

nor reins. With a very long bow-whip in his hand he sat in his buggy and guided with voice and touch the gentle creature accustomed to this style of driving. We can easily imagine, however, the changed state of affairs had other horses we wot of exchanged places with his "beast." The first loud noise or flaunting cloth, or unusual or tempting sight would have banished all respect for the long whip and the agitated voice, and very soon a stunned driver and a smashed-up buggy would have silently, but eloquently testified to the advantages of a good bit, and a strong pair of reins,—relics though they may be of past ages.

Do we not observe strong analogies to all the foregoing defects, in the various modes by which some men undertake to guide their fellows?

Look at the rash guide. The attainment of some selfish end is sought—the pushing of some favourite opinion—the discomfiture of some adversary. Excitement takes the place of reason. On he drives regardless of ultimate consequences so long as the immediate end is served, and for this, figuratively with blows and shoutings he rides down all in his way—destroys far greater benefits than he secures—arouses the opposition of moderate friends, until that stern policeman Public Opinion—sees his tendencies and drags him from his carriage—if he has one left.

And when put upon his trial for the open transgression of the laws, his favourite plea is that the statutes quoted against him are "obsolete" and not to be compared with the higher law of his own private judgement. What matter if his opinions are proved to be borrowed from Rome or Geneva? They are now *his* opinions to which all must bow.

With some weak judges this plea of modern wisdom had formerly much weight, so that our rash leader has frequently managed among men to escape the penalties of his unfaithfulness. And it is this logic of success in his case which has proved so detrimental to our next unsafe guide—the timid, nervous one.—This man fears church censures a little but he fears the people much—first perverting public opinion and then allowing himself to be carried away by it—fear being the ruling motive from first to last. He thinks the age of martyrdom—like the age of miracles—has passed by. He is a well-meaning man, i.e. means well for himself, and would not willingly do wrong,—especially if his guide—Public Opinion—clearly points out the danger ahead. He is fully impressed with the dangers on the side of superstition, and in his zeal to escape these, observes not the safety-line on that side of the road, viz., Veneration. Or, he has a horror of the danger of Infidelity, and straightway overlooks the safety-line on this side viz., Intelligent Faith. In either case he rushes to the opposite extreme, to that which he would avoid. And in this he is often led astray by some rash guide whom he mistakes for Public Opinion. Unstable as water he shall never excel, and he is most unsafe in times of greatest danger.

Lastly we have an analogy for the Yankee Professor. It is Professor Broad Church. "Observe," he says, "this noble animal—Human Reason. By proper management you may do what you will with him. He has in his time been terribly abused. His poor mouth has been lacerated by the cruel bit of Church Organization and the strong reins of Creeds. He has been badly priest-ridden, and driven almost to death by Pharisaism. But the day of his emancipation has at length come. I shall now drive him without any of these dreadful implements of torture which have come down to us from a