied. Further, on the motion of the Rev. Mr. Lawrence, it was agreed that the Synod rejoices in the spirit manifested by the Church with regard to foreign Missions, and that a Committee be appointed to consider in what mode and in what part of the world she shall commence work, and that the said Committee report to next meeting of Synod, and also make arrangements during the current year towards securing the independence of the Church from all foreign aid for the future, and that the Overture from the Durham Presbytery be thus disposed of. The Synod entered on the consideration of an Overture from the Presbytery of London respecting the use of Instrumental Music in public worship. A number of motions were submitted on this subject; that of the Rev. Mr. Thornton, seconded by the Rev. Mr. Coutts, was adopted, to the effect that, in the opinion of the Synod, the introduction of Instrumental Music into public worship is calculated to wound the feelings of many of God's people, is contrary to the well-known and long-established customary law of the British Presbyterian Church in general, and is at variance with that spirituality of worship which is the great characteristic of the Christian dispensation; and the Synod do hereby decide accordingly.

The Rev. Messrs. Ure and Laing, a Deputation from the Synod of the Presbyterian Church of Canada, were introduced by the Rev. Dr. Taylor, of Montreal, and addressed the Synod. The Moderator replied, cordially reciprocating the sentiments of the Deputation, and, at his request, the Rev. Mr. Barrie engaged in prayer. The Synod appointed the Rev. Dr. W. Taylor and the Rev. Mr. Ormiston a Deputation to the Synod of the Presbyterian Church of Canada. The Committee on Missions gave in their Report, which was ordered to be printed, and the thanks of the Synod were given to the Committee, especially to the Convener—the Rev. Mr. Torrance. The Committee was re-appointed. The Rev. Dr. Taylor, of Montreal, moved that a Memorial be presented to the Governor-General, praying him to recommend a day of Thanksgiving to be observed by all denominations, and to nominate the day. The Rev. Mr. Jennings seconded the motion. It was moved by the Rev. Mr. Barrie, seconded by Rev. Mr. Gibson, that no such application be made, and the amendment carried. A member thought a day of Humiliation ought to be appointed for the sins of the Government. The thanks of the Synod were then recorded to the Congregation of Bay Street, for the accommodation afforded during the meeting of Synod. After devotional exercises, the Synod adjourned on the evening of Friday, 5th June, to meet in Hamilton on the first Tuesday of June, 1858.

PRESBYTERIAN STATISTICS—OLD SCHOOL, U. S.—The net increase over the numbers of last year is as follows:—Synods, 1; Presbyteries, 7; licentiates, 17; ministers, 91; churches, 105; licensures, 13; ordinations, 20; installations, 44; churches organized, 24; members received on examination, 974; on certificate, 453; infants baptised, 1086; adults baptised, 187. It will be understood, of course, that these figures do not represent the total of accessions during the year, but the excess over those reported last year. The amount of moneys contributed exceeded that of last year by \$372,242. Since 1837 the Presbyteries have increased from 108 to 155; the ministers from 1562 to 2411; the churches from 1661 to 3251; and the total of communicants from 141,477 to 244,825; whilst the number of candidates for the sacred office, and the contributions to benevolent objects have been growing in almost an equal ratio.

LITERARY.

PRINCETON REVIEW.—The July number of this able quarterly contains—1. Moral Insanity. 2. New Edition of Horne's Introduction to the Scriptures. 3. The Historical Epoch of Abraham. 4. The Scope and Plan of the Book of Ecclesiastes. 5. The General Assembly of 1857. 6. The Action of our Church Courts in Judicial Cases. 7. The American Bible Society and its New Standard Edition of the English Version. Short Notices and Literary Intelligence. The article on the new edition of Horne's Introduction is vigorous and conclusive. It places the infidel tendencies of Dr. Davidson beyond all doubt.

DR. SPRAGUE'S NEXT VOLUME.—The third volume of Dr. Sprague's "Annals of the American Pulpit" is nearly printed, and will be issued by Carter & Brothers in a few weeks. It will be devoted to the "Presbyterians." It is encouraging to know that a work so extensive and retrospective as this—appealing to no immediate interest, yet of the greatest value—has long ago been sold to an extent which covers the expense of publication, and seems destined to be a permanently saleable work. The materials for succeeding volumes, which will embrace the Episcopalians, Unitarians, Baptists, Methodists, &c., are already collected. The author has met with the most cordial acknowledgments for his eminent services, both public and private.

MEMOIR OF DR. LINDSLEY.—The numerous friends of the late venerable and distinguished Dr. Lindsley, for many years President of the Nashville University, will be gratified to learn that his memoir, with selections from his writings, will soon be published under the superintendence of Dr. W. B. Sprague. Dr. Lindsley was one of the ablest divines, and most learned and profound scholars in the country.

MACAULAY'S FIFTH VOLUME.—The fifth volume of Macaulay's History of England is said to be nearly ready for the press, and may be expected some time this month. It will bring the narrative down to the death of William III., in 1702. Macaulay is in his fifty-seventh year, with indifferent health. He is said to have arrived at the conclusion, already drawn by the public, that it is wholly useless to continue the idea of writing a History of England down to such a recent date as he originally intended.

The Rev. Mr. Baird has presented to the Historical Society of Philadelphia two books written by the Scottish worthies, James Buchanan and John Knox; the latter being "Two Blasts against the Regal Claims of Women," and contending that monarchs derive their right to rule from the people, and that the latter have authority to remove them when they do not fear God or do justice to their subjects. This was re-published in Philadelphia fifteen years before the Revolution, and was supposed to have had some influence in moulding public sentiment for the great events which ensued.

— We notice a work issued from the Scottish press entitled, "Home Duties and Sabbath Schools. A defence of the Sabbath School System." By the Rev. I. Dunns; published by Kennedy, Edinburgh.

— A book evidently of some interest to us, has just been published by A. Black, of Edinburgh, entitled "North America, its Agriculture and Climate," containing observations on the agriculture and climate of Canada and the United States and the Island of Cuba. By Robert Russell.

— A volume of the Calendar of State Papers has just been issued in London, which contains the domestic series of the reign of James the first, 1603-1610; comprising the papers relating to the Gunpowder plot preserved in the State-paper department of the Record Office. Edited under distinguished sanction by Mary Ann Everet Green, authoress of the "Princesses of England."