

tion before this, Robert Browne, in his "Treatise of Reformation," etc., printed 1582, had clearly stated and maintained the now accepted doctrine of the relation between Church and State in such words as these: "To compel religion, to plant churches by power, to force a submission to Ecclesiastical government by laws and penalties, belongeth not to the State." If our contemporary can furnish us with an earlier Baptist advocate, we shall be glad to correct our statement. We are at a little loss to understand what our friend means by the contrast between "most Independents content with toleration," and "Baptists writing pleas for liberty of conscience." We shall also wait with interest the outline history, which will enable our close communion friends to trace their descent from those early champions of toleration.

Apropos of Close Communion, a late number of the *New York Independent* contains an ingenious plea for the same, as consistent with more enlarged views of tolerance and fraternity. The un-immersed in adult years are not forbidden a seat at the close communion table, they are simply not invited. The elements are not handed to them, but if they stretch out their hands to take, the bread and wine will not be withdrawn! We were very much comforted thereby. We may go uninvited, and sit down as aliens. So mote it be! We shall prefer a freer table meanwhile till we get "beyond the river."

MARMION is the cry. In view of the late syllabus which condemned as damnable heresy that "Every man is free to embrace and profess the religion which he shall believe true, guided by the light of reason," and "Protestantism is nothing more than another form of the same true Christian religion, in which it is possible to be equally pleasing to God as in the Catholic Church," we would approve the determination of Protestants not to allow their Public Schools to be at the dictation of a Roman Bishop. The suspension of "Marmion" as a text-book, because Archbishop Lynch objected, was a very great mistake, spite of all the *Globe's* special pleading. At the same time, the great indignation of the other side is *political*. The elections are pending; "hence these tears." We should like to see Protestant steadfastness more con-

sistently and persistently manifested at all times, see no reason why history should be suppressed to please any hierarchy, but confess we discount very largely the indignation manifested in our political papers just now. The Catholic vote is a great desideratum to either party. Which can succeed in catching it?

FAITH'S ROLL CALL.—XI.

SAMUEL AND THE PROPHETS.

Samuel is chiefly known to us as the child in the temple, who heard the quiet of the dawn broken by a "still, small voice" calling him by name. The "child Samuel" colours our conception of the seer through all his long career. A tender pathos breathes over his early years; the early consecration of him to the service of the Lord by his mother; the tenderness evidenced in the relation sustained to Eli (how sorrowfully tender, remembering the once innocent childhood of his own now wayward sons, sound Eli's words to her child companion); the words of truth by a boy affectionately conveyed, all conspire to touch our sympathies and call forth our affection; yet it was not always the *child* Samuel. At Mizpeh (1 Sam. vii.) he appears as the people's captain, putting to flight the enemy and raising the national Ebenezer; thereafter "all the days of his life he judged Israel." In time, however, the office of the judge shaded into that of the prophet, for after Saul had been proclaimed king, it is plain the judgeship, in the sense of rulership, ceased, and as the *seer* (1 Sam. ix.) the judge became known (1 Sam. ix. 9, identifies the seer and prophet). The child Samuel has grown into the stern prophet. Elijah's relentless justice appears, 1 Sam. xv. 33 (compare 1 Kings xviii. 40) and vers. 22, 23, remind us of the lofty tone of reproof by the son of Amos—e.g., Ps. i. 11-17. There is no definite data given for determining the length of Samuel's life and administration. 1 Sam. xxviii. 14—compare viii. 1—points to old age. When the word of the Lord came to him regarding Eli's house he was a child (iii. 1)—Josephus says twelve years old. Twenty years the Ark was at Kirjath-jearum, before the gathering at Mizpeh, so that Samuel must have been middle-aged before the more active part of his career began, and he judged until, from the growing