

APRIL 6th, 1876.

Kings." The title was given to their greatest heroes, such as Rama. And if a still grander title should be wanted, the same Scholar suggests, *Rajadhiraja*, Supreme King of Kings, which is also found in the most ancient Literature of India. The title has also this advantage that it might be translated, he says, into English, "by *King* or *Queen*, so that her Majesty's new title would assume the simple form of 'Queen of Great Britain, Ireland, and India.'" But Max Muller must perceive that the title would not fully represent the Sanscrit term, inasmuch as it would not express dominion over other potentates. And further than that, it would not meet the Queen's own wish, and that of the Duke of Edinburgh.

We give in this issue the first of a series of articles from our esteemed contributor, Mr. Yewens, on the work of the Parochial Missions, which have been inaugurated in this country and in England; and the objects of which are intended, not to create a system of mere excitement, an exuberance of animal feeling, or to provide a human substitute for the Church of the Lord, such as, what are called revivals, are too apt to do; but to build up that organization which Christ Himself established, that living Temple which he calls His Church, and in which he intended to confer the blessings of His Salvation. The so-called revival movement which is so popular among those who are given to change and who prefer human arrangements to those which can claim Divine authority, may do something to neutralize temporal influences, but it has done anything but tend to make men value that Heavenly Institution against which the Lord declared the gates of Hell should never prevail. As a United States contemporary remarks:—Experience since the days of Pentecost, proves beyond contradiction that any movement that does not localize in the Church is of no more permanent value than the reflection of moon beams from an iceberg. We now hear much of the life of Christ, but the body of Christ, which He calls His Church, is set aside by many as if it were a sacred mummy—a mere relic, the small clothes of the modern believer who has outgrown his garments—and this leads to a kind of sanctified mysticism, beautiful as an ideal; but, separated from His body, as the present tendency is, it will have less power in the progress of human salvation than the hues of the last rainbow.

OVER NIAGARA—AND AFTER!
OR
POLITICS WITHOUT RELIGION.
(Continued.)

As to the "Pilgrim Fathers' " practices in America, I find the following extract from an American writer quoted in Morris's "Out and Home Again":—"They were English Puritans, equally given to godliness and gain, and equally determined to have religious freedom

for themselves and deny it to all others. Escaped from persecution in England, they remorselessly persecuted all who differed from themselves. They hanged Quakers and whipped heterodox women at the cart's tail from town to town through Massachusetts; the women being carted from village to village, and stripped and whipped at each, to the delight of pious crowds and Puritan ministers. Episcopalians or members of the Church of England were banished; and Roman Catholics would certainly have been hung, had they ventured among them in search of that freedom to worship God which they so sturdily defended and so fanatically denied. While adopting the Bible as their code of laws, robbing and murdering the Indians on the plea that the earth was the heritage of the saints; compelling men to go to meeting on Sunday under pain of fine and imprisonment; permitting none but Church members to vote for magistrates; driving Baptists out of the colony; hanging witches by dozens according to the law of Moses; enslaving the Indians, or importing negroes from Jamaica, and doing very much as their brethren were doing on the opposite side of the Atlantic. The Protestant doctrine of the right of private judgment had little recognition in early New England theology. The man who did not worship at the Puritanical Church by law established, was sent to prison, and the man or woman who presumed to worship in some other fashion was whipped or hanged, or at the mildest, banished." Indeed we must notice that

INTOLERANCE, AFTER ALL, IS A QUESTION OF DEGREE;

the State must recognise some code of morality—for instance, under any circumstances, murder, adultery, theft, &c., are not properly tolerated anywhere—and the trouble is only to fix the limit of toleration. The evil of having the Church or religious principle, whether of Popery, Catholicism or Sectarianism, itself unchecked in its sway over the State is simply that this limit is drawn too high up the scale, and no liberty of conscience is allowed of any religious subject of opinion or practice. It is evident, then, that this condition of the relation between Church and State is not the most desirable, though, so far as the State is concerned, it is better for the nation than anarchy would be—it is the better extreme of the two; it is the right side to err upon, if there must be error at all. It is, however, evident that this perfect stagnancy in the absence of any opposition or challenge to the dictates of the religious organisation, is not good for the Church itself. The cable droops by the ship's side and lies water-soaked, contracted and rotting; there is a peace enforced but a desert created. Where, for instance, in Europe you find the Papacy nearly absolute, there you find a nation nearly dead, inert, ready to become a victim to foreign oppression. We must, then, seek a condition of affairs in which there is just balance between the religious prin-

ciple on the one hand, and secular principle on the other; so that while the Church may not impose too wide a restraint upon the conscience of the people, she will give the state managers no peace while they permit or encourage the rise of ideas and practices obnoxious to the public safety and spiritual health of the nation. It is certainly difficult to draw the line: the happy mean between extremes is always hard to find in any matter. The very difficulty, however, of this achievement should be the best incentive to united efforts to attain the result desired, and the proof of any approximation to it should be greeted with gratitude. Where shall we look for an example of this condition; motion, and life and wholesome opposition—the ship and the cable equally benefited, and mutually benefiting to some extent? It would not, perhaps, be quite justifiable for any one to attempt to point out a case of absolute perfection on this point, but one must say that in those periods of English history when the convocation of the Church was respected by the councils of the state, when many slight departures from the old paths were merely tolerated without being fostered and encouraged, there was just that amount of "swing" in the union of Church and State, which conduces to the happiest results. In those days, while the Church was not hampered and trammelled in her own life, she was not permitted to be carried too far in her zeal for religion, imposing on the people in general, a burden heavier than they could properly bear. In those days England gained a name for national purity and integrity in her transactions with the world, which made her as a beacon upon a hill to the whole earth—a name which, happily, has not yet been entirely lost, and a reputation which may yet be rescued from the destruction with which it is threatened. The ship of state rode grandly and securely at her anchorage, men not being afraid to entrust themselves to her safe-keeping. Englishmen trod her decks with pride and self reliance, while they both feared God and honoured the king. The Scotch Presbyterian Establishment may perhaps be classed in this category, though some would doubtless refer it to the former. The logical treatment of my subject requires me to pass on to that condition of the relation in which the balance or equipoise between

THE RELIGIOUS INFLUENCE AND THE SECULAR

is disturbed again—but in the other direction. In our first class were those cases in which the Church holds the State in slavish subjection, and becomes grossly intolerant; in the second, were those cases in which the balance is kept, and there is a wholesome check and mutual forbearance and consideration between the two elements; we have now to notice those cases in which the State becomes tyrannical and holds the Church in injurious subjection. In England the motto of Magna Charta is "A free Church in a free State;" but when Convocation, as the authoritative voice