

power, and the peace of society. The principle referred to consists in keeping apart, (and as widely severed as the Saviour has placed them) the Church and the State,—the kingdom of Christ and the kingdoms of this world. Every amalgamation of these dissimilar and divinely divided interests has invariably resulted in the most disastrous evils, and has often brought ruin on both. In proof of this we appeal to the ecclesiastical and civil history of christendom. All dalliance between the Church and the State has ever been injurious to the vast interests of both. The Church has no need of State favours; indeed she cannot accept of them without being guilty of gross infidelity to her Divine Lord and Law-giver: and the State can do no service to the Church, either in the shape of funds or favouritism, without a manifest betrayal of trust,—without doing glaring injustice to society. The heathen adage "*Ne sutor ultra crepidam,*" (let not the shoemaker go beyond his last) has pointed and potent applicability to the duty of the State in regard to the Church. The endowment of Victoria College from University, alias provincial, funds would be an undeniable prostitution of these funds; and what is sadder still, it would be to degrade and prostitute the Wesleyan Church. It is true that such harlotry is common, but it is not the less disgraceful and criminal because of that.

Victoria College is a sectarian Institution. To deny this is absurd, and all attempts to disguise it are worse than silly—they are insulting to the intelligence of the people. Was not the College originated by Wesleyans, with the lawful and very laudable design of promoting the interests of Wesleyanism? Is it not still owned, controlled and conducted by Wesleyans? If so, who can deny its sectarian character? It is in vain to tell us that it has no theological chair, and that no sectarianism is taught within its walls. So say the conductors of some of the crack Catholic seminaries in France and other continental countries, that have wrought such havoc among the lady-youths of Britain, who were unsuspectingly sent thither with the view of getting a superior education. But granting that no sectarian tenets are ever taught in the college, which we are willing to believe is the case, we ask, are there no sectarian advantages derived or expected to be derived from the institution? If not, then why, in the name of wonder, do Wesleyans so tax and trouble themselves to keep it up? If it is not sectarian,—if no sectarian advantages are expected from it, then let Wesleyans wash their hands of it; if they cannot support it, let them give it up, or hand it over to the civil government, who as regards their legislative and administrative functions, are or should be, essentially unsectarian. Till this has been done, let us hear no more of its non-sectarianism or of its claims to governmental support.

The scheme that is agog to have the sectarian college at Cobourg, endowed from provincial funds, is a most unfortunate affair for civil and religious liberty, which has been struggling for long years towards a healthful existence in Canada. And the movement places the