

the fittest that could be conceived to frustrate those objects. That both will be accomplished, there is no doubt whatever; but not as the result of human skill or power. The desire on the part of one denomination for universal prevalence, though impossible, as its ardent admirers attempt to effect it, may, notwithstanding, have the same divine sanction in relation to spiritual things, as the command to increase and multiply, and replenish the earth; It is the law of the physical nature in one, and of the moral in the other; and if obedience to the former, fills the earth with human beings, from one generation to another; obedience to the latter will fill the earth with Christians. Though it is evidently an error, that each religious body should expect to succeed in filling the world with members of its own denomination; perhaps to hold the notion, and the wish is, the only way in which such a law can be in force, which in the hands of HIM, who rules over all, will result in filling the world with Christians of all denominations. If this result is obtained, what does it matter whether there is one denomination or five hundred; and whether each denomination is subdivided into as many more branch denominations? Therefore, Union in the sense of having one form of Church Government under one temporal head, is entirely unnecessary with reference to the ultimate object of the Gospel dispensation; nay, it is rather an hindrance. It produces stagnation of the human mind, a dull and cold formality, secular tyranny, and the substitution of the inventions of men for the word of God. We infinitely prefer separation with agreement, to Union with disagreement.

Another evil may be pointed out as resulting from the prevalent anxiety to subject the mass of Christians to one mode of Church Government. It involves the rulers of such a Church in cares and duties, beyond their province, while it withdraws their attention from those which are clearly essential to their own professed object, as well as to the design of the Head of the Church. It has always been a great evil in the Church, and is not less so in the present day, to say, let us preserve our institutions, our doctrines, our discipline; others say, our ritual, our liturgy, our articles, our confession of faith, and so on; while they forget that personal piety, pure religion and undefiled, preserves all these if they are worth preserving; while nothing else will. Personal piety is every individual's concern, but the general preservation of doctrines and institutions, is the peculiar charge of the Head of the Church. "I will remove thy Candlestick out of his place, unless thou repent," is his own declaration, clearly implying that the Candlestick shall remain, if they do repent; and that it is a subject out of their province. Christian Churches are too intent on doing God's works, on keeping the Candlestick in his place, which he will not permit them to do; while they neglect their own, which he will not do for them. Harmonious agreement without Union, has a tendency to simplify ecclesiastical business, and to confine the attention of the Churches to the essentials of

But we have a few remarks to make in favor of Union between the British and Canada Conferences. If by it, the latter could be entirely weaned from politics, and detached from all government connection and support; if Canada were placed on a footing with English Circuits, and if the preachers interchanged stations accordingly; if the older preachers took stations in Canada; and if there were no other difference between Methodism in England and Canada, than the interposing ocean, the English and Canadian Methodists might be one body, with considerable advantage to religion, and with special benefit to Canada. We cheerfully bear testimony to the fact of the abstinence of the British Wesleyan Methodists here, from public interfering in politics, and to their general fidelity to their instructions.

We believe that the Methodist bodies in all the British Empire, could be one on some such system. The political influence of the central power is alone to be dreaded; but as hitherto, it has not been much exercised, as on the increase of its exercise, its spiritual and moral efficiency must be diminished, if it is an evil, it is a remote one. And with regard to the political influence of the central power in the Colonies, two considerations relieve us from any serious apprehensions; the one is, that the central power could not exercise political influence in the local affairs of distant Colonies, without making itself acquainted with those affairs; such a knowledge would require a secular department, quite foreign to a religious institution; the other is, that if the preachers were only three years in one station, that time, would be too short to allow of their becoming identified with local politics.

We but see one other way of curing the Wesleyan Methodist Church of Politics, which, through Dr. Ryerson and others, has been made part and parcel of its character; now on one side, now on the other, and in either case prejudicial to religion. It may be considered that the distance between England and America in relation to time, is no more now than in the days of Mr. Wesley, it was between England and Ireland, or England and Edinburgh. There might now be a complete interchange of preachers; Canadian preachers itinerating ten years in England, and English preachers itinerating ten years in Canada; and the same system in operation in relation to every other Colony of the Empire. On this system all the preachers would be missionaries, and the Church eminently a missionary church.

To such a system, though objections suggest themselves at the first glance, we would prefer to submit rather than to see our church degraded by political intermeddling. However, we hear that if a union had been intended, it is now given up by the British Conference, for the same reasons which have originated the demand for lay-representation; and the only other apparent remedy for the evils complained of.

Temperance.—Our physical well-being—our moral worth—our social happiness—our political tranquility, all depend upon the control of our appetites and passions, which the ancient designation by the

ON THE SIGNS OF THE TIMES.

THE NEW TESTAMENT RECOGNISES NO ARISTOCRACY IN THE CHRISTIAN CHURCH—IT CONTINUALLY APPEALS TO THE INTELLIGENCE AND WILL OF THE PEOPLE—THE CONFERENCE, AS NOW CONSTITUTED, IS AN USURPATION OF POWER—THE FORTUITOUS ORIGIN OF THIS USURPATION—LAY REPRESENTATION: A PARTIAL REMEDY.

"I will fight against them with the sword of my mouth."—JOHN.

MR. EDITOR,—On one occasion the great Founder of the Christian Faith, in the course of his Ministry upon the earth, strongly condemned the folly of those who neglected to "discern the signs of the times," while they wisely and prudently observed the ordinary phenomena of the heavens. To me, it appears evident that the same charges may, with much justice and propriety, be brought against the inhabitants of the world in our own age; but especially against those who professing to respect the authority of the Most High, still, with a strange fool-hardiness, run against "the thick bosses of his Buckler;" who, while admitting the paramount authority of divine revelation, practically discard it.

There is a large class, Mr. Editor, in Society of this character who will no more believe the testimony of the Son of God, to any practical purpose, than did the Pharisees and Sadducees in the first age of the Church. The many miracles which he wrought openly before the world,—the divine wisdom and benevolence which shone so brightly in his whole character failed to command the homage of those Jewish sectarians to Christ, their own Messiah. They insultingly demanded a sign from heaven—he meekly referred them, through a figure, to his own death and resurrection, as the seal of his divine mission and authority: he charged them with the sin of hypocrisy, because they professed not to discern the signs of the times—not to perceive that a higher and better dispensation was about to supersede the much loved institutions of their fathers: that the kingdom of heaven—the reign of God in the soul was nigh at hand, and that a spiritual worship was to set aside the temple, the altar, the sacrifices and all the goodly ritual of God's ancient heritage. All these, though divine appointments, were "only the shadow of good things to come," the elements of the world, and gave place in the fulness of time to the more perfect development of the alwise and gracious purposes of God in the salvation of men—they passed away before the rising of the Sun of Righteousness.

Through every department of the works and ways of God, the indication is given that laws are perpetually in action, which if allowed to operate, will result in the perfection of the beings which are the subjects of them. The growth, whether of a physical, mental, or moral nature is usually slow, but undeviatingly progressive in a healthy state of being; and almost all the misery and untappiness, the turmoil and strife which we find in the church, or in the world, may justly be traced to the folly or wickedness of man in resisting the great laws of his existence.

The object which I have in view, Mr. Editor, by making the foregoing remarks is to endeavour to call up the attention of my brethren to the necessity of discerning the signs of the times—to the importance of free enquiry respecting the will of God, and the claims of our Saviour—to the duty of being prepared to forego all our most cherished habits and associations not accordant with divine authority, and above all things to aid in the removal of every obstruction to the operation of the laws of the Redeemer's kingdom, in order that they may the more speedily extend its glorious conquests from the rising to the setting of the Sun. The most prominent feature of the signs of the times in which we live appears to be that the Christianity of the world, is fast giving way to the Christianity of the New Testament. The cunningly devised schemes of Church and State connection, and the unhallowed usurpation of power among the Ministers of religion having prostituted Christianity to subserve the mere purposes of worldly interest, and ambition, the more intelligent and pious in all denominations are beginning to labour with energy that by the spread of knowledge they may bring down the costly books of the usurper, and that the Lord alone may be exalted in the Church. I refer to the remarkable movements among the Presbyterians of the Church of Scotland