

Good authority as our contemporary is on Methodist themes, we must beg to differ; we doubt whether it really is a good old-fashioned Methodist revival in any sense, except the noise; and as for its influence upon the general community for good, we believe it to be thoroughly misleading. What we really want in this restless, feverish age is, not excitement, but stability, not the showy exterior, but reality. We want an intelligent, manly, thoughtful and honest type of Christianity; not an exhibition, shop fashion, of our wares to draw the passer-by into our doors rather than into those of our neighbours. That there is a legitimate advertising we readily acknowledge, especially in our larger towns where strangers are, but that which is designed merely to draw "must be successful only so long as another does not out bid for the public ear," and then, "having no root," the quick growth "withers away." As Mr. Moody said, "Don't count converts, you don't know how many may stay converted," and we have learnt in the experience of years to distrust all efforts that do not begin, continue and end in the straightforward presentation of the grand old Gospel.

WHICH of the present forms of Church polity approaches that of the primitive Church most closely?

Mosheim, the ecclesiastical historian of the early part of this century, and a member of the German Lutheran Church, says: "All the churches in those primitive times (century first) were *independent* bodies, none of them subject to the jurisdiction of any other. For though the churches the apostles founded frequently had the honour showed them to be consulted in difficult and doubtful cases, yet they had no judicial authority, no control, no power of giving laws. On the contrary, *it is clear as noonday*, that all Christian churches had equal rights, and were in all respects on a footing of equality.

Neander, a converted Jew, confessedly the prince of ecclesiastical historians, than whom none stand higher for breadth of Christian sympathy and depth of philosophical thought, impartial, thorough, gives the same testimony. The entire section is too long for insertion, we give some typical sentences: "The monarchical principle in spiritual things accords ill with the spirit of Christianity, which con-

stantly points to the feelings of mutual need, and the necessity and blessing of common deliberation, as well as of common prayer. Where two or three are gathered together in the name of the Lord, there also, He promises, will He be among them. As regards the relation of the bishops or presbyters to the churches, they were destined to be not unlimited monarchs, but rulers and guides in an ecclesiastical republic, and to conduct every thing in conjunction with the church assembled together, as the servants, not the masters of which they were to act. Irenæus is quoted as expressly disapproving of the attempts being made to bring all the churches under one form of church life, declaring "that nothing was needed but agreement in faith and love, and that this, so far from being injured by differences in outward things, would only shine forth more clearly through these very differences, and he recognizes the right of all churches fully and independently to follow their ancient customs in such matters."

The Messrs. Clark, of Edinburgh, are publishing a series of Text Books for Bible Classes. One on "The Church," by Professor Binnie, of Glasgow, and written from the Presbyterian standpoint says: "Putting ourselves under the guidance of the Divine Word, and forgetting for the present the controversies which have been raised, we find that the Church, or company of the faithful, is in Scripture presented to our faith in three phases, or at three different stages. It comes into view as the Local Church; as the entire community of Christians dispersed throughout the world; and as the Bride of Christ, the total company of the redeemed. In other words, the church to which we are to join ourselves in loving fellowship is, in the first instance, the company of Christ's professing people in our own neighbourhood, associated for his worship and service; this is the Local Church. In the second instance, it is the company of these throughout the world who profess the Christian religion. This is the Catholic, Visible Church. In the third instance, it is the entire innumerable company of those who have been, or shall yet be brought unto God by Christ, the congregation of the saved. This is the Catholic Invisible Church."

Gibbon, the historian of the Roman Empire in its decline, has occasion to speak of the