

findings," has much more of the smack of the Conference and the Stationing Committee about it than of anything in Independency.

We do not, therefore, "pretend" to enjoy a greater amount of freedom than other denominations; we are conscientiously of the opinion *that we do enjoy it*. Where we should go to find the same liberty of belief with regard to the non-essentials of the Christian religion, or the same independence in carrying out our convictions of duty, we know not. As a matter of fact, we are neither compelled to preach according to John Wesley, nor to subscribe the Westminster Confession and Catechisms, nor declare our "unfeigned assent and consent" to the XXXIX. Articles, and "all and everything contained in the Book of Common Prayer," nor profess our faith in any one mode of baptism—neither of which could we do! And yet, with all this personal freedom, we are neither "a rope of sand," nor are we divided into half as many "schools" and "connexions" as are those denominations which enforce subscription to a creed corched in uninspired, and, therefore, unauthoritative phraseology. Our doctrinal basis is the glorious Gospel of the blessed God, as understood and received by true Christians in all ages. Our book of discipline is the Acts of the Apostles. The machinery is perfect. *One thing we do need*—oh that the Lord might speedily send it!—"the Spirit of the Living Creature in the wheels!"

With all these results, however, our friends persist in telling us that Independency won't do. Almost every writer of eminence upon ecclesiastical history from Lord King downwards, declares it to have been, in substance, the polity of the New Testament churches, and yet—it won't do. Our reply is, if it be God's way, it *will* do. This "weakness" of Congregationalism, which is sometimes so compassionate, is one of the elements of its strength, and like some other "weak things," will yet "confound the things which are mighty." And if our friends who have sat so long with the patience of martyrs to witness its dissolution, will only sit down, Bible in hand, and compare their various systems with it, in the light of God's Book of Truth, we are persuaded they will not be long in finding a new illustration of Cowper's familiar couplet,

"Oh, how unlike the complex works of man
Heaven's easy, artless, unencumbered plan!"

We claim no *jus divinum* for our mode of church government, any more than we do for our mode of baptism. We think that in both there is a right and there is a wrong way, but we uachurch none, because, mistakenly, as we believe, they cling to the human instead of adopting the Divine. The question is one of by no means inferior importance; it affects vitally the spirituality, and as a consequence the prosperity of the church of God, and we earnestly commend it to the devout and candid attention of every one who has been taught of the Spirit to pray,—

THY KINGDOM COME!