

they come to read the reasons he assigns for so doing. Our brother has left us, and we have no wish to increase the unpleasant feeling which such a change of relationship must necessarily produce, but there are some statements in the above report of his address before the Synod which we can hardly allow to go unchallenged.

What Mr. Wilson may understand by a "sudden impulse," we cannot say, but as none of his friends, either in Sheffield or elsewhere, had the least inkling of the step he was about to take, previous to the "momentary difficulty" with the Church in that place, they not unnaturally connect the two things together. Other circumstances might be named which point to the same conclusion.

But Mr. Wilson, "seeing how great were our difficulties, and how helpless we were in certain emergencies," began to doubt "the soundness of the system," and ultimately resolved on abandoning it; and now "every hour that passes over his head convinces him more and more that the step he has taken is right." We are glad for his own sake that he is, but yet we cannot but think he has reached a very remote conclusion by a very short and illogical process. Congregationalism meets with "great difficulties" in its administration, *ergo* it is not the New Testament polity, and Presbytery is right, and the Confession of Faith is infallible, and mixed communion is proper, etc. ! We are aware that it is common, when men accept immersion as the only mode of baptism, for the churchman to drop his prayer-book, and the Methodist his class-meeting, and the Presbyterian his dear old Scotch psalms, the all-important thing then being to be dipped, and to belong to a Baptist church. We did not know, however, that the rejection of Congregationalism wrought such wondrous transmutations in a man's faith and practice as it appears to do !

"Difficulties !" Of course we have, and shall have, as long as men let their tempers get the better of their judgment, and seek to escape from them by leaving the Church. "Helpless !" By no means, if we are only faithful to the principle of a converted membership, and ministers and people will "walk charitably," and abide by our Lord's instructions (Matt. 18 : 15-17) "in certain emergencies." Many thousands of churches, both Congregational and Baptist, in Britain and America, have been acting, for generations past, on the principles of Independency, and have met with no such "emergencies" as Mr. Wilson has found to occur in the Lower Provinces. As a rule, they are quite as peaceable and orderly as other christian communities enjoying the right of free speech. They are rapidly increasing in number, and in popular favour and influence. And how it is that the people of Nova Scotia and New Brunswick alone, are so cantankerous and impracticable as to defy all attempts to reduce them to New Testament rule, we cannot divine ! Perhaps some correspondent in that maritime region will explain.

It is too soon yet, we presume, to inquire of our brother who has left us, whether Presbytery is any more successful in dealing with the unruly spirits of those lower regions. It is hardly to be supposed, while every hour is adding depth to his new convictions, that he will see any difficulties, or meet with any emergencies such as he has found with us. We have heard, however, that both in Scotland and in Canada there have been cases which have proved more than a match for all their ecclesias-