

gelical Alliance has in our day in some measure formulated it. A faith, Christian, Evangelical, and yet sufficiently broad to welcome all who call Jesus Lord without respect to Calvinistic or Arminian colour; a charity which can sympathize and work with any by the Spirit quickened, who take the Word for their guide and Christ as their redeemer, and who seek free from political or social persecution to unite against the sins and follies which wreck human lives and destroy the souls of men. This should be our faith; it is if we are true to our traditions; and thus we strive to Christianize Christianity and win the world. As the early Independents we are called to battle, no less stern and unflinching should we be. Not just now with sword and spear, but against vice, spiritual wickedness—yea, and that in places high as well as low—to which end may we be edified, walk in God's fear and comfort of the Holy Ghost, and thus be multiplied.

Spare not toil, nor blood, nor pain,
Not a stroke descends in vain;
Wounded, still no fort we yield
On this ancient battlefield.

More than conquerors even now,
With the war sweat on our brow.
Onward! o'er the well-marked road
March we as the host of God!

THE following, which we find in several of our exchanges, has an old tale worth telling. Listen:—"The late Dr. James Hamilton had a capital illustration of how general prayers and 'oblique sermons' fail to satisfy the soul in the emergencies of life. A Scotchman who had but one prayer was asked by his wife to pray by the bedside of their dying child. The good man struck out on the old track, and soon came to the usual petition for the Jews. As he went on with the time-honoured quotation, 'Lord, turn again the captivity of Zion,' his wife broke in, saying 'Eh! mon, you're aye drawn out for the Jews; but it's *our bairn* that's deen!' Then, clasping her hands, she cried, 'Lord, help us, or give us back our darling, if it be Thy holy will: and if he is to be taken, oh, take him to Thyself.' That woman knew how to pray, which was more than her husband did. And in her prayer she honestly poured out her heart's needs before God. An 'oblique sermon' is not a prayer. An audible meditation or a doctrinal dissertation is not a prayer. Telling the Lord a hundred things He knows better than we do is not prayer. If

persons who lead in prayer had as vivid a conception of what they want, and as earnest a desire to get it as this poor woman, would there be as many complaints about long prayers as we hear?"

THE fathers stone the prophets, and the children garnish the sepulchres.—A stained glass window has just been placed in Elstow church as a memorial of John Bunyan. The great dreamer would certainly never have dreamed of posthumous honours in this form by the Establishment that, during life, hunted him like a partridge in the wilderness.

How thoroughly the principles contended for by the early Independents have been accepted by the descendants of those who parted with them because of their church polity may be seen by comparing the following extracts. The first from the writings of John Knox in the "Scots' Confession," 1560:—

"The notes, signs and assured tokens whereby the immaculate spouse of Christ Jesus is known from the horrible harlot, the Kirk malignant, we affirm to be neither antiquity, title usurped, lineal descent, place appointed, nor multitude of men approving one error; but the notes of the true Kirk of God, we believe, confess, and avow to be: First, the true preaching of the word of God; secondly, the right administration of the sacraments; lastly, ecclesiastical discipline uprightly administered." In which marks it is to be noted that the Scots followed largely the old Papal line, notwithstanding their hatred of Popery. The notes of the church were in its ministry and rulers; they preached, administered the sacraments and exercised discipline, and though, by reason of the unanswerable arguments of the Independents, the "Westminster Confession of Faith" gives a modified statement of the notes of a true church; the Scotch churches have read their Confession largely in the light of the revised Papal principles thus stated by Knox, which makes the church largely dependent upon its order or ministry. In an excellent series of handbooks published by T. & T. Clark, of Edinburgh, is one on "The Church," by Prof. Binnie, of the Free Church College, Aberdeen, in which the essentials of a true church are stated in a manner that would have delighted Brown and Robertson, Cromwell and Milton,