

a full programme, and that in committee the *odium theologicum* did not appear.

WE note in the advertised programme of the English Union meetings the following for the close of the morning session of Wednesday, Oct. 13th: "Colonial Missions.—Addresses by Rev. Thos. Hall, Kingston, Superintendent of C. M. S., and Randolph Nott, Esq., Sydney." We shall soon hear of what our Superintendent has by this time said, and pray that his visit to the old land will not only be of personal benefit, but tend to unite us more closely in sympathy and work with our brethren in the old land.

WHILE fully reciprocating the spirit manifested in the resolutions printed in this issue from the Episcopal church in this dominion regarding union, praying earnestly that they may bear fruit, and resolved to do what we can for the promotion of Christian unity, we can but reluctantly say that a great change must come over a prevailing spirit among our Episcopal friends. We will explain. The Rev. Phillips Brooks, introduced into the convention just lately in session in Chicago, the following courteous resolution:

*Resolved*, The House of Bishops concurring, that the General Convention of the Protestant Episcopal Church sends cordial greetings to the assembly of the Congregational Brethren, now met in this city, and expresses its devout hope that their deliberations, though separately conducted, may minister together for the glory of God and the advancement of our common Christianity.

One would think this were harmless enough so far as Episcopal dignity was concerned. But a little flutter arose. Dr. Leffingwell, editor of the *Living Church*, wanted to know who the Congregationalists are. What his opportunities have been, we cannot say, but others asked the same question. At last the resolution passed the "Lower House," by a small majority. But the Upper House, *i. e.* the House of Bishops, choked the resolution and the council had no greeting. Yet Episcopalians proclaim themselves champions of Christian unity, as the good old hard-shell Baptist brother put it, "You jist jine us, and then we'll be one church." This is not said in bitterness, but in truth, lovingly; and we reiterate union is impossible until that spirit of arrogance has passed away.

NEANDER in his life of Christ, speaking concerning the fact that Christ left no form of doctrine written by himself as a heritage for the church, says:—"Well was it for the course of development which God intended for his kingdom that what could have been done was not done. The truth of God was not to be presented in a fixed and absolute form, but in manifold and peculiar representations designed to complete each other, and which, bearing the stamp of God's inspiration and man's imperfection, were to be developed by the activity of free minds, in free and lively appropriation of what God had given by his spirit. It is the spirit which quickeneth, the flesh profiteth nothing." This is precisely the truth true Independency has ever sought to maintain in its opposition to any authoritative standard of doctrine other than the word of God. It is this truth which makes us deprecate the practice of locking up funds for future generations to use within the narrow lines of a theology which may have a present power, but in that same form be practically an untruth for generations following. Is there not great significance in the fact that Christ left no autograph save that written by his spirit upon loving hearts.

The selection made from Scripture under the auspices of the Educational Department of Ontario for the use of the public schools in the Province, has received severe handling from some rabid politicians and narrow ecclesiastics. Here is a note from across the water that at least is disinterested; it is extracted from *The Christian World*, a paper of large circulation and influence among the denominations:

We have received a copy of Scripture Readings for High and Public Schools, published by the Education Department, Ontario. The readings have been carefully selected and arranged by the representatives of all denominations. The volume appears very suitable for the purpose in view. The readings are classified as historical, devotional, didactic, prophetic and moral; the Gospels, the Acts of the Apostles, and Selections from the Epistles. The whole of the Bible is thus laid under contribution, and the young folks for whose benefit the book is designed should obtain from it an intelligible idea of the main facts of sacred history and teaching, without the glosses put upon it by sectarian explanations. In the preface, teachers are exhorted to due reverence, decorum, and earnestness while the scripture exercises are in progress, and are enjoined to lose no opportunity of inculcating the principles of truth and honesty and obedience to those to whom it is due.