

and are constrained to live in dens and caves of the earth, then am I willing to make common cause with them, and in all their afflictions to be afflicted; but if they fare sumptuously every day, and dwell in ceiled houses, then, too, I must claim the right to participate of their good things also."

I would that the Church of to-day should manifest some soul, in seeing that her ministers should be with her "without fear." Then would new life be put into the servant for Jesus' sake, and the stumbling-block taken out of the way of many a noble aspirant to the noblest work, who has been deterred from the service through the fear of falling into the hands of men who have yet to learn to love their neighbour as themselves.

Finally, brethren, seeing we are far from being satisfied with the spiritual condition of our denomination, shall we not awake to newness of life, lest the Master coming unto us should find us asleep, and say, having lost our opportunity, "Sleep on now, and take your rest."

It is not safe for us to cling to the past in its traditions and plans. Our Leader is not the God of the dead, but of the living. If we would convey life, we must be *alive*. May great grace be upon us all—on us ministers, that we may be wise to win souls for Christ; on the Churches, that they may grow in grace, be more holy, more liberal and more active. For our encouragement may we remember, that all the tendencies of human thought, of political action, and ecclesiastical reform lie in our direction; then may we "arise and shine," for—

"Sometimes glimpses on my sight,  
Through present wrong, the eternal right;  
And step by step, since time began,  
I see the steady gain of man.  
That all of good the past hath had,  
Remains to make our own time glad,  
And still the new transcends the old,  
In signs and tokens manifold;  
Slaves rise up men! the olive waves  
With roots deep set in battle graves!  
Through the harsh voices of our day,  
A low sweet prelude finds its way;  
Through clouds of doubt, and creeds of fear,  
A light is breaking, calm and clear.  
That song of Love, now low, now far,  
Ere long shall swell from star to star;  
That light, the breaking day which tips  
The golden-spined Apocalypse."

THERE are two classes of men in the clerical profession—there are men who sustain the pulpit, and men whom the pulpit sustains.—*Dr. Austin Phelps.*

## HISTORICAL INDEPENDENCY.

The Christian Churches of Protestantism are entering upon the dangers of toleration, for, be it remembered, there may be conscientious persecution. Had Adrian VI., who succeeded Leo X., long remained in St. Peter's chair, his very integrity would have made him a more relentless foe to the Reformation than was Leo. He would have reformed Rome and crushed the reformers. Yet persecution can never convert. "No force divine can love compel." Nor can God Himself, unless He destroy, do other than persuade, and enable the human will which He hath created free; as the religious instincts are inseparably bound together with the will, to force religion is to destroy. Accepting these principles, we have learnt religious tolerance. Yet tolerance is not indifference. No coin was ever stamped in heaven's mint but the devil found a counterfeit. Persecution is the devil's counterpart of Christian zeal for the truth; indifference is the spurious metal bearing the king's superscription of charity; and having learnt that the sword cannot convert, indifference cries for liberty in the name of Christianity. What is really desired is license—the cry of lawlessness under a new name. Let us not be deceived thereby.

Toleration, in English history, is inseparable from the name "Independent," or "Congregational;" and it may be, if we revert to the early advocates of the system called Independent or Congregational, we may the better learn to honour its principles to-day, and not allow them to be trailed in the dust by the charlatan and the adventurer; for there are spurious forms of the golden coin—Aduhamite caves, not Independent Churches. Mr. Hallam, in his "Constitutional History," says "the Congregationalist scheme leads to toleration, as the National Church is adverse to it." Let us do credit to the National Church theory. "The kingdoms of this world are become the kingdoms of our Lord and of His Christ," are the words of the great voices as the seventh trumpet in the Apocalypse sounds. Men to whom faith was a reality, not a mere sentiment, are not to be blamed in their endeavour to realize that glorious consummation. Kings were to be Zion's nursing fathers, and queens the nursing mothers, and must they not be instructed and sustained in this their destiny and privilege? As the Christian father is bound to train his family in the nurture and admonition of the Lord, so a Christian King and State is bound to provide for the people the word of life which alone can instruct in that righteousness which exalteth a nation. Civil rulers are "ministers of God—whosoever therefore resisteth the power, resisteth the ordinance of God." Thus argued they who would found by law a Christian State. It was a grand conception, and a great truth was striven for as men