

doxy or a bond of union, is sufficient of itself to send to the shades every human creed on the face of the earth.

A creed must either contain *the whole* Bible (which is the word of God), *less than* the Bible, or *more than* the Bible. If it contains the whole Bible, then, without controversy, it is an infallible standard, for it boasts of an infallible Author. If it contains *less than* the word of God, then, although it may be pure, as far as it goes, it is defective—it lacks a part of that truth which was given by inspiration, that the man of God might be thoroughly furnished to every good work. Men may classify the truths of God's word, and speak of essentials and non-essentials, fundamentals and circumstantial, and may thus, from the Book of God, *select* materials for a creed; and arraying the truth selected in the habiliments of worldly wisdom, they may say, "Behold our standards!" But however much truth such creeds may embrace, they fall far short of the rich, the full, the sublime creed which Jehovah has, in the freeness of his love, given to man, for doctrine, for reproof, for correction, for instruction in righteousness. If a creed contains *more than* the Bible, it contains heresy. The balance may belong to Rome, or Geneva, or Westminster, or Oxford; but it belongs not to the authentic standard which Christ has given to his people. To swear allegiance to such a creed, is promising to err. It is to insult the Holy Spirit, and to magnify human wisdom, if not human folly. God has given to us a perfect creed. It is neither too long nor too short. It contains neither too much nor too little instruction, but is *absolutely perfect*. To take from, or to add to the Divine standard is to incur the most fearful responsibility. To assume that human wisdom can devise a better test of orthodoxy, or furnish a better bond of union than the Bible, is to impugn the wisdom of God. To constitute a human production, however excellent it may be in the main, the source and the centre of ultimate appeal in a church of Christ, is to a certain extent, to reject the counsel of God, and to place a system, in which the commingling elements of truth and error form one grand whole, above the infallible documents given for our guidance by the Holy Spirit.

But, it is said, the Bible alone is not a sufficient bond of union, inasmuch as you cannot tell what a man believes, who simply says that he believes the whole Bible. This is, in part, true. And it is equally true, that you cannot tell what a man believes, who simply says that he believes the whole creed. He may be High-church or Low-church in his sentiments, Old-school or New-school, Arminian or Calvinistic: his belief may be a lighter, or darker, or a medium shade of the belief of some of these schools; hence his professed adherence to a given creed, throws little light upon his real faith. Now, what is the practical re-

medy for this? The answer is at hand. In all pure communities of God's people, candidates for church-membership, or for any church office, must undergo a careful personal examination; and they are received or rejected according as they are deemed sound or unsound by the examining body. Nor will their declaration that they believe the whole creed gain for them admission into the church, unless it be found that they and their catechisers understand its teachings, at least, generally alike. Now, is it not quite as easy for a church to agree in their understanding of the Book of God, as it is for them to agree in their understanding of a human production? If they can satisfactorily explain to each other in what light they regard the doctrines taught and duties enjoined in the creed, can they not with equal satisfaction to each other develop their views of the doctrines taught and duties enjoined in the Bible? And can it be, that men are more liable to err in harmonizing on the simple truth of God, than they are in harmonizing on a system arranged by the hand of humanity? Who can cordially believe this?

We care not how many commentaries good men write—how many books they publish as exponents of their religious sentiments, but we pray that the time may soon arrive, when the *Bible, and the Bible alone*, will form the Constitution and Creed of every church of Christ on earth.

Canadian.

OPENING OF PARLIAMENT.

THE GOVERNOR-GENERAL'S SPEECH.

His Excellency the Governor-General opened the fourth session of the present Provincial Parliament, on Tuesday the 20th ult. His Excellency arrived at the Parliament House at about half-past three o'clock, P. M., where he was greeted with many a loud and hearty cheer from the citizens who had assembled in considerable numbers to witness the ceremony. The doors of the hall of the Legislative Council being thrown open for the admission of the public, a furious rush was made into the building, and a scene of uproar and confusion ensued, which, to our view, presented a scene in ludicrous contrast with the regal pomp and ceremonious parade that characterised other parts of the proceedings. So soon as the "tumult had dwindled to a calm," and a moderate degree of quiet had been restored, his Excellency read from the throne the speech we give below.

We are inclined to regard this production as a masterpiece in its way; for never did regal or viceregal speech so nearly fulfil the condition which is held to include the highest form of excellence, of which documents of this class are susceptible, viz., that they be couched in so vague and indeterminate a diction, as that they may be made to mean any thing or nothing as may suit the convenience or caprice of the executive. With the exception of a

clause relating to the extension of the Parliamentary Representation, it does not contain a single explicit intimation of the measures which the Government intend to introduce affecting this section of the Province. We confess, however, that we have our suspicions that the following passage is designed to foreshadow a conservative policy with respect to a certain ecclesiastical nuisance, against which the people of Upper Canada, with remarkable unanimity, have uttered a voice of unequivocal and emphatic condemnation. We refer to the endowment of religious sects out of the funds of the state. His Excellency says:—

"The people of Canada, while they justly appreciate the requirements of an age of progress, are attached to their institutions, and faithful to their early traditions, and I am confident that you will earnestly endeavour, in humble reliance on the Divine blessing, to promote in this spirit their best interests."

What institutions are these which His Excellency or his government is desirous should receive the fostering care of Parliament? or what are those traditions whose influence on the public mind is likely to be jeopardized by some adverse act of the legislature? Why, doubtless, the institutions in question, are some three or four corporations, misnamed *churches*, of opposing interests and pretensions and animated by no common sentiment, but an inordinate craving after the public funds. And the "traditions" have reference to the "rights," the "vested rights" it may be, of hiring priests, "whose gospel is their maw," to live and fatten on public plunder. Now, from such institutions and such traditions, the people of Canada are determined that the government shall stand aloof; and we trust that, as well for the sake of their honour as their safety, the latter will not oppose themselves to the popular will. We have no apprehension whatever that the legislature can be induced to recede from the position which it took on this question last session. The sentence of death stands recorded against the "Beast," and both the people and the parliament will sternly insist on its execution.

SPEECH:

Honourable Gentlemen of the Legislative Council: Gentlemen of the Legislative Assembly:

In again meeting you for the discharge of our Legislative duties, it affords me much satisfaction to congratulate you on the general prosperity of the Province.

The crop of last year was abundant: the revenue from Customs, and the traffic on the Provincial Canals, are steadily increasing; and the securities of the Province command a high price.

The effect of recent changes in the Imperial Navigation Law is also beginning to be felt in the more frequent resort of Foreign Shipping to our Seaports. It is alleged, however, by persons connected with the Shipping Interest, that certain provisions of the Immigration Act are unfavourable to the extension of a valuable branch of our Import Trade. The subject is an important one, and I recommend it to your consideration.

Under these favourable circumstances, the further improvement of the means of internal communication has recently engaged a large share of public attention. In many parts of Western Canada, capital has been applied extensively and with much advantage by persons interested in the several localities and by others to the construction of good country roads; and measures have been taken in both sections of the Province with the view of pressing forward important lines of Railway.