

freeness with which he forsakes a position his own research proved untenable. "I have fallen into a serious and unfortunate error" he wrote in the front of a second volume, whose first had been given to the public previously, and proceeds to show how his former explanation was "wholly erroneous." Theologians might learn from his example.

AMERICA has lost LONGFELLOW, one of the few poets whose works contain no line we would desire blotted out. A young friend in this number drops a tear upon his grave. And RALPH WALDO EMERSON, too, has passed into those eternities whose secrets he waited patiently to learn, and who, by a loyalty to his convictions, has earned the respect of all whose life is not bounded by their own contracted *ego*.

THE double assassination in Ireland of Lord Cavendish and Mr. Burke, with its brutal butchery, has startled the civilized world, and demands from every editorial pen a line. We unhesitatingly present ours. With the Boston *Congregationalist*, we protest against the view advanced by Mr. Parnell and other Land Leaguers, that the horrible assassination of the new Chief Secretary of Ireland and his Under Secretary, in Dublin, on Saturday night was due to an "evil destiny," which has pursued that unhappy people "for centuries," unless that evil destiny be the passions of men encouraged by hot-headed politicians and demagogues who obstruct, boycott, and justify with scarce bated breath the illegal violence which is designed to make Ireland "too hot for any but the Irish." The evil destiny complained of is the inevitable destiny of reaping the whirlwind where the wind has been sown; of gathering thorns where briars have been planted. As our contemporary vigorously says, it is as cowardly as it is shallow for men to throw upon an evil destiny the legitimate work of their own hands. Politicians at home and in America are continually appealing to all that is excitable in a naturally impulsive people, and thereby strengthen the baser elements at the expense of the higher. The encouragement given to Fenianism on this continent in the neighbouring States, and the obstruction policy of the Parnellites at home, all tend in the same direction, and it is miserable cant to talk of "destiny" and a clinging fate

in view of these facts. Let us remember, too, the impatience of restraint and determination to have one's own way too often displayed in our party politics, in strikes, and our maudlin sympathy for vile acts, is as surely, unless checked, sowing for us a whirlwind harvest of disaster if not of ruin.

THIS is the way an American contemporary puts it:—"Is Church government the *only* point of difference between Congregationalists and Presbyterians? And, if so, why should a small community try to sustain both?" Strictly, and as usually occurs historically, there is no difference of any consequence between the two denominations, except that the one Church is self-governed, and the other is governed by its Session of elders, and by the Presbytery, the Synod and the General Assembly; both 'for substance' holding the same doctrinal views. There would seem to be no good reason why, in a new town, supplied with a good and growing Congregational Church, a Presbyterian Church should be started, because the large liberty of Congregationalism will make all willing Presbyterians, Episcopalians, Methodists, Baptists and other evangelical believers, perfectly at home in its ranks. Sometimes, however, where a Presbyterian Church already exists, because its narrower administration cannot offer any like privileges to evangelical believers who are not prepared to become Presbyterians, a Congregational Church may seem to be thus made a necessity as the only feasible standpoint of evangelical union." Only let us beware lest our liberty become licentiousness, and then men desirous of peace will rather endure tyranny than dwell under anarchy.

OUR worthy friend, Dr. Stevenson, of Montreal, has been dispensing his favours. Some time since he delighted the brethren at Ottawa with his lecture on the Poets. An account in our columns this month reports his visit to Hamilton. The following evening he addressed the Upper Canada Bible Society in Toronto, pressing upon this rising Dominion of ours the old but ever true doctrine that "righteousness exalteth a nation." The Sunday following finds him at Cobourg, speaking brave words in the *baccalaureate* discourse to the friends there. His theme was "The ideal in life"—Heb. xi. 27—from which we cull a few of