

church polity or anything short of Christ than you will hear about Congregationalism. We are ready, indeed, to confess that in the hands of men that are not wise and good it may become the most repulsive thing in Christendom. But let it be in the hands of sober and wise men, and we fear nothing. Now, we have no faith at all in the infallibility of Popes or of the Church they are supposed to represent, or of an English Parliament, or of any sort of church that that Parliament can create. Nor have we any faith in the infallibility of John Wesley, or Dr. Owen, or John Howe. We never say that a thing must be right because Dr. Owen or John Howe said it. We retain our own manhood in the presence of all who have gone before us, and we follow them but as far as they follow Christ. We say you may take our polity and form of worship, and be most jealous for the upholding of it, and not be a bit of a Christian after all; or, on the other hand, you may reject our polity and yet be a very good Christian. Surely, then, we can hardly be charged with attaching a superstitious value to outward organisations."

The resolution to which he spoke was a very appropriate one in these times. It said—

"That this meeting would be deeply concerned that while the Churches of the Congregational order hold the complete sufficiency of the Sacred Scriptures, and advocate unrestricted liberty of conscience, they should retain a warm unabated attachment to the peculiar truths of Christianity, and cultivate the spirit of fervent devotion, in order to secure more of that heavenly influence of the Holy Ghost, without which all human endeavours to extend vital religion would be vain."

The Rev. J. Baldwin Brown also delivered a very eloquent speech to the following resolution :

"That while cultivating a true and expansive charity towards all the followers of the Saviour of every denomination, this meeting is convinced that the relation of Independency to other forms of Church polity is such as to give peculiar value to the enunciation of its distinctive principles with a view to counteract abounding errors, and to diffuse Evangelical truth."

We can only give his concluding words, which are as follows :

"Our place, as I have said, is in the van, and the vanguard is not as the main body of the host. We have fought in the van for ages. There is hardly a great question affecting the liberties and the progress of mankind on which the Independents have not been the first to feel and to speak the truth. We are not ashamed of our principles. We are not ashamed of our ancestry. We number among our forefathers some of earth's purest and noblest spirits, men in every age who, rather than bow the knee to Baal, have taken joyfully spoiling, bonds, and death. And we know whom we have believed. We know that the archetype of our divine principles is on high; and we know that, few as we may seem on earth in comparison with the multitudes which attach themselves to more pompous and portly churches, our place will not be a mean one, nor will our company be small in that great day of revelation when those who have won in all ages the great victory of faith shall pass up, when the battle is ended, to lay their spoils at the feet of the Great Captain, and receive from his hand their crowns."

At the meeting on British Missions, the Chairman, Samuel Morley, Esq., in his opening address, dwelt upon the spiritual destitution of England, and the adaptation of their system to exalt the masses of the people. He said truly,

"The only condition was personal, living sympathy with the people. The great problem was how to get to those classes, and that problem had yet to be solved. As yet they were only on the threshold of this great work, and he was thankful to find other sections of the Christian church were awakening to their duty in the matter, for there was no time to descend to personal differences in the face of so great a work yet to be accomplished. He was at the same time very jealous