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THE
CANADIAN PRESBYTER.

OCTOBER, 1858.

POPULAR FALLACIES.

We have casually seen a little volume, published in London, bearing the following title: "Popular Errors explained and illustrated, by John Timbs, F.S.A." The idea was probably suggested by the quaint old book of Sir Thomas Browne on "Vulgar and Common Errors." The author undertakes to specify and correct several hundreds of long-prevailing errors in history, science, and the range of "common things." In looking over the book, which seems to perform its promise well, we have wished for some competent person to take up the subject of ecclesiastical errors, and handle it with intelligence and independence. It is a topic that would require for its treatment, not only the industry and perseverance of the gentleman who bears the unfortunate name of Timbs, but also a keen discrimination, a vigorous judgment, and a strong grasp of the ecclesiastical principles sanctioned by the New Testament.

Not pretending to the possession of these qualifications, and writing as we do, not a volume, but a short article, we are content to refer to a few fallacies which we know to prevail, and some of which tend to serious mischief. The nature of our subject does not admit of any close logical arrangement. We can afford space to mention no more than five "popular fallacies," selected from the field of ecclesiastical opinion.

I. *That Presbyterianism is a Scotticism.* This notion prevails extensively among Englishmen, especially among those who have not widened their minds by travel, and by intercourse with others. Presbyterianism they suppose to be like the Scottish heather, congenial to "Caledonia, stern and wild," but quite unsuited to other climates and soils. They take it to be a hard, rough, inexorable thing, peculiar to the stubborn Scots.

Now, without entering here into any argument on the Scriptural authority of the Presbyterian system, it is easy to show that it is, at all events, no Scotch peculiarity. A Presbyterian government of the Church was the form generally adopted by the Reformers from Popery. It was England that broke

the unity of Protestant Church government, by the continuance of the Popish institution of Diocesan Episcopacy. Scotland, with (as we think) more wisdom and more courage, established the Church polity generally regarded by the Protestant leaders as most agreeable to Scripture. Even at the present day, the most extensively followed form of Protestant Church government is the Presbyterian. It is maintained by all the Reformed Churches of the European Continent, and by the Waldenses, the most ancient of all the Churches. It claims not only Scotland, but almost half of the Protestant population of Ireland. It is acknowledged to be the most influential Church polity in the United States. And if it has little reputation in England at the present day, it can at least point to those "Westminster Standards," which are followed by all Presbyterians speaking the English language, and which are mainly the productions of great English Divines. The Presbyterian Church lost its once powerful position in England, not from any real lack of adaptation to the English mind, but from political events and arbitrary acts of tyranny, which leave the merits of the system untouched.

We fear not to demand, What system of Church polity has proved itself so independent of national peculiarities as the Presbyterian? Is English Episcopacy, with its glaring anomalies, and helpless Erastianism, likely to prevail anywhere but in English society, or to maintain an ascendancy, if deprived of State favor and support? The polity of Wesleyan Methodism is that of a vast Missionary institute, rather than of a Church. Congregational Independency is a system weak in those very points in which it diverges from the Presbyterian. We see no likelihood of its obtaining anything more than a subordinate influence in Christendom.

For Presbyterianism, as exemplified in any modern Church, we do not claim perfection; but we have a right to say, that, however dear to Scotland's children at home and abroad, it is no mere Scottish peculiarity, but a polity of universal adaptation, needing no Acts of Parliament or decrees of Monarchs to organise and conduct it; and securing everywhere, by the firmest and most tried guarantees, the interests both of Christian order and of Christian liberty. Our Episcopalian friends, in particular, must do a little more than cry, "The Church of God are we," if they would establish the claims of their Church polity to be as ancient, as scriptural, or as Catholic as ours.

II. *That the differences which separate Presbyterian Churches from one another are mere abstractions.* We deplore these separations as sincerely as any; but we deem it neither respectful to our ancestors, nor just to our contemporaries, nor conducive to the restoration of Presbyterian unity, to make light of the grounds on which separations and disruptions have been made. Though we acknowledge that such divisions have been too frequent in the Presbyterian Church, and have injured to a certain extent the reputation of our system, we must also recognise the fact, that, united to a large measure of mere controversial zeal, there has been in almost every case of division a noble and conscientious loyalty to some high truth or principle. The old Scottish Seceders rebelled not

against Presbyterian rule, but against the scandalous and tyrannical abuse of that rule by the Scottish Moderates. Even in what seems to us the petty dispute about the Burgh Oath, that vexed and actually divided Churches in Scotland, there was a fine conscientiousness at work. Essential doctrines of the Bible were involved in the controversy which resulted in the ejection of the Arians from the Presbyterian Communion in Ireland; and in the later separation of New School Presbyterians from the Presbyterian Church in the United States. The principle of the spiritual freedom of the Church, under Christ her King and Head, which is no abstraction, but a truth of vital import and constant practical influence, compelled, for its vindication, the erection of a Free Church in the Canton de Vaud in Switzerland, and also the memorable disruption of the Church of Scotland in the year 1843—an event, the influence of which reached to the ends of the earth, and rent asunder Presbyterian Churches of Scottish origin throughout the Colonies of the British Empire.

We are very willing to believe that the happy dispensation of re-union has begun. The signs of this are apparent in the successful Irish union of the Synod of Ulster and the Secession Synod in the year 1840; the more recent junction of the Secession and Relief Synods in Scotland, forming the United Presbyterian Church; and in the overtures toward further unions that are now made in the British American and Australian Colonies. But if the differences existing between Presbyterian Churches be mere shadowy abstractions, as we have heard alleged, every day of continued separation is a day of disgrace. Some of them may be of this character, and for disunion so inadequately justified we have no defence to make. We have noticed, however, that many minds seem able to appreciate nothing unless in the concrete—condemn distinctions as metaphysical subtleties, and suppose principles that are stated in the abstract form to be of little practical account. To such minds, even the most serious differences between Presbyterian Churches may seem shadowy and unreal. Nevertheless it is true, unhappily true, that these differences, while capable of being expressed as abstractions, are far from *mere* abstractions, and affect vital practical issues. The real hope of permanent Presbyterian Union depends on a proper appreciation of the import and scope of the matters that now induce or prolong disunion, taken together with an unfeigned desire to obliterate all former misunderstandings, to put away all unworthy prejudices, and to roll away a reproach, by restoring as far as possible to the Presbyterian Church that firm and vital unity which is strength.

III. *That all political danger from Romanism is to be obviated by the separation of Church and State.*—This notion has not only gone abroad among the people, but found access to the minds of able politicians. It is in vogue among a certain class of public men in Europe; and we regret to find it in full possession of Mr. Brown and other influential politicians in Canada. They are convinced of the danger which threatens the State from the proud and insatiable spirit of Popery; but appear to know of no better or higher resource than that of ignoring all Churches, in attending to political duty, and in conducting affairs.

of civil government. Now we do not overlook the delicacy and difficulty of political position in reference to the Church of Rome, especially in such a country as Canada. We do not deny that a public man, entertaining personally the strongest convictions, may be warranted in basing his procedure, at least for a time, on lower ground than he might desire, for the sake of that harmonious action with others which is necessary to political success; but the plan of neutrality, or indifference to Churches and their tendencies, we are persuaded, is a very shallow and insufficient one. Civil endowment of particular religious communities may or may not be right according to circumstances; but it can never be right—never, we think, even possible—entirely to separate religion from the conduct of public affairs. Governors and legislators are not only under personal responsibility to God to know and honor His truth, but under a political necessity to take note of those religious systems and influences which mould so powerfully the character and destiny of nations. Not only they may, but they must, recognise religious distinctions. In fact, the civil and the religious elements, so glibly separated by some men in theory, are so combined in the actual constitution of society, that they cannot ignore, and must either establish or oppose each other. An enlightened civil ruler can no more be neutral between a true religion which promotes and a corrupt religion which undermines the public weal, than an enlightened Minister of the Church can be indifferent to the principles on which laws are framed and the spirit in which they are administered in the Commonwealth.

We have been astonished to find men of ability announce, and the voices of the multitude applaud as a great principle of political action, that religion, being too sacred for the touch of Governments and Parliaments, must be let alone by them, as a matter lying between each man and his Maker. Is this really all? Is nothing more required than the devotion of this and that individual to God? Has Revelation said nothing of national as well as personal duties to the Maker and Ruler of all? And do not religious influences determine public as well as private welfare or woe? How then can they who direct national actings, and are charged with public interests, do right in letting religion alone? Is everything to be taken into account by the Statesman, except that very thing which most powerfully and constantly influences the State?

The Evangelical Churches indeed need not be anxious about political recognition. They are more independent of the State, than the State is of them. But Popery will never allow a Legislature or Government to ignore its presence. The Church of Rome, as a Church, urges claims so arrogant, and as an ecclesiastico-political organization, threatens so seriously the interests of human freedom and national progress, that it compels the attention of every thoughtful public man, and cannot be let alone. However politicians may shrink from facing it, they will be compelled to do so, and to study its real character in the light both of Scripture and of History, for only then will the greatest of all our political difficulties approach its solution. Without any pains or penalties, without any violation of just liberty of conscience, the demands of Romanism

for encouragement and support will then be resisted for the public good, not on the poor footing of the separation of Church and State, but on the ground of an intelligent disapproval of the whole system of Popery, as detrimental to the highest interests of the State, or Common Weal.

IV. *That in non-endowed Protestant Churches, Ministers and people have conflicting interests in regard to Church Temporalities.* In Upper Canada, we have seen the people vehemently exhorted to hold fast their Church property in their own hands, and "keep a sharp look out" on their Ministers, who were apparently suspected of some sinister intentions in the matter of "Temporalities." However this notion may have gained a local and temporary importance, we trust that it has lost ground in the public mind, and question whether we have any longer a right to designate it a "popular fallacy." What grounds it may have in other Churches we know not; but, under our Presbyterian constitution, the Ministers cannot have class interests apart from the general interests of the christian people. If any property is held or administered by a Church Court, it is not in the hands of the clergy as a class or caste, but in those of a Public Body composed of Ministers and popular Elders equally. It is quite possible that one or two injudicious Ministers have, by making themselves too busy with what are called "Church Temporalities," provoked the prejudice to which we now allude. But, on the other hand, we could quote several instances in which Church property has been wasted and lost from an overstrained delicacy of Ministers, who did not look betimes into contracts and title-deeds, lest they should be exposed to accusations of secularism. When a Minister takes means to insure the safety of Church, or Manse, or other real estate, he acts not so much for himself as for the interests of the congregation. Indeed the real dangers that threaten the properties held by congregations of the Presbyterian Church lie more in the negligence of the laity, than in any schemes of the clergy. Danger is incurred by employing incompetent persons to draw the legal papers by which property is held; by neglecting to provide for the continuance of the trust; or by allowing Church property to fall under the control of one or two rich men in the locality, who must ever after be consulted and humoured, else they may give the greatest trouble to the Minister and to the flock. Any one who knows much of the history of Canadian congregations knows that evils such as these have not been trifling or rare.

V. *That perpetual poverty (without celibacy) is a vow of the Protestant Ministry.* The people are anxious to have Ministers of religion resident among them, and good people are willing to pray for them; but when the question is of paying them, all that is practically attained to in many cases, is the lowest stipend, the "minimum," on which a Missionary or a Pastor may be persuaded or compelled to subsist. In our experience of ministerial calls and settlements, we have very often heard of a "minimum," but never in one instance of a "maximum," and rarely of a "medium." Where ample means exist among the people for the contribution of a liberal stipend, the notion seems to prevail, that, in order to preserve Ministers of religion in a proper state of humility,

they should be kept in constant anxiety about the support of their families, if not in absolute grinding penury. They must have no surplus above the supply of bare necessaries, and must not complain if even their "minimum" income is paid in an uncertain, irregular, and dilatory manner. To contribute to the salutary mortification which is assigned to them, even gifts of kindness are too often conferred in the eleemosynary style, as if the clergy were married mendicants, and should be thankful to receive the alms of the parish.

This might be less unreasonable and intolerable, if the Protestant clergy were under a vow of celibacy. A reverend bachelor, who is to be always a bachelor, might live almost anywhere and anyhow, and bid defiance to the humiliation of "donation parties." But, since the preference of the Protestant Church is decidedly pronounced in favor of a married clergy, as the best fitted to exercise with sympathy and discretion those pastoral functions which must touch on family life, it is a peculiar hardship that such a clergy should, in perhaps four cases out of five, be unprovided with the means necessary for the support and education of their families in a manner consistent with their social position.

Before our eyes, the habit of doling out "minimum" stipends is working most injurious and melancholy effects. It deters parents from turning the thoughts of their most promising sons to the office and work of the Christian Ministry, for they cannot bear to propose to them a life of constant dreary poverty. It impairs the usefulness and lowers the tone of some Ministers, who are not lovers of money, but who, from being compelled to think much of sixpences, insensibly acquire a pettiness of spirit, and fall into a habit of talking querulously about money, so that they compromise the dignity of their office, and even cast a slur on their genuine spirituality of mind. In others, who say little or nothing, the effect is equally wretched. It is almost impossible to describe the depression induced on the spirit of a sensitive educated man, by the feeling of continual stint, and the horror of unavoidable debt.

On such a theme, however, we cannot to any advantage expatiate at the close of an article like the present. We have termed it a fallacy to suppose that the Ministers of the Gospel are, or ought to be, bound to endure perpetual poverty. If we were to enter seriously on the subject, we could show the prevailing practice in many Churches and congregations to involve not a fallacy merely, but an injustice and a cruelty. It is a matter for intelligent and generous laymen, in town and country, to consider; it is a wrong for them to remedy.

THE GLORY OF GOD, THE WELFARE OF MAN.

IN RELATION TO THE ATLANTIC ELECTRIC TELEGRAPH.

In the 145th Psalm we find it written, "*All thy works shall praise thee, O Lord, and thy saints shall bless thee.*" It is most reasonable that the works of the adorable Creator should praise him. They are the evidences of his supremacy and wisdom. Whatever other story they may tell to mankind, they do certainly proclaim the mighty power and Godhead of the great I AM. Some of these works, have no tongue to sing or speak of God's Glory, no knees

to bow before his throne, no hands to lift up in holy adoration, yet in their own peculiar silent and passive way they may as effectually utter their Maker's praise, as do the living creatures who possess all the faculties of life. Each Kingdom of nature in its own place and degree executes its part in the grand Hallelujah which the Universe offers in perpetual sacrifice to Jehovah:—the higher the scale of creature, the higher the accents of praise. The flower of the field, or the tree of the forest gives doubtless more glory to God, than the rocks and earths from which they grow, so too the birds that fly in the air, the fish that live their hidden life in the ocean, lake or river, and the animals that inhabit the wilderness or the field, may and do in a higher degree declare the divine praises than the food upon which they feed, or the elements in which they live and move. In like manner man, the crown and glory of all the Creator's works here below, to whom dominion over all things in the world has been given, is doubtless fitted in his place, and with his faculties and perfections, to display, to a degree far beyond that of any other creature in the world, the glorious perfections of the Creator. And when this *man* is redeemed from the curse of sin and made a new creature after the image of the Eternal Son of God, he being exalted to so high a place in the Kingdom, becomes the High Priest of Creation; and in this estate is ordained of God to offer intelligent homage and worship on behalf of the creature. He thus leads forth their gathered hosts into the light of day, that through him they may sing the jubilant song of *Glory to God in the Highest*.

Not therefore without reason are the saints associated, in the Psalm above quoted, with all the works of the Lord in the benediction of his name. With Christ as their Head and King, they are the elect mediators between the Creator and his other works. "If these (the redeemed) should hold their peace the stones would immediately cry out." We would therefore say:—

I. That God's works in the world only praise him in the highest degree, when they are known and acknowledged by his intelligent creatures for whom they were made.

II. That every new discovery of God's glory in his works, is both a new source of praise to him, and a new benefit to mankind.

III. That the achievements of Science become true blessings to mankind only when they are sanctified by the piety and prayers of the Saints.

We shall briefly illustrate these three points.

I. In regard to the *first*, we do not mean to say that, irrespective of the intelligent creatures in heaven or on the earth, the works of God do not praise him at all. We acknowledge that if God had never created any living creature, the inanimate creation would yet have praised him in some sense. His works praise him when they fulfil the ends for which they were designed and made,—when they perform with perfect harmony and unfailling certainty their special functions in the great mechanism of the Universe,—in this sense they certainly of themselves praise him.

Neither do we mean to say that God's works do not praise him at all unless they are known and acknowledged by man. The knowledge which the Angels in heaven have of Creation is one way, and that too of a high order, in which God's works do praise him. They see and admire his creative perfections, hence one of the doxologies of the heavenly host is, "*Thou are worthy, O! Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.*"

Our object is to show that as the works of God which lie within our reach and ken, were made and fashioned for the special use and benefit of mankind, so these works only in the highest degree glorify their Creator when they are known and acknowledged by man.

Take an illustration of this truth from the works of man himself and the analogy will at once show, that, what we say of the works of God is true. Do not, for example, the works of a man redound to his honor and glory, when they tell of his virtues, it may be of his perseverance, skill, wisdom or genius? When we praise the works, do we not equally praise the man? Is not this truly the case as regards the *Inductive Philosophy* of Lord Bacon? We speak of this discovery as a glory which surrounds the brow of that distinguished man. So also the discovery of the *Law of Gravitation* which explains the mechanism of the heavens, is and ever will be associated in terms of admiration and praise with the name and genius of Sir Isaac Newton. So again the perfection and power of the steam-engine, through the agency of which such mighty strides have been made in human progress, will ever be coupled, in terms of honor, with the name of Watt. But if these discoveries had been known only to their authors, and been concealed from public gaze, or withheld from public use, where would have been the honor and fame of Bacon, Newton, or Watt? Would not these illustrious men have been numbered with the "mute inglorious" who have left no name behind them?

To compare great things with little, the like may in some sense be said regarding the works of God. They possess a grandeur and a glory with which the name and perfections of God are inseparably linked. But if they remain for ever concealed, and are neither known, used, nor enjoyed by man for whom they were made, how can they in the highest degree *declare* the perfections of the Almighty? In such a case God's name would not be praised by us on account of the wonders of his power, wisdom and goodness. No man can praise and glorify God any further than to the extent of his knowledge of the divine character and perfections. What he really knows of God, to that extent only can he praise him. Hence a knowledge of God is the foundation of intelligent worship. Those who come unto him must "*believe that he is, and that he is the rewarder of them that diligently seek him,*" we may therefore conclude that the discovery of God's perfections in his works is a preliminary necessity to our worship of him as Creator and that only by this means will God's works yield him adequate praise and glory.

It may further be said that, the more knowledge a man possesses of the works, the more praise will he be able to render to the Creator.

To know God so far as we can see his perfections as these appear on the surface of his works, and are patent to ordinary perception, is something, and does breed admiration in the intelligent and devout. This measure of knowledge was all that the ancient patriarchs and prophets possessed, yet they have penned the sublime descriptions of the Divine glory in Creation, which the old books of the Bible contain. God in Nature without the aid of Art or Science was all that Job, or David, or Solomon knew, yet the aspects of his works which they saw filled them with admiration of his perfections and inspired their praise.

But after all, how little the unaided eye can see of the wisdom or glory of God in his works! Without the aids which modern art and science provide for the student of nature, he can reach no further than the threshold of the creative splendors. Looking at nature with the unaided eye we are like men gazing at the outside of a vast Cathedral, lighted up for some splendid rite. The light within shines out with brilliancy upon the darkness, and presents in bold relief the flowing tracery of the mullioned windows and the gorgeous colors, with the quaint devices of the storied glass; but not until the spectator enters the gates, can he see anything of the interior grandeur and ceremonial. So in the outward aspects of creation, there is much, doubtless, to excite admiration; but when with the lamp of science we penetrate its secret places, we, as it were, unveil the splendors of Deity. When, for example, we look with the naked eye

at the stars and planets which spangle the blue sky, they appear but tiny specks of light,—and in the same aspect the sun and moon seem but shining circular plains, that one might easily hold in his right hand; but when, through the appliances of art and science, we learn their distances, their magnitudes, revolutions and orbits, their place and power in the stellar systems,—how vastly this knowledge enhances our sense of the Divine perfections, as displayed in the heavens, and with what increase of power it impels us to praise and glorify the Lord!

The same may be said of things on the earth. The rocks and their uses, the soils and their fertility, the mountains with their sublimities, the valleys with their beauties, the seas and rivers with their solemnities and powers,—all these, to common observation, certainly display the manifold wisdom of God, and are sufficient to excite most exalted praise. But when we search beneath their outward forms—when the curtain of appearances with its glorious draperies is in some degree drawn aside—when, as it were, the beautiful bridal veil of nature, which, while it adorns, partly conceals the more beautiful face of the bride, is removed—and we can look upon the *hidden mysteries* of God, how vastly more glorious do not his works appear!

The flower is, to ordinary perception, beautiful in its forms and colors, and sweet in its fragrance. In its outward aspect it wins admiration both for itself and its Creator; but when we examine it with care, and consider the exquisite mechanism of all its parts—of its roots, which suck up the juices of the earth; of its stem, with its innumerable channels, by which, to all its members, life and increase passes; of its leaves, by which it breathes and sustains its life; of its curious organs of reproduction, by which it perpetuates itself,—considering these things, together with its habits and virtues, how greatly do they not heighten our sense and admiration of the Creator's wisdom! The more closely we thus look at the works of God, the more of order and beauty and wonderful contrivance will we find. The reflecting observer cannot, therefore, help saying, "How unsearchable are thy works, and thy ways are past finding out."

Electricity may also be taken as an instance of a similar result. It has long been known as an agent in the thunder and lightning. In some mysterious way it was also believed to pervade the atmosphere, if not the substance of the world. The Psalmist's descriptions of the "Voice of the Lord," in the 29th Psalm, shew us what exalted conceptions of the Divine glory may be obtained from the action of this subtle and potent element. But when we find this same power capable of being brought under human control, and made the instrument of transmitting thought from place to place, and shore to shore, we obtain a vastly deeper insight into the powers and perfections of Jehovah.

From these observations, it will be apparent that God's works can only in the highest degree praise him when they are known by us; but to secure this end they must also be acknowledged. Some know but do not acknowledge. There can be no greater sin than this; it is a fearful dishonor put upon the Creator; it robs him of his glory. Would it not be a dishonor done to Bacon, Newton and Watt to deny to them credit for their great discoveries? Can it be anything else to God, when those who know his works and wonders, have yet no heart and no voice to acknowledge his glory? To be a silent and unmoved spectator of the power, wisdom, and goodness of God in his works, is certainly to despise his infinite perfections.

Pleasant it is to note that the successful laying of the Atlantic Telegraph Cable, at which all are rejoicing, has not been without acknowledgment of God. On this side of the Ocean, at least, the men by whose skill, energy, and intelligence, this great enterprise has been, under God, successfully completed, did at once, and with hearty good will, say "Not unto us, O Lord, not unto us, but to

thy name give glory." The whole history of this great work presents no more striking incident than the assembling of the sailors and craftsmen on the rocky shores of Newfoundland to lift up their hearts in thankful praise to God for his manifest blessing on their labours. "I hope," says Capt. Hudson, "the day will never come when in all our works we shall refuse to *acknowledge* the overruling hand of a Divine and Almighty power. . . . On a solemn occasion like the present we should feel more particularly our indebtedness to Him, and it is with a feeling of heartfelt gratitude we should *acknowledge* the many favours which He has bestowed upon us. There are none here, I am sure, whose hearts are not overflowing with feelings of the liveliest gratitude to Him in view of the great work which has been accomplished through his permission. . . . We have been peculiarly favoured in being permitted to be his agents, and we are pleased to *acknowledge* that it was through His instrumentality the work was performed." These are true Christian sentiments and cannot but be most pleasing to every devout worshipper of God. His hand has thus been *acknowledged* and His blessing invoked. The Cable has been laid in prayer and perfected in thanksgiving and praise. We only trust that no profane hand will make it the channel of falsehood or malice, or use it in any way for desecrating the Sabbath of the Lord. Of this work we can say, that, so far, it yields the highest praise to the Creator. His perfections are in it both known and acknowledged—*His works do praise Him and His Saints do bless His name.*

Our second point is :—

II. That every new discovery of God's glory in His works is both a new source of praise to Him and a new benefit to mankind.

We find by actual experience that whatever glorifies God effects a corresponding benefit to mankind. The angels, whose songs are true, associate these two things together,—"*Glory to God in the highest,*" with "*peace on earth, and good will among men.*" The peace and good will are inseparably interlaced with the glory. Wherever the glory is found the peace and good will shines from it as a blaze of light. Hence it is that righteousness exalteth while sin debaseth a people. The greater, the truer, and the purer the glory, so much more also will be the grace and blessing.

This is true in point of fact. When, for instance, mankind supposed the world to be an extended plain, at the ends of which there yawned an awful gulf, black and unfathomable, they confined their migrations within narrow compass, and would fain have dwelt in great clustering cities on the level plains. A better knowledge of the physical formation of the earth having dawned, there arose a thirst for travel and adventure, the result of which has been an immense increase of human greatness and enlargement of human dominion. So also the discovery of this great continent by the European nations, while it has enlarged our knowledge of the Creator's works, has also given a wonderful impetus to human progress.

Again, before it was known that gold lay imbedded in the sands and rocks of Western America and of the Australian Islands, how comparatively useless were these regions of the earth to man? but as soon as these treasures of God were discovered, see the marvellous benefits which at once, as if by magic, accrue to man!

Again, before the expansive force of water, heated to a given temperature, was known, the potent virtues of steam excited no admiration, and no praise; but so soon as this is discovered, by the providence of God guiding the genius of man, see what miracles it works among the nations!—what benefits and blessings follow on its path!

Again, look at electricity. It has long been known to some extent. Curious chemists have long been wont to work mysterious and wonderful experiments by its agency. It was also known to be the agent in the loud thunder and the

fierce lightning, whose sudden and destructive power made the stoutest heart to quail for fear. But by-and-bye one philosopher found that it could be conducted from its chambers in the clouds to the earth without danger; and that certain substances, such as copper and iron were conductors, and certain others, as glass, were non-conductors; then another found that it could be artificially generated or collected, and made to pass at will from one substance and from one place to another. Step by step in the gradual progress of discovery brings us at length to the present state of our Electric Telegraphic System. With the speed of lightning and with marvellous accuracy, thought can now be transmitted across continents and seas, and through the great Atlantic Ocean itself. The time is also evidently at hand when the nations of the world will, by this means, be brought into daily communication with one another, and knowledge shall literally *run to and fro* in the land. That this discovery of God's work will (as it has so far been) be a great benefit to mankind, cannot be doubted. It will enable us to do, to speak, and to think, a great deal more in a given time than we ever could before. The work of a year may thus be concentrated into a week, or even a day. The cord of human life is thus really lengthened: one year becomes equal to five of the olden time.

It will greatly facilitate our acquisition of knowledge. Events, political and social, commercial and scientific, will be known simultaneously in the most distant places. This cannot fail to add impulse and energy to all human enterprises.

It will, we doubt not, promote honest dealing among men. The publicity of intelligence which it will secure will greatly thwart the intrigue and craft of the dishonest, and diminish the temptations to reckless speculations.

It will diminish the likelihoods of war among the nations, and if wars do arise, will bring them to a speedy termination. National misunderstandings, such as have been the fruitful causes of past wars, will meet with immediate explanations; and accidental or unintentional wrongs will be speedily righted.

It will increase the sum of human knowledge; and by binding the world in the bonds of a common interest, it will tend to unite the scattered members of the human family into one fraternal union. By augmenting the interests which we have in common in the welfare and peace of the nations, it provides a good security against the ambitious and animosities which delight in war.

These are some of the prominent benefits which the extension of our Telegraphic system, by the successful laying of the Atlantic Cable will doubtless secure.

That true religion will also be a gainer by this event, who can doubt? Every increase of human knowledge, and every step of human progress, may be made the handmaid of religion and piety. If its disciples are true to themselves and to God, the things which promote civilization cannot fail to be equally the channels of spiritual blessings. Such has been the case with the printing press, and the same result is sure to follow in the line of the Telegraph.

As in these examples the discovery of God's glory in his work has both been a praise to him and a benefit to man, so we may say that all other instances will yield a like result.

But our third proposition is:—

III. That the achievements of science become true blessings to mankind only when they are sanctified by the piety and prayers of the saints.

Knowledge and science will never of themselves promote religion and virtue. The fear of God is not a necessary accompaniment of the advancement of science. There are multitudes of men whose learning and attainments are of the highest order, who are yet neither pious nor virtuous. There are nations in the world who are second to none in Art, Science, or Literature, and whose success in unavailing the glory of God in his works has not been surpassed, who yet

have no equals in vice and irreligion. Knowledge and science may be the instruments of sin as well as of righteousness. They may puff up the pride of the human heart and aggravate its natural ungodliness. Only, therefore, when accompanied with the blessing of God, promised to his faithful worshippers, will the discoveries of science truly bless and benefit mankind?

To demonstrate this position we need only remind our readers that a few pious men—two for each city—would have saved the cities of the plain from destruction. It is also true that Ninevah and Egypt, the most illustrious amongst the ancient nations for knowledge and art, fell by the weight of their own vices. Even Rome did not totter from its greatness until it declined from the virtues for which it once was famous. Nor need we say that it was the expulsion of the Huguenots from France, and the consequent decay of true godliness in that country, that resulted in the corruptions and vices which both caused and characterised the first revolution.

The history of our own nation tells the same story. When we forsook God as a nation, under the last of the Stuarts, our national glory evidently waned; but when the fear of God and the honor of his name were objects of national regard, then our name and prowess became mighty. Our God-fearing acknowledgment and use of the Creator's works have made us great in these days. For the most part our advancements in art and our discoveries in science have been sanctified by the Word of God and prayer. There never was a time in which our philosophers and artists were more generally conspicuous for their religion and piety than the present. Many of our most distinguished savans are equally illustrious for their faith in God and trust in Christ as for their discoveries in the realms of creation. A Godless science is utterly unknown. Science is not now divorced from religion, nor does religion look askance or with fear upon science. The Church, in the truest sense of the term, has become the most bountiful mother and munificent patron of science. Hence it is that God is blessing the Anglo-Saxon people, and exalting them to a higher pitch of glory than has ever been reached by any race or nation. The principles of our Christian faith prompt us to delight in the works of God and the operations of his hands, while at the same time they guide and control all our inventions and discoveries. Hence it is that these are used only or chiefly for righteous and virtuous purposes.

The blessed rest of our Sabbath day is undoubtedly secured from the invasion of work and business, of railway travelling, and of postal and telegraphic intelligence, by the force of our Christian principles; and these, we doubt not, will continue to preserve this sacred gift of God from the grasp of human cupidity. Wherever we thus find the light of true religion associated with the achievements of science, we find blessings multiplied and all things made beneficent to mankind. The torch of science and of religion united will ever shed a brilliant light upon the path of life, and crown mankind with glory and honor. The glory of God in His works, and in His word, or religion and science, is as a binocular stereoscope, through which we see God's manifestations of himself in the world, in the clearest, boldest, and grandest aspects, and by which we are brought into his immediate and joy-giving fellowship.

Before concluding this article we would further say, that if the discoveries of God's glory in the works of creation do greatly increase his praise, and by the piety and prayers of his saints do greatly benefit and bless mankind, as we have shown; how much more will the discoveries of God's Love and Mercy in his still greater works of redemption, redound to his praise, and to the felicity of the human race.

Redemption is "*the praise of God's glory*" in the highest possible degree. It is the display of His moral perfections, which are the chief glory of his eternal Being. The channel, therefore, through which redemption flows to man must be worthy

of our highest praise. Christ is that channel. He is the great cord which binds heaven to earth, and through which glad tidings of great joy is conveyed from the Throne of Grace to mankind. With unfailling continuity, it is evident that knowledge and wisdom, and beatitudes are sent, through Him, from the Father in heaven, to His children on the earth. By Him, too, as the mediator, the love of man to God, and the worship and praise which glorifies the Deity, may ascend from earth to heaven. Great, therefore, as our Telegraphic Cable is, it is but a feeble symbol of the true and living way by which the soul may pass through the ocean of its own guilt, and enter into everlasting fellowship with the Father. The discovery and acknowledgment, therefore, of Christ, the true likeness of the Father's glory and the express image of his person, redounds to the glory of God in the highest possible degree, and confers on men the benefit of Salvation, than which there can be no gift more precious.

A. F. K.

A SKETCH OF THE HISTORY OF CALVINISM.

That which is commonly termed Calvinism was the creed of great and holy men, long before the age of the Reformer of Geneva. There is reason to believe that its essential tenets prevailed among the earliest upholders of the Christian faith. Various expressions in the writings of Clement of Rome, Ignatius, and Polycarp, seem to take for granted a general acceptance of the doctrines of Sovereign Grace, as doctrines taught by the holy Apostles. It is true that language of an opposite character may be quoted from such writers as Chrysostom and Origen; but great allowance must be made for looseness of expression on topics which had not yet been formally controverted and discussed. Near the close of the fourth century, the Pelagian controversy arose; and Augustine at once stood forward to vindicate what are now called Calvinistic doctrines. He affirmed these doctrines to have been held by the Universal Church from the Day of Pentecost; and Pelagius does not appear to have contradicted or disputed the statement. In this view it is worthy of notice, that Jerome addressed Augustine, not as the founder or inventor of the dogmatic system which he taught, but as its restorer in primitive times:—"Thou art famous throughout the world. The orthodox revere thee, as the rebuilder of the ancient faith." Zealous men, followers in sentiment of the great Bishop of Hippo, long maintained a protest against the inroads of what has been called by the venerable Bede, the "*Pestis Pelagiana*." But as Europe fell under the ecclesiastical sway of Rome, and spiritual life, no longer nourished by the word of God, died out, the modified errors known as Semi-Pelagian Theology, obtained a general prevalence. Valiant witnesses for the old Theology, however, were not altogether wanting. In the ninth century, Gottschalk, a Franciscan monk, boldly taught, as articles of Christian belief, the predestination of the saints, and the reprobation of the wicked. A bitter persecution ensued. The unfortunate monk was scourged, tortured and imprisoned for twenty-one years, till death kindly ended his sufferings. To quote from Hagenbach—"Gottschalk, the victim of the passions of others, bore his fate with that fortitude and resignation which have at all times characterised those individuals or bodies of men who had adopted the doctrine of predestination." Remigius, Archbishop of Lyons, wrote in defence of Gottschalk. The following is part of his testimony in an epistle to Hincmar of Rheims:—"Behold! the blessed fathers of the Church, with one sense, one voice, because by one spirit, teach the immovable verity of Divine prescience and predestination, and that both of the elect and of the reprobate: the elect unto glory; the reprobate, not to sin, but to punishment." Within the Latin Church, even in its darkest ages, the doctrines of grace

were not utterly lost; but continued dear to pious men, and were maintained by some of the most celebrated Doctors, as Peter Lombard, Anselm, and Bernard of Clairvaux. At the same time, these doctrines were faithfully preserved by those heroic witnesses against Popery who dwelt in Languedoc and Piedmont, —the Albigenes and Waldenses. Their ancient confessions and catechisms, still extant, attest their Calvinistic Theology; and it is well known, that at the time of the Reformation, they solicited a supply of religious teachers from Zwingle and Calvin, as the divines with whose doctrinal and ecclesiastical views they concurred. The renowned John Huss and Jerome of Prague held the same belief concerning the sovereign grace of God. In England, early in the fourteenth century, we find Thomas of Bradwardine, surnamed "Doctor Profundus," and ultimately appointed Archbishop of Canterbury, complaining that almost the whole world had fallen into the errors of Pelagius, and stoutly maintaining all the leading points of Calvinism. Indeed, he has been described as "more rigid than Augustine himself." Wickliffe, often styled "the Morning Star of the Reformation," entertained equally decided views. The fundamental principles of Augustinism were firmly imbedded in the Theology which he held, and which he taught to the Lollards. Toplady has clearly shown, that Wickliffe "was not merely a Calvinist, but more than a Calvinist, and carried the doctrine of predestination to a greater height than Luther, Calvin, and Zanchius."

The Reformers from Popery were substantially as one on the doctrines of grace. Hagenbach does not hesitate to declare that "the whole system of Evangelical Protestantism rests upon the views of Augustine on original sin, free grace, and predestination." It is necessary only to refer to the "Harmony of Protestant Confessions." On the subject of eternal predestination, there is a close concord of sentiment among the following confessions:—Later Helvetic, Basle, French, Scottish, Belgic. On the great questions that relate to the fall of man, sin, and free will, all that follow are in substantial agreement:—Former and Later Helvetic, Basle, Bohemian, French, English, Scottish, Belgic, Augsburg, Saxony, and Wirtemberg.

"For a thousand years and upwards," remarks Milner, "the light of Divine grace, which shone here and there in individuals, was nourished by the writings of Augustine, which, next to the Sacred Scriptures, were the guides of men who feared God." At the Reformation, those writings were studied with great avidity; and better than they, the Scriptures themselves, the fountains of sacred knowledge, were widely made known, and eagerly searched. Then was restored the "old orthodox faith." On the Continent, it was embraced and proclaimed by Luther, Zwingle, Oecolompalius, Bucer, Bullinger, Zanchius, and others; in Scotland, by John Knox and his coadjutors; and in England, by Tindal, Latimer, Hooper and Ridley. It is true that Melancthon latterly expressed himself on some of the points in question, with an apparently studied ambiguity, that the Lutheran Church has differed from the Reformed on the doctrine of Divine decrees, and that Luther himself did not hold "the perseverance of saints"; but otherwise, Martin Luther was a thorough disciple of Augustine. "Let the Christian reader know," he exclaims, "that God foresees nothing in a contingent manner; but that He foresees, proposes, and acts from his eternal and unchangeable will. This is the thunder-stroke which breaks and overturns Free Will." Merle D'Aubigné has well remarked, that the doctrine of God's sovereignty in grace "had become the mainspring of Luther's religion, the predominant idea in his theology, and the point on which the whole Reformation turned."

It was reserved for the logical constructive genius of John Calvin to systematise the faith, as well as the government and discipline of the Reformed Churches. The influence of this man on early Protestantism was immense; and, after cen-

turies of misrepresentation, his fame revives, his greatness is acknowledged, and his wisdom recognised now more extensively than ever. During his life, he was a power in Europe, a ruler of men. English dignitaries, Swiss pastors, and Scottish Lords of the Congregation, alike courted his counsel, and bowed to his guidance. "Zwingle," says Guizot, "was the martyr of the Reformation—Luther was the champion of the Reformation—Calvin was the legislator of the Reformation." This is so true, that the stamp of Calvin's mind remains to this day on every Reformed Church throughout the world. He was indeed no mere dogmatist, but a great reformer of morals, a laborious preacher and pastor, and an admirable commentator on Scripture; and even in his famous dogmatic work, the "Institutes," a comparatively small space is occupied with those doctrines which are so often identified with his name. But his theology possesses characteristics that ensure its lasting influence on the Church; its reverence for the Divine character, its zeal for the Divine prerogatives, and its consistency with itself, as compact and coherent in all its points of faith. It is not unlike those great material objects on which the Swiss Reformer looked. It has the transparency of the Lakes of Geneva, combined with the steadfastness and grandeur of the Alps.

Van Harmen, more commonly known by the Latin form of his name, Arminius, was originally a disciple of Beza at Geneva, but proved, while Professor of Theology at Leyden, A. D. 1603-1609, an enemy to the Calvinistic scheme of truth. He is not, however, to be held responsible for all that has been taught as Arminianism, any more than Calvin is bound to answer for all that has been written or spoken as Calvinism. Arminius, indeed, seems personally to have held the same views as were taught at a later period by John Wesley in England; though he was less bold in regard to perfection, and did not deny the perseverance of saints. It was by the followers of Arminius, such as Episcopius and Curcellæus, that errors approaching Pelagianism and even Socinianism were introduced into Arminian teaching.

At Dort in Holland was held in 1618, a very celebrated Synod, in which the doctrines of the Arminians were condemned. The Church of England sent delegates to this Synod, one of whom was the celebrated Bishop Hall. The Calvinistic cause was chiefly maintained by Gomarus, one of the colleagues of Arminius in the University of Leyden. There was also present a divine whose controversial writings command the admiration of all well read Theologians, Dr. William Ames, more generally recognised in the Latin form as Amesius. The canons passed by the Synod are well known, having been published in an English translation by Scott the commentator.

While the Arminian scheme, though condemned at Dort, was secretly gaining ground among the Protestants in the Low Countries, in Germany and in England, a band of witnesses for the ancient doctrines of grace sprung up within the Romish Communion. In the close of the 16th century, and early in the 17th, the Jansenists—so called from Jansen, Bishop of Ypres in France—sought to restore the system of Augustine, in opposition to the Pelagian Theology prevalent in the Latin Church, and vehemently maintained by the Jesuits. Arminians, Quesnel and Pascal especially distinguished themselves on the side of the Jansenists; but the party, never confuted in argument, were silenced, at the instigation of the Jesuits, by Papal authority. They have successors, however, to this day; and there are reasons to hope that Augustinian views are still cherished by a considerable body within the Church of Rome. It is, however, an interesting and profitable reflection, thrown out by Merle D'Aubigné: "How is it, that, while the results of the Reformation were so immense, Jansenism, though adorned by the noblest genius, wasted and died away? It is because Jansenism went back to Augustine, and relied on the Fathers; while the Reformation went back to the Bible and leaned upon the Word of God."

The limits of such a sketch as this do not allow us to trace the melancholy declension of the Protestant Churches on the European continent from orthodox belief, and at the same time from spiritual life. Sad was the descent through Arminianism and Pelagianism down to Socinianism, Rationalism, and Deism. Symptoms of revival however appear every where. Men begin to enquire for the old paths, where is the good way, that they may find rest for their souls.

It can scarcely be denied, that the primates of the Reformed Church of England till the time of Laud held the Calvinistic theology, and that the general teaching of the clergy was consonant therewith. Towards the close of his reign, however, King James I. of England favored the introduction of Arminianism. His successor, Charles I., pursued the same course. Then it was, that, encouraged by the smiles of royalty, and by all the influence of Archbishop Laud, the doctrines condemned at Dort made themselves a home on British ground. Together with Popish ceremonies, Arminian theology came into vogue. Tindal the historian states the case as follows:—"The Churches were adorned with paintings, images, altar-pieces, etc., and, instead of communion tables, altars were set up, and bowings to them and to the sacramental elements enjoined. The predestinarian doctrines were forbid, not only to be practised, but to be printed; and the Arminian sense of the Articles were encouraged and propagated." On the other hand, the Calvinistic doctrines were maintained by the Presbyterians and the Puritans both within and without the Established Church. In the middle of the 17th century was convened the famous Assembly of Divines at Westminster, representing the English and Scottish Churches. The "Symbolical Books" drawn up by these divines remain to this day the most approved expositions of the Calvinistic system.

The same century witnessed a well-meant attempt to mediate between the Calvinistic and Arminian views. We refer to the eclectic theology of Richard Baxter. On the subject of redemption, the good pastor of Kidderminster followed Cameron, Amyraut and other French divines, who had pronounced in favor of what was termed the "Universalismus Hypotheticus." In fact, while Baxter was a decided Calvinist in his belief of the doctrine of unconditional personal election, he was an equally decided Arminian on the doctrine of universal indefinite redemption. This system, if system it can be called, found supporters; and throughout the 18th century the Dissenting Ministry in Britain seem to have been divided into two classes—Calvinists and Baxterians. The New School Divinity of our own times, when it is not altogether Arminian, adopts the Baxterian compromise. Like all compromises, however, it is inherently weak, creating confusion, and not removing any real difficulty. The doctrines of personal election and particular redemption cannot logically be separated, and must stand or fall together.

The eighteenth century witnessed a great decay of orthodoxy, and with it of spiritual life, in the British Churches. It was not, however, without memorable revivals of earnestness. The movement of the Methodists in England was remarkably blessed. These devout and laborious men were not, however, at one in their doctrinal sentiments. The Wesleys, Fletcher, and their followers, embraced the leading points of Arminianism, shunning, however, the Pelagian extreme on the subject of human ability, and giving due prominence to the work of the Holy Spirit in conversion. The Wesleyan Body, doctrinally as well as otherwise, occupy to this day a unique position—presenting the aspect of Arminianism most favourable to Evangelical truth. Whitefield, on the other hand, was a strict Calvinist, while a zealous preacher of good tidings to all. Howel Harris, Rowlands, and the Welsh Methodists were men of the same stamp. It is worthy of notice, too, that the divines who were instrumental in reviving religion within the pale of the Anglican Church were zealous and intelligen

Calvinists. It may suffice to mention Berridge, Toplady, Grimshaw, Hervey, Romaine, with their worthy successors, Newton, Scott and Simeon.

The best theology of Scotland in the 17th and 18th centuries is extant in the writings of Rutherford, Leighton, Boston, Durham, and the Erskines—all of whom were staunch Calvinists. When the Moderates obtained predominance in the Church of Scotland indeed, they introduced a miserable divinity, not only Arminian, but in some cases even Arian and Socinian. But the restoration of Evangelical influence in the present century has been accompanied by a general return to the old doctrines to which the fathers of the Scottish Church were so firmly attached. Arminianism in Scotland at the present day is taught only in some of the Episcopal chapels, in a few Wesleyan chapels which are found in the cities and large towns, and in the meeting-houses of a new party called "Morisonians," who have attained a certain notoriety by attacking the national Calvinism, and publishing in modern language old errors not only of an Arminian, but even of a Pelagian character.

The history of Doctrine in the Churches of the United States might form the theme of a most instructive volume. The old Calvinistic scheme has among their Churches found some of its ablest defenders, and has had need of them, for it has been exposed to innumerable attacks and dangers. Injured by the Hopkinsians, assailed by the Arminians, Methodists, and Baptists, calumniated by the Unitarians, and betrayed by the New Schoolites, it has also encountered there, as everywhere, the most bitter hatred of Papists and of Infidels. Yet it certainly maintains its influence over the mass of intelligent and reflective Christians in the United States.

We need scarcely add, that we hold it the sacred duty of all who have influence over the Protestant theology of Canada, to indoctrinate the public mind in the old Protestant faith, which is just the Calvinistic scheme, and to do this without acrimony, in calm, intelligent expositions of its Scriptural foundation and its historical claims.

Meantime, we conclude our rapid, too rapid sketch, with a quotation from Isaac Taylor:—"Let it be granted that Calvinism has often existed in a state of mixture with crude, or presumptuous, or preposterous dogma. Yet surely, whoever is competent to take a calm, an independent, and a truly philosophic survey of the Christian system, and can calculate also the balancings of opinion, the antitheses of belief, will grant, that if Calvinism, in the modern sense of the term, were quite exploded, a long time could not elapse before evangelical Arminianism would find itself driven helplessly into the gulf that had yawned to receive its rival; and to this catastrophe must quickly succeed the triumph of the dead rationalism of Neology, and then that of Atheism. Whatever notions of an exaggerated sort may belong to some Calvinists, *Calvinism, as distinguished from Arminianism*, encircles or involves great truths, which, whether dimly or clearly discerned, whether defended in Scriptural simplicity of language or deformed by grievous perversions, will never be abandoned while the Bible continues to be devoutly read; and which, if they might indeed be subverted, would drag to the same ruin every doctrine of revealed religion."

THE VISION OF ABRAHAM.

GENESIS XV.

Considerable diversity of opinion has prevailed regarding the interpretation of the first seventeen verses of this chapter. It is questioned, whether all or only some of the circumstances therein narrated occurred whilst Abraham was in vision or trance. Resting, however, upon the strict meaning of the term

"vision," formed from a root, whence the word "seer" or "prophet" is derived; and, upon the judgment of the best commentators,—we may perhaps safely infer, that all the incidents narrated in these verses were performed in prophetic vision. This construction—if the whole formed a single vision—will obviate several difficulties which must otherwise have been presented; as, for example, the visibility of the stars previous to the setting of the sun; and the necessity, upon the other hypothesis, of supposing that a part was transacted before sunrise, and the remainder after sunset. But, whatever interpretation is received, the same great truths are taught—the same convictions wrought in the mind of the Patriarch, and the same principles established for his posterity.

The proximate cause of the presentation of the emblems was the desire expressed by Abraham, that the Lord Jehovah would grant him a sign, whereby he should know the certainty of the fulfilment of the promise which had just been vouchsafed to him. "I am the Lord which brought thee out of the land of the Chaldees, to give thee this land to inherit it." And he said, "Lord God *whereby* shall I know that I shall inherit it?" A desire, not the product of unbelief, for the Apostle, in the epistle to the Romans, states that Abraham was strong in faith; and, even in the course of this narrative, the Patriarch receives commendation for his faith. In some other portions of Scripture, we learn that it was not unusual for holy men to ask for a sign.

The desire of Abraham was acceded to; and when he had, as commanded, in a *subjective* sense, taken a knife, a she-goat, a ram, a turt'e-dove, and a young pigeon, divided them in the midst, with the exception of the birds, and laid each piece one against another,—a deep sleep and horror of great darkness are represented to have fallen upon him, when the veil of the future was withdrawn, enabling him to perceive the fate of his posterity, and the glorious consummation of the Divine promise.

It has already been observed that the Patriarch, when informed of the terms of the Divine command, is represented as having implored the performance of the rite customary on such occasions. The tenor of verse 18th precludes the consideration of this transaction in any other light than as the ratification of the covenant. "In that same day the Lord made a covenant with Abraham." The term *Berith* is generally admitted to be formed from the root *Barah*, from the custom of cutting in pieces the victims sacrificed at such solemnities. The idiom here employed, to cut—that is, to confirm a covenant, or oath—proves at once the practice and its antiquity; an idiom which has been preserved both in the Greek and Latin languages, and has even found its way into our own. It is equivalent, as Dr. Lee has noted, to the *orkia temnein, temnein spondas* of the Greek. Gesenius and others are of opinion that the Latin *Fœdus* is from *seco*; and Jahn has adduced evidence to shew that its etymology is "a *fœdis vulneribus sacrificii*," from the epithet which was used to express the appearance of the wounds of the victims then slain;—theories which prove similar conclusions, so far as the present point is implicated.

This ritual was of the following nature, as described by Dr. Adam Clark:—"Almost all nations," he observes, "in forming alliances, made their covenants or contracts in the same way. A sacrifice was provided, and its blood poured out before God. Then, the whole carcase was divided through the spinal marrow, so far as to make exactly two equal parts. These were placed opposite each other, and the contracting parties passed between them; or, entering at opposite ends, met in the centre, and there took the covenant oath." It may be added to Dr. Clark's statement, that, although three kinds of sacrifice were mentioned previous to the time of Moses—the whole burnt-offering, the thank-offering, and the sacrifice by which covenants were confirmed—yet the last mentioned, of these can scarcely be regarded as a distinct species, belonging

rather to the thank or peace-offerings. In support of his statement, Dr. Clark has adduced the testimony of Herodotus, Livy, and other writers. Witsius quotes the authority of Polybius to the same purport; and other authors upon this passage quote from Plutarch and Livy to shew the prevalence of such practices among the Boetians, Macedonians, and Trojans.

From verse 10th, it appears probable that Abraham, whilst under the influence of prophetic vision, of his own accord, divided or seemed to divide and place apart the pieces. There is the absence of positive command; and as he had proceeded from the country of the Chaldees, it may, perhaps, from this be conjectured that he was simply performing a rite which he might often have witnessed in that country, and with the nature of which he was familiar. Cyrilus Alexandrinus, in his work against Julian, states that God on this occasion accommodated himself to a Chaldean rite then in use, and that the Chaldeans and other ancient nations were accustomed to pass between the divided parts of a victim. This principle, however, is full of danger. It is that on which Maimonides founds the whole ceremonial law. It cannot be believed that Jehovah, the Holy God, borrowed the profane rites of paganism, or countenanced will-worship, by afterwards sanctioning what was thus introduced. It is however possible, and perhaps not improbable, that in paganism there might be the perverted vestiges of primeval revelation and ordinances. The pagan abuse of these, however, could not set aside the authority which appointed them, or prevent Jehovah's use of them.

The passage between the pieces in the present instance therefore, indicated the Divine ratification of the covenant; for, as will afterwards be seen, the presence and agency of the Most High were shadowed forth by the emblems employed on this occasion. In the indignant reproof ministered by the mouth of the prophet Jeremiah to the unhappy Jews, there is afforded a satisfactory corroboration of this: "I will give the men who have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof."

To this conclusion it may, and indeed has been objected, that as the sacred narrative does not inform us regarding the passage of Abraham between the pieces, there was really no ratification of a covenant, but merely of a Divine promise. While it must be admitted that *Berith* has occasionally the signification of a promise, though not mutual, as in Exodus xxxii. 10,—there do not appear sufficient reasons in this case to justify this interpretation. Not to refer to the express terms of verse 18th of this chapter, or to the opinions of several commentators who have thought, not only that Abraham passed between the pieces, but that they were subsequently consumed by symbol of Deity;—it may be enough to argue the general conciseness of the Mosaic narrative, and the important fact, that in the 17th chapter of this Book the blessings of the covenant are again stipulated, on express conditions to be performed by Abraham and his posterity. This passage of Scripture may therefore properly be regarded as the exegesis of the one now under review.

It is impossible within the limits of a single paper to introduce, or even to refer to the varied and somewhat extravagant opinions that have been expressed regarding the meaning intended to be conveyed by the symbols here employed. We shall only attempt briefly to state the interpretation which the general analogy of Scripture most evidently suggests. Viewing this passage, therefore, as the emblematical representation of the prophecy announced in the verses immediately preceding, let us mark the prophetic accuracy of the symbols.

The first point to be noticed is, that prior to their entering upon the pro-

mised land, the posterity of Abraham were to be placed in circumstances of extreme distress, and to be the subjects of almost overwhelming calamities.

Two metaphors have been specially employed in the Sacred Writings to describe such a state as this—metaphors which may possibly have been suggested by the nature of the thing itself, but, in at least one of the instances, more probably borrowed from the incidents now before us; and, if so, strongly recommending this construction. Those metaphors are “darkness” and a “furnace.” The former occurs in Amos viii. 9–10, Isa. v. 30, and many other places; the latter in Malachi iv. 1, Psalms xxxi. 9, Lamentations v. 10, and other places. Isa. xl. 10 is peculiar: “Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.”

Such are the symbols before us. “And it came to pass that when the sun went down, and it was dark, behold a smoking furnace.” But the terms which Moses employs in Deut. iv. 30 enable us to specialize the affliction to which the symbols referred, though the prophecy itself indicates the same conclusion. “The Lord had taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance.” Symbol and prophecy, therefore, alike refer to Egypt. Were further evidence necessary, it might be adduced from Jeremiah xi. 4, where similar language is used.

The distinctive quality of the Furnace—a smoking furnace—may indicate either (1) the perplexity of mind which must have oppressed the Israelites during the captivity regarding the final cause or wonderful issue of the ordeal through which they were passing; or (2), and more probably, the presence and protection of that glorious Being who only hath immortality, dwelling in the light which no man can approach unto. For although, as has been seen, smoke issuing from the nostrils of God is the emblem of the Divine wrath; yet, in other passages and generally, it is symbolical of the everlasting presence and providence of God; as is evident from the smoking of the mountain where the Decalogue was announced,—from the cloud, the residence of Deity, which overspread the mercy-seat,—and from the fact that previous to the offering up by Solomon of his sacrifice of prayer, at the dedication of the Temple, “the cloud filled the house of the Lord so that the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house of the Lord.”

From the smoking furnace having been enveloped in an atmosphere of thick darkness, some commentators, limiting the former as having typical reference to the Israelites alone, have thought that the latter emblemized the Egyptians, amongst whom and under whose tyranny the Israelites groaned; and thus prophetically portrayed their flagitiousness as a nation, their obduracy of heart in resisting the counsels and warnings of God, and those dreadful plagues, the instruments at once of their destruction and of Israel's ransom. But as it may prove dangerous to attribute too much to a type or emblem, we forbear to do more than simply mention this.

The latter division of the prophecy, unfolding the vengeance to be inflicted upon the Egyptians, and the restoration of the Jews to their land of Promise, has its counterpart in the symbolic representation,—and a burning lamp,—“a lamp of fire passed between those pieces.” Fire is very frequently used in Scripture to indicate the most pure and holy nature of God, the rule and principle of all rectitude, goodness, and justice. Under this emblem, He appeared to Moses; and was so manifested to the Israelites, proving a light to them, but darkness to their enemies.

Much of the language of the inspired writers was unquestionably borrowed from a contemplation of the beauties and wonders of the material world. There was a propriety in the thought, which illustrated the nature and perfections of the Almighty Creator, by the most brilliant and fascinating of his

works. But is there not equal probability in the supposition, that, from the unremitting perusal of the sacred writings then extant, the inspired penmen rose with their whole soul affected by the glorious truths therein contained, and, with their imaginations mellowed, or fired with the imagery, and with the bright or painful expectations with which it was encircled? What more probable, therefore, than that when they sought for illustrations to convey their sentiments to others,—and these, too, Hebrews,—those with which they were so familiar should most readily occur?

Upon these principles we might account for the present employment of the metaphor of "fire," and also of that of a "lamp." Thus, for example, at the promulgation of the Law, "lightnings," called lamps, were visible on Mount Sinai; the living creatures seemed to Ezekiel like lamps; and our blessed Redeemer appeared to Daniel and to the Apocalyptic Seer, in their rapt visions, as with eyes like lamps and flames of fire. And if such were the case, it would be quite legitimate to infer, that the signification of the imagery thus borrowed might, as it were, be employed to illustrate the *original*. Thus, if the sacred metaphorical meaning of a lamp prove to be, as it is, a *hope*, a *resource*, a *guide*, a *deliverer*, then the import of the symbol now considered—the "lamp of fire"—is evidently the Lord Jehovah, the Saviour and Guide of his people, and, by an extension of the metaphor, the Destroyer of their foes. How vividly was this displayed in the Egyptian plagues,—in the pillar of cloud by day and of fire by night,—in the miserable destruction of the Egyptian host,—the overwhelming of the Canaanites,—and the introduction of Abraham's posterity to their long-anticipated inheritance! Finally, the expression of Isaiah in the 1st verse of the 62d chapter of his Prophecies, offers a very strong confirmation of these thoughts,—a corroboration even weightier than that founded on the repetition of the figure of the furnace of Moses, inasmuch as the writer is different, and parallel to that formerly adduced from Jeremiah: "For Zion's sake I will not hold my peace; and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

D. B. P.

PRESENT ATTITUDE OF ROMANISM IN BRITAIN.

(*Edinburgh Witness*)

It appears to us, that in those chapters of his History that treat of the Revolution of 1688, Macaulay has risen well nigh to the height of his great argument. D'Aubigné would have told the story with more dramatic power; the biographer of Knox and Melville would have gone deeper into the hidden springs of the movement; but scarce could either have judged more wisely of the true character of that movement, or more highly appreciated its immense benefits to England and the world. In truth, in saving itself, Britain saved Protestant Europe. The country rose at once to its former place amongst first-rate Powers. It shook off that intellectual torpor and political helplessness into which the rule of a Popish Court had sunk it. It became the protector of Protestant interests and the leader of the Protestant States. From being the stipendiary of its neighbours, it became their rival. Its flag once more floated triumphant on the ocean. Its industry, its agriculture, its commerce, all experienced a sudden development; and a path opened before the country which has proved to be one of growing prosperity and greatness; while that of all the countries around, which remained under the Papal yoke, has been one of continually recurring revolution and disaster.

Often have we tried to persuade ourselves, that what was done at the Revolution was not likely to be soon undone. It seemed not unreasonable to believe, that that same Power which had enabled the country to make so wise a choice,

would enable it to abide by it,—that that Providence which at so critical a moment, and by so marvellous a concurrence of causes and agencies,—the virtues of WILLIAM and the infatuation of JAMES, the intrigues of the Jesuit and the labours of the patriot, the zeal of the Churchman and the liberality of the Dissenter, the very storms and calms of the atmosphere,—raised up Britain to be the champion of Protestantism, would maintain it in that proud position till Protestantism had surmounted all the perils that environed it; which will not be so long as Popery exists. But latterly we have been somewhat shaken in that belief. Dark misgivings have intruded themselves. These are not the fears of an alarmist; for we are still as strong in the conviction as ever, that Romanism, as a vital principle, is mortally smitten,—that it is the creed of the governments in contradistinction to the masses,—and that the battle now waging betwixt those two bodies will at no distant day decide its fate. Still it is conceivable that Britain, by some retributive dispensation, may be left to join her fate with the Church of Rome at the last hour. It must be confessed that things look very much that way at present. There has been a formal separation from that Church of three centuries, it is true; but it ought not to be forgotten that we were ages in communion with her, and that it may be the will of the Great Ruler to chastise us for sins then committed, never very heartily repented of, and never wholly forsaken. We have not of late fulfilled the conditions on which we had committed to us the high trust of being the champions of Protestantism. We have become ashamed of the principles of the “glorious revolution.” The star of 1688 is overcast. Our rulers no longer guide the vessel of the State by it. Their policy is substantially that of James, not that of the great statesmen of the seventeenth century. The course they are pursuing is the very same anti-national, anti-Protestant, time-serving, truckling course which landed the country in all the humiliations, disasters, and disgrace from which it was mercifully delivered by the opportune appearance on our shores of the Prince of Orange, with banner unfurled, “FOR THE PROTESTANT RELIGION AND THE LIBERTIES OF ENGLAND.” The same course will to a certainty conduct to the same issue. The issue is division and weakness at home, contempt and disgrace abroad. We were delivered a first time by miracle almost. Should we, in defiance of all the warnings of the past, and of all the lessons of the present, expose the independence of the country and the religion of the nation to the old perils, we cannot expect that a second miracle will be wrought to save us. If we shall apostatise, there remains “no place of repentance,”—no second Reformation. Once lost, our liberties will never be recovered; our position and standing are gone for ever, and the same abyss will receive us, into which all those nations that abide by the Papal See are destined to descend.

These forebodings are anything but pleasant, but the present attitude of Romanism in Britain irresistibly forces them upon us. What is that attitude? What new and powerful vantage-ground has Popery gained of late among us? Her recent successes are so many, that the difficulty lies in enumerating them in the limits of a single article. She has of late greatly strengthened her position in the army and navy. An order from the Horse Guards, issued but a few weeks ago, informs us that it is the intention of the Secretary of State for War to appoint *nineteen* Roman Catholic assistant chaplains to the forces. These are in addition to the numerous similar appointments which were made during the war in the Crimea. Full equality with the chaplain of the Church of England in respect of position and pay was demanded in behalf of these Popish chaplains. The demand was conceded. The pay is ample. The Popish priest, unmarried as he is, cannot consume it all on himself; he would not be permitted to do so; and of course the surplus goes to the general interests of his Church. The Free Church asked for more chaplains. Her request was summarily rejected.

But when the Church of Rome appeared, she was complacently listened to. Her request was granted at once,—granted to the full. The same petition which coming from Presbyterianism, the Government deem so unreasonable, and reject with summary contempt, the welcome with smiles, they seem even to court, from Popery; and scarce is the petition tabled before it is granted,—granted in measure so large, that even the petitioner is taken by surprise. The friends of order and of the throne are driven away with frowns; the enemies of the laws and of the rights of the Sovereign are caressed, are loaded with favours, and are told in effect that, though they should trample upon the Queen's authority, and insult her person, every day of their lives, they may ask what they will, their suit will be granted. In this way do our rulers govern the country. This is high wisdom! most impartial justice! consummate statesmanship, doubtless! The Church of Rome will be wanting to herself, which she never was before, if soon she have not her priests by hundreds in the army. She has but to encourage the practice of enlisting in Ireland, and shortly every regiment under the British Crown, and every ship in the navy, will have a Popish chaplain attached to it.

Other doors of access have the priests found to the British Treasury. The grants-in-aid for education have been a most profitable affair for them. They have converted these grants into a large annual subsidy to their Church. These grants have this year risen enormously. The *Bulwark* of the present month gives, from the annual volume of the Committee of Privy Council, a long list of grants to Romish schools from the national Exchequer. The list is worthy of the serious attention of every Protestant. During last year £22,277 was given to these schools in England and Wales, and £1723 to schools in Scotland. Moreover, there has been awarded for building purposes no less a sum than £12,313, making a total of £36,344 for Popish schools in the two countries. The grand total since the commencement of the grants in now £105,945 13s. 8½d. This enormous amount, though nominally for education, is really for the spread of Popish error; and could any inconsistency be greater, could any folly be more astounding, than that this sum should be given from the Exchequer of a Protestant country? Surely we have been judicially smitten, and are bent upon our own undoing. Nor have we seen the worst of these grants. We are only, we fear, at the beginning of them. They are swelling portentously every year. They are much larger this year than they were the last; they will be larger next year; they will be larger still the year after: in short, we can set no limits to their increase. As the Church of Rome has the means of multiplying her military chaplains by the simple expedient of multiplying Irish enlistments, so she has the means of raising the annual grant for her schools to any amount which her enormous cupidity may desire, by the device—to her an easy one—of multiplying her scholars. Already her educational machinery, supported by the State at a cost of well nigh half a hundred thousand pounds, boasts a staff of teachers of well nigh a thousand persons, male and female. Already it dwarfs Maynooth; and in a few years it will be doubled, perhaps trebled.

This is well; but the Church of Rome has bethought her of a plan of improving upon the system of grants-in-aid, and making them minister still more directly and exclusively to the growth of her system. Cardinal Wiseman, as our readers know, has gone across to Ireland, where dinners and benedictions occupy his public hours, and grave consultations his private ones. His visit has borne fruit already, in a manifesto against the Queen's Colleges and the National Schools. The Colleges are condemned, and something like an anathema is suspended over the heads of those Catholics who shall send their sons to be educated in them. This is followed by a protestation against the National Schools, declaring "that no system short of an unqualified separate education for our

flocks shall ever satisfy us." The motive and aim of this policy is sufficiently obvious. Rome will not be content with such mixed education as is given in the National Schools of Ireland. She finds it dangerous for her youth. She wishes to have both the education and the funds thoroughly in her own power. She will then make these schools mere nurseries of Romanism, in which, without let or hindrance, she will train her youth in darkness unmitigated by a single ray of light. She sees too, that by this device she will preserve her people from the mollifying effect of intercourse with their fellow Protestant subjects. She is adopting this policy in every part of the world. In Canada she is declaring for separate schools; in the United States she is doing the same thing. She is drawing a cordon round her own people in every part of the world to preserve their prejudices and antipathies intact. Even from their childhood she is separating them from the rest of the world, that they may grow up a compact body, the haters of the species, the foes of mankind, under the dominion of passions embittered and inflamed by ignorance and misrepresentation, and fit at the proper moment for the execution of any desperate deed which their Church as yet prudently keeps concealed in the darkness of her conclaves. It is probable that the same tact, boldness, and determination, which have enabled the priests to succeed in their other schemes, will give them success in this, and that soon we shall see the national schools forsaken of every Romanist child, and Ireland covered with Popish seminaries endowed with the money of the State.

The danger arising from Romanism is farther augmented by the ranks and wealth of its English perverts. In 1855 the Earl of Dunraven abjured the Protestant faith, and became a Papist. He has since been followed by the heirs of the Protestant earldoms of Denbigh, Gainsborough, Abingdon, Orford, and Dysart. In a few years the Church of Rome will be able to count among her members a respectable section, in point of numbers, of our nobility. She will know how to profit by their ranks, and not less how to turn their wealth to account. And, though last not least in this estimate of our dangers, we are to take into account the very formidable growth of Popery *interior* to the Protestant body. Every day brings new proofs to light of the wide and rapid progress of Romanism in the Church of England, often designated the bulwark of Protestantism. Puseyism greatly emboldens the spirits of the Romanists meanwhile, and is pregnant with terrible mischief at a not future day. Lying quiet behind the walls of the Establishment, feeding on its revenues, and wielding its influence, it is corrupting the people of England; it is turning them into Papists; and when it has increased sufficiently its own ranks, it will join hands openly with the old Popish body outside the pale of the Established Church, and, becoming one with it, will form a compact and powerful phalanx, equalling, it may be, or nearly equalling, in weight, in activity, and in numbers, the evangelical Protestants of Britain. When that day comes, many who are now supporting by their means or by their silence the progress of Popery, will bitterly regret their conduct, and will confess their infatuation in slighting the warnings given them.

Meanwhile, the hopes of the priests are rising every hour. Every day their clamours are louder, their demands are more exorbitant, their threats and taunts more insolent. Can we blame them? In the language of the *Times*, they are now having "full swing;" and need we wonder that they make the most of it? When every demand is complied with almost before it is presented, what can we look for but that they should return with demands louder and larger. They have not even the decency to conceal the contempt in which they hold Britain, and all that belongs to it. At the great banquet at Ballinasloe the other day, at which were gathered all the Popish dignitaries of Ireland, from the red cardinal downwards, the first toast was "Our most Holy Father the Pope." The Queen's name was not introduced at all. She is no sovereign in the account of canon law, the only law revered by the assembly at Ballinasloe.

WORDS OF THE WISE.

EXTRACTS FROM ANSELM, ARCHBISHOP OF CANTERBURY, A.D. 1093.

THE INTERCEDING BROTHER.

"Holy Father, look down from the height of thy sanctuary, and behold this mighty sacrifice which our great High Priest, thy Holy Child Jesus, offers for the sins of his brethren, and have mercy on the multitude of our transgressions. Behold, the voice of our brother Jesus crieth to thee from the cross. See, O Father, this is the coat of thy Son, the true Joseph: an evil beast hath devoured him. The monster hath in his fury mangled the beautiful garment, and steeped it in blood; and, lo! he hath left in it five lamentable wounds. But now, O Father, we know that thy Son liveth, and he ruleth throughout all the land of Egypt, nay, throughout all places of thy dominion. Raised from the prison of death, and having exchanged the prison-garment of the flesh for the robe of immortality, thou hast received him on high. And now, crowned with glory and honour, at the right hand of thy Majesty he appears in thy presence for us. For he is our own flesh and our brother.

"Look, O Lord, on the countenance of thy Christ, who became obedient to thee, even unto death; nor let the prints of his wounds ever recede from thy sight, that thou mayest remember what a satisfaction for our sins thou hast from him received. Nay, even let those sins of ours by which we have merited thy wrath be weighed in a balance, and over against them weigh the sorrows suffered on our behalf by thy innocent Son. Assuredly these sorrows will prevail, so that for their sake thou wilt rather let forth thy compassion upon us, than for our sins in wrath shut up thy tender mercies. Thanks, O Father, for thy abounding love which did not spare the only Son of thy bosom, but did deliver him up to the death for us, that we might have with thee an Advocate so mighty and so faithful.

"And to thee, Lord Jesus, what thanks shall I repay, a worthless thing of dust and ashes? What couldst thou have done for my salvation which thou hast not done? To snatch me from the gulf of perdition, thou didst plunge into the sea of thy passion, and the waters entered in even to thy soul. For, to restore my lost soul to me, thou didst deliver up thy own soul to death. And by a double debt hast thou bound me to thee. For what thou didst give, and for what thou didst lose on my behalf am I thy debtor; and for my life twice given, in creation first, in redemption next, what can I render? For, were mine the heaven and earth and all their glory, to render these were not to repay thee what I owe. And even that which I ought to render, it is of thy gift if I do give it. To love thee with all my heart and soul, and to follow in the steps of him who died for me, how can I do even this except through thee? Let my soul cleave fast to thee, for on thee all its strength depends."

THE MILL.

"Our heart is like a mill, ever grinding which a certain lord gave in charge to his servant, enjoining that he should only grind it in his master's grain, whether wheat, barley, or oats, and telling him that he must subsist on the produce. But that servant has an enemy who is always playing tricks on the mill. If any moment he finds it unwatched, he throws in gravel to keep the stones from acting, or pitch to clog them, or dirt and chaff to mix with the meal. If the servant is careful in tending his mill, there flows forth a beautiful flour, which is

at once a service to his master and a subsistence to himself; but if he plays the truant, and allows his enemy to tamper with the machinery, the bad outcome tells the tale, his lord is angry, and he himself is starved. This mill ever grinding is the heart ever thinking. God has given one to each man to guard and tend, and bids him grind in it only those thoughts which He Himself supplies. Some of these thoughts are fine wheat—meditations concerning God Himself. Others are like barley—for instance, when the soul strives to ascend from one virtue to another; and others still are like oats—desires, for example, to break off bad habits, which desires are good thoughts, although not of the highest order. These thoughts God would have us keep continually revolving in our minds; but the devil is man's adversary, and, if at any moment he finds the heart empty of good thoughts, he instantly throws in some bad ones. Some of these bad thoughts—such as wrath and envy—dissipate the mind; others—such as sensuality and luxury—clog its action; and others—such as vain imaginations—fill up the place of better thoughts. But if a man carefully watch over his heart, and keep holy thoughts revolving in it, then through the aperture of a mill—the mouth—come wholesome and profitable words, and his very seeing, hearing, smelling, and tasting, take the complexion of his inward thoughts, and become pure and holy also." By such meditations he fulfils the will of God, and builds up his own everlasting life. But if he allows the devil to tamper with his heart, and corrupt it, the vicious produce of his evil thoughts comes forth to view; and whilst the Most High is exceedingly displeased, the fruit to the man himself is not life but death."

POETRY.

THE SEA.

The sea is mighty, but a Mightier sways
 His restless billows. Thou, whose hands have scooped
 His boundless gulphs and built his shore, Thy breath,
 That moved in the beginning o'er his face,
 Moves o'er it evermore. The obedient waves
 To its strong motion roll, and rise and fall.
 Still from that realm of rain Thy cloud goes up,
 As at the first, to water the great earth,
 And keep her valleys green. A hundred realms
 Watch its broad shadow warping on the wind
 And in the dropping shower, with gladness hear
 Thy promise of the harvest. I look forth
 Over the boundless blue, when joyously
 The bright crests innumerable waves
 Glance to the sun at once; as when the hands
 Of a great multitude are upward flung
 In acclamation. I behold the ships
 Gliding from cape to cape, from isle to isle,
 Or stemming toward far lands, or hastening home
 From the old world. It is Thy friendly breeze
 That bears them, with the riches of the land,
 And treasures of dear lives, till, in the port,
 The shouting seaman climbs and furls the sail.

REVIEWS AND NOTICES OF BOOKS.

RECOLLECTIONS OF THE LAST FOUR POPES; AND OF ROME IN THEIR TIMES. By H. E. CARDINAL WISEMAN. Boston, P. Donahue; Montreal, B. Hill.

We cannot withhold from this work the praise of literary excellence. The Cardinal has the art of surrounding the subjects on which he writes with the charms of high literary culture and grace. He is skilful in avoiding anything that might prove offensive to Protestant tastes or feelings. Most readers will rise from the perusal of the volume with pleasure, and will feel that they have been introduced by a competent guide, into a sphere of life seldom unveiled to the popular gaze. The book contains much autobiography that is interesting. The Cardinal in the year 1818 was sent to Rome in company with several English youths to colonize the English College, which had in the troubles of the preceding years been left desolate. For a period of about twenty years he continued his residence in the Eternal City; and during that time held various important offices in his own College, and in connection with the Papal court. He thus possessed opportunities, accorded to few foreigners, of personal intercourse with the Pontiffs who reigned during that period. We have interesting personal and historical memorials of Pius the Seventh, whose capture and imprisonment by Napoleon is memorable in the annals of the time; and the life, character, and policy of Leo Twelfth, of Pius the Eighth, and of Gregory the Sixteenth, form successively the subjects of the book. As might be expected, everything good and amiable is related of these Popes. They are represented in the most exalted and engaging light. Their meekness, gentleness, affection, sagacity, faithfulness, and charity, are depicted in the most glowing colours. Their government is described as most paternal; and instances of their anxiety to promote the welfare of the state and people by mitigating taxes and imposts, by charity and almsgiving, by the wise administration of the civil and criminal law, the suppression of brigandage, and the promotion of industry and commerce, are skilfully related. Everything is of course presented in *couleur de rose*. The dark side of the picture is only carefully and judiciously exhibited. The fact and the cause of the ineradicable Roman misery,—the decay of the Roman territory,—the unrelenting persecution of every doctrine not strictly Papal,—the suppression of every book not conformable in every iota to the orthodox pattern,—the imprisonment, torture, and death for conscience' sake which the secret records of the Inquisition contain,—all these, as a matter of course, are passed over in silence. We could scarcely expect that they would be noticed, yet it is necessary to keep them in mind, together with the gross idolatry and antisciptural system of the Papacy, while we read of the greatness, the elegance, and the regal state of Rome which this volume portrays.

That the Popes whose lives are here delineated possessed many amiable traits of character, and were virtuous and estimable in all the relations of life, is, on the testimony of our author, very manifest. That in the society of Roman dignitaries and ecclesiastics there was much to engage the affections and to instruct and delight the intellect, is very evident. Those who form the Papal court are almost all men of noble birth, whose lives have been spent in learned studies under the most accomplished masters. That learning and refinement of the highest order should be found there is not therefore to be wondered at. These are among the sorceries of Rome,—it is these which render it so difficult for the refined circles of society, whose religious principles are not matured, to resist the fascinations of Popery. "The kingdoms of the world and the glory of them" have unquestionably been given to the Papacy, and by these she continues to bewitch the nations.

No parts of this book are so interesting as those which treat of the literary men and of the art and science of Rome. Artists in sculpture and painting, linguists, and scholars in the highest departments of human learning, have ever made Rome their favorite residence. Her libraries are unequalled in the world; her galleries of sculpture, both ancient and modern, are incomparable; her architecture, of every age and school, knows no rival; her frescoes and paintings, the productions of magic genius, are the glory of the world; her language, with its grand and sweet poetry and music,—these, with her museums and antiquities, cannot fail to attract men of the highest intellectual endowments. All therefore that pertains to art and literature in this volume, and of this there is much, is well worth perusal. In this department, we imagine, the Cardinal is much more at home than in that of religion. His pen takes a nobler sweep, and his mind a broader and freer cast, when he enters into this domain. He gives pleasant reminiscences of the illustrious linguist Cardinal Mezzofanti, whose powers in the acquisition and use of tongues have never perhaps been equalled. His account of the life and labours of the learned palimpsest Cardinal Mai are deeply interesting. In speaking of the political relations of the Holy See to England, the Cardinal exercises a wise reserve. Every instance is however carefully noted of acts of respect or honor shown to the Popes and dignitaries of Rome by the Government or Royal family of England. Great solicitude is also apparent in the minds of the Popes in regard to the ecclesiastical and political condition of Britain. An English dignitary is now regularly raised to the Cardinalate, Dr. Wiseman being the third in succession; and the most marked attention is shown to all English converts. There can be no doubt that the eye of Rome is intently fixed upon Britain and the English-speaking people of the world. The efforts of the Propaganda are with unflinching perseverance directed towards the maintenance and extension of Popery among these people. Rome sees that they are the governors and the arbiters of the world,—that they are the great apostles for good or evil,—that they are her chief and most-to-be-dreaded antagonists. The prize of “the kingdoms of the world and the glory of them” cannot be held long by Rome unless this vigorous Anglo-Saxon race is bewitched. Therefore Papal art and power are directed evidently to win them to allegiance. This book of Cardinal Wiseman’s is among the instruments of an indirect kind that will, we doubt not, be used to break down what are called the prejudices of Protestants against Rome, and to present the Papacy in a light at once affecting to the heart and grand to the intellect. The true antidote to such fascinations is to remember, that the Bible is a sealed book in Rome, and the people are kept in the grossest ignorance of its truths,—that however faithful her pontiffs and priests may be in ceremonial observances and public charities, they yet stand between their people and the pure light of God, and, for the true and only Saviour, present them with gods many and lords many. This is the damning indictment which we prefer against Papal Rome, and which all the personal virtues of her dignitaries and all the glory of her literature and arts will not atone for; nor will they avert the curse which hangs over her head for dishonoring Christ, the only Mediator between God and man, and deceiving the nations.

PULPIT ELOQUENCE OF THE NINETEENTH CENTURY, with Sketches biographical and descriptive. By Rev. HENRY C. FISH. *New York*, M. D. DODD, 1857. 8vo. pp. 815.

The bulky volume which bears the above title, is supplementary to a larger compilation of the choice discourses of deceased Divines, from the days of the Fathers to the beginning of the present century. It has been the aim of the compiler to furnish a complete “History and Repository of Pulpit Eloquence.”

Though one cannot say that the execution is worthy of so grand a design, it is no more than just to admit, that the volumes first published were prepared with care and taste, and contain many of the finest master-pieces of the Pulpit Orators of other days. In the supplement, now before us, we are disappointed. It certainly contains a few fine sermons, such as Adolphe Monod's Discourse on "God is Love," the younger Krummachers on the "Abandonment of Christ on the Cross," Dr. G. W. Bethune's animated sermon on "Victory over Death and the Grave," Dr. Guthrie's on the "New Heart," and Mr. Spurgeon's on "Songs in the Night." These five discourses, and perhaps five others of more than ordinary merit, contained in this volume, give it an undeniable value. But a book which offers us fifty-eight sermons chosen from the productions of all the living Divines of Europe and America, ought to show a much larger proportion of real homiletic models. It is satisfactory, however, that the Preachers selected are all men of good evangelical standing, with the exception of Athanase Coquerel of Paris, and Dr. Huntington of Harvard University.

Nine of the Sermons given are by German Divines, and eight by French and Swiss. These are followed by eighteen American, eight English, eight Scottish, four Irish, and three Welsh discourses. Ample as is the proportion of American Preachers allowed by the patriotic Editor, the selection might still be considerably improved. We could spare three or four of the Sermons in this department, which in no wise surpass the standard of respectability, in order to make room for Dr. Thornwell, Dr. Plumer, Dr. Tyng, Dr. Alexander, Dr. Cheever, or Mr. Henry Ward Beecher, not one of whom appears in this collection. The eight preachers in the English department are well chosen. A few more might with advantage be added, such as the Bishop of Oxford, Dean Alford, and Mr. Close of Cheltenham. Of the eight Scottish preachers in this collection, three reside out of Scotland, viz., Drs. Duff, Hamilton, and Cumming, and, one Dr. James Buchanan, has for several years ceased to be a preacher, confining himself to his duties as a Professor of Theology. The remaining four are Drs. Guthrie and Candlish of Edinburgh, Mr. Caird and Dr. John McFarlan of Glasgow, all men of high mark. But might not room have been made for a few more of Scotland's great preachers? Glasgow alone might supply several names worthy to stand with those above mentioned, e. g. Dr. Miller, Mr. N. McLeod, and Mr. Ker. Ireland is inadequately represented by Dr. Cooke, Arch-Bishop Whately, and Dr. A. King. Dr. Cooke's eminence no one will dispute, but he is not alone and unapproachable among the Irish Presbyterians. Arch-Bishop Whately, justly celebrated as an Author, has no reputation as a Pulpit Orator. And Dr. King, though a man of useful vigorous qualities, can scarcely be held entitled to a place among the great preachers of his age or country.

In the Irish Department we find the name of our friend Dr. Irvine of Hamilton, C. W., with a sermon by him on the "Self-evidencing power of the Truth." It is a substantial discourse, and fitted to interest and instruct an audience. We cannot but remark, however, that the preacher fails to bring out the distinct idea of his text, which is, "He that believeth on the Son of God, hath the witness in himself." (1 John, v. 10.) The preacher does not tell, what is the truth so witnessed, which the context proves to be the truth, 'that Jesus is the Son of God.' Neither does he explain, that the 'witness,' is that which is given by the Spirit, the water, and the blood, or clearly point out, how the believer has within himself this triple sacred witness.

Of the three Welsh preachers selected by Mr. Fish, we must confess that we know nothing. The Welsh pulpit has possessed men of real originality and eloquence; and we believe that there are not all extinct. But we cannot recognise them in the three specimens before us.

The volume is enhanced in value by several portraits of living Divines. Those

of Merle D'Aubigné, Melvill, and Guthrie we can certify as accurate likenesses. The sketches prefixed to the discourses are generally interesting, and fitted to gratify a very natural curiosity. The Editor is generous and copious in praise of his subjects; and only in one or two instances, e. g. the sketch of Dr. Candlish, is scant justice done to the preacher.

We must not forget to notice an introductory Essay from the pen of Professor Park of Andover, which discusses with marked ability the "Influence of the Preacher" on the intellect of his hearers, the literary character, on the morals, on the business, and on the religion of a community. The writer very justly urges the need of elevating the standard of pulpit efficiency among a thinking, inquisitive, reading, and free people. "With us, the high character of our clergy is our 'national establishment.' Now and here, we cannot maintain the authority of religious truth unless it be preached by men to whom all others shall have reason to *look up.*"

SUMMARY OF INTELLIGENCE.

ECCLIASTICAL AND MISSIONARY.

CHINA.—The recent treaty of peace with China contains a most important article—providing for religious toleration in all parts of the Empire. The facilities now offered to the heralds of the Gospel in China ought to induce a great enlargement of Protestant Missions there. The Rev. Carstairs Douglas, a Presbyterian Missionary, writes from Shanghai, on 14th June, as follows:—

"Much need there is of zealous labourers, for, not to speak of causes common to other parts, the Church of Rome is very powerful and active here: its college, about three miles from this, contains nearly ninety students; within a few miles round, its native priests are counted by hundreds, and its members by many thousands. In connection with the operations in the north, it has been learned that priests reside constantly in the very suburbs of Pekin. Compared with facts like these, it is mournful to see the inertness of Evangelical Churches. I fear people at home delude themselves with the imagination that the tons of Bibles circulated serve as a substitute for the living voice: it is a most grievous error; the due proportion of the dead letter for the living voice has been ludicrously distorted, and yet it is only in very rare cases that any one has been interested by the volumes so lavishly scattered.

AUSTRALIAN STATISTICS.—A correspondent of the "News of the Churches," at Melbourne, furnishes the following:—

Table showing the increase of the principal religious bodies in the Colony of Victoria.

	1857.	1854.	Increase on 1854.	
	Persons.	Persons.	Numbers.	Proportion.
Church of England, and Protestants (not otherwise defined),.....	173,374	108,002	65,372	60.5
Presbyterians,.....	65,172	42,318	22,855	54.0
Wesleyan Methodists,.....	27,989	15,284	12,705	53.1
Other Protestant Persuasions,.....	27,196	18,234	8,962	49.1
Roman Catholics and Catholics,.....	76,512	45,111	31,401	69.6

"To the Church of England belongs the largest body of adherents, viz., 157,831, though I presume this aggregate includes a pretty numerous class of our immigrants whose religion is merely traditional. The same remark is applicable, no doubt, in some measure, to other denominations, though I am pretty confident that the members of the Wesleyans, Independents, United Presbyterians, and Free Church Presbyterians, &c., are defined by a much more discriminating census than those allotted in the returns to the Church of England. Ranking the Presbyterians under one head, they amount to 65,000 and upwards; and were they only united into one church, as they ought to be,

they would exercise a great and salutary influence, not so much from their numbers, as from the important position they occupy in the scale of society. The summary shows, that at the date of the census, the population, strictly Roman Catholic, was, in round numbers, 70,000. They claim, however, to be much more numerous. I see that Mr. O'Shanassy, our prime-minister just now, estimates the members of the Roman Catholic Church at no less than 90,000. What ground he may have for this opinion I do not know. It is the policy of that church to increase the numbers of its adherents as rapidly as possible."

PRESBYTERIAN UNION IN PRINCE EDWARD ISLAND.—The Charlottetown *Protector* states that a very interesting conference had been held in that city between the Presbyteries of the Free Church, and of the Presbyterian Church of Nova Scotia (or U. P. Church), with a view to promote the union of the Synod to which they severally belong.

The points of difference between the two bodies were discussed in the most unreserved, friendly, and candid manner. The basis of union agreed upon between the Free Church and the United Presbyterian Church in Canada, seemed to be approved of by both members of the Presbyteries.

POPERY IN THE EAST.—Popery is using her utmost efforts to get the education of the community everywhere, if possible, in her hands. In addition to three or four boys' schools in Pera, and Galata, they report a girls' school in each of these suburbs attended by two hundred and fifty, and three hundred pupils, respectively, besides another attached to the Jesuit College of Bebec. They report also three boys' schools at Syra, with an aggregate attendance of five hundred and fifty, and intimate that Lazarite Fathers have proceeded to Syra with a view to opening a school there in the kingdom of Greece itself. Surely this perseverance amid a people who, as Romanists themselves confess, are extremely inaccessible, and as hostile at least to Popery as to Protestantism, may well stir us up to further efforts.—*News of the Churches.*

INDUCTION OF THE REV. A. TOPP AT TORONTO.—We are glad to record that a pastoral settlement has been auspiciously formed in Knox's Church, Toronto, vacant by the appointment of the late Pastor, Rev. Dr. Burns, to a chair in Knox's College. Mr. Topp lately of Edinburgh, and formerly of Elgin, Scotland, was inducted into the charge by the Presbytery of Toronto on the 16th Sept. The Rev. Wm. Gregg preached the sermon, and the Rev. Messrs. Reid and Lowry delivered the usual charges.

AMERICAN PRESBYTERIAN BOOK OF DISCIPLINE.—The General Assembly (O. S.) appointed, in the year 1857, a Committee of some of its ablest ministers and elders to revise the Book of Discipline. The result of their labors has been published in the newspapers and magazines connected with the Presbyterian Church. The great object seems to be to save the time of the General Assembly in deciding vexatious cases that come up from the Inferior Courts. The amendments proposed by the Committee define more clearly the cases in which an appeal can lie, and distinguish more accurately and intelligibly between appeals and complaints. The right of appeal is given, 1. In judicial cases, to a party aggrieved by a decision of the inferior court. 2. In non-judicial cases, where the decision is injurious to any person or persons. 3. In cases where, though no personal injury is inflicted on any individual or party, yet where great mischief to the Church is apprehended; any minority of the inferior judicatory, in such cases, having the right to appeal.

Complaints are applicable to every species of case, judicial or otherwise; but in judicial cases, an aggrieved party cannot complain; and where there is an appeal a complaint cannot lie.

The fruitful bone of contention, as to who are "the original parties," in cases of appeal, is effectually removed. In both appeals and complaints, the lower court is no longer considered a party; the accuser and accused in the lower court, being still the only parties when it is carried up. The process in appeals will be first to read all the records, second to hear the appellant and appellee, and finally, to call the roll for the opinions, and take the vote. Another important change consists in admitting the lower court to take part in the case and vote. They are not to be considered as so much under the influence of prejudice as to warrant their exclusion; they are not to be parties but judges. In cases of complaint the records are first to be read, next the complainant heard, and then the opportunity given for general discussion; after which the vote to be taken without calling the roll for opinions.

The latter part of the following Article will probably give rise to some controversy, and we confess we do not see how any persons, bound to perform the duties of Church members, can be exempt from discipline in any of its forms.

"All baptized persons, being members of the Church, are under its government and training; and when they have arrived at years of discretion, they are bound to perform all the duties of members. Only those, however, who have made a profession of faith in Christ, are proper subjects of judicial prosecution."

DR. ROBERT BUCHANAN ON PRESBYTERIAN UNION.—At a recent meeting of the Free Presbytery of Glasgow, in course of a conversation on the state of Presbyterianism in Australia, the following remarks were made by Dr. R. Buchanan, and are deserving of attention, as coming from one of the wisest and most influential men in the Free Church of Scotland.—"He thought it of the greatest consequence that all the three Presbyterian bodies in Australia,—Established, Free, and United Presbyterian,—should unite and be hoped there would be no difficulties in the way of such a union but what prudence and patience would overcome. As regards Scotland, he was not so hopeful of union, at least with the Established Church. He believed that not a few, both in higher and inferior positions in the Established Church and out of it, if they could have foreseen the results of the policy which led to the Disruption, would have been the last in the world to have countenanced that policy. The Established Church,—as recent events had the more clearly shown,—must come up to our principles, we cannot by possibility go back to theirs. As regards the United Presbyterian Church, I confess I live in the hope of union coming about with them—(hear, hear)—but I do not see that I should say more than that at present."

BAPTIST CONTROVERSY IN FRANCE.—The Protestants of France, both of the National Church and the Free Church, appear to be drifting into controversy among themselves on the subject of infant baptism. In the National or Established Church, the Consistory of Nantes has demanded the removal of M. Robineau, one of the pastors, on account of his Baptist views. M. Robineau and his friends resist, and a "sharp polemic" has ensued. The French Protestant Churches are the more exposed to such annoyance as this, from having failed to teach a positive doctrine on the Sacrament of Baptism. *Latitude* on this subject is always turned to advantage by zealous Baptists; and we may add, that this is not without exemplification in French Canadian Protestantism too.

LITERARY.

HAGENBACH'S ENCYCLOPEDIA OF THEOLOGY.—The fifth edition of this work has been published at Leipzig, and is favorably noticed in the British Reviews. It is intended as a Manual for the Divine, and the student—mapping out the domain of Theology, and defining the relations and succession of its different departments. The natural order of study is given thus:—1. Exegetical Theology; 2. Church History; 3. Systematic Theology, and 4. Practical Theology. A list of classified works (chiefly German) is given, bearing on each department. The German does not imitate the British Divines, in placing apologetics at the threshold of the course of study, but assigns to that branch only a subordinate position as an outpost of systematic Theology. Those who are acquainted with Dr. Hagenbach's great work on the "History of Doctrines" will scarcely need to be told, that his writings, while exceedingly useful to intelligent readers, must be perused with guarded caution on many points of vital evangelical truth.

SMITH'S TABULAR HISTORY OF THE CHURCH.—In a folio volume of about eighty pages, Professor H. B. Smith, of the University of New York, has just issued a History of the Christian Church in tabular form, which will form a valuable Book of Reference. There are fifteen successive tables. Each table contains twelve synchronistic columns. The work differs from ordinary chronological tables, in furnishing a scientific digest of the materials by a thoroughly competent hand, rather than a mere collection of facts and dates.

LIBRARY OF THE BRITISH MUSEUM.—The great Catalogue of this Library, now in progress, has advanced to the end of letter H. At the present rate (says the Athenæum) we may hope in ten years to see the completion of the catalogue, in two thousand folio volumes! The letter G alone has occupied 88 volumes folio.

NORTH BRITISH REVIEW.—The last number of this valuable Quarterly contains an important article on Biblical Interpretation in a review of recent Commentaries on the Epistles to the Corinthians. The writer points out the insufficiency of the "exclusively critical and grammatical" mode of commentary, which has found its best modern English authority in Mr. Ellicott. He also exposes the abuse of the "historical mode" by Canon Stanley, and issues a stern warning against the teachings of that very attractive writer.

THE MARRIAGE QUESTION.—An able and sound statement of the Bible Law of Marriage, pointing out the prohibited degrees, and showing the relation of sister-in-law to be one of them, has appeared in a Letter to Lord Bury, M.P., by Professor Douglas of the Free Church College, Glasgow.