

towards the Methodist discipline by so far disregarding his exclusion from the ministry as to continue to preach as if that exclusion were of no account and that he is not therefore entitled to take appeal. We scarcely see how any different decision could have been reached. If Dr. Thomas proposes to avail himself of Methodist privileges, he must be a Methodist. But he cannot be a Methodist while conspicuously trampling upon Methodism in its supreme functions. Albert Barnes was wiser in his generation. He never entered a pulpit while Presbyterian censure rested upon him. In connection with this circumstance, the following remarks by Mr. R. W. Dale, of Birmingham, in the *British Quarterly*, on doctrinal system, imposed by subscriptions, may not be out of place: "Theological definitions are the product of the human intellect exercising its faculties on the contents of Holy Scripture and of the spiritual life of the Church. These definitions vary from age to age, even when the truths which they are intended to express remain the same, and it is impossible to review the history of Christendom without seeing that in different churches and in different centuries devout and saintly men have greatly differed in the measures of their knowledge of the mind of Christ. Provinces of truth which were the home of Christian thought in one century have been deserted in the next. Regions almost unknown in one age, except to adventurous travellers, have been occupied and settled by whole communities in another. There is no reason for us to suppose that we have completely mastered the whole territory of divine laws and facts accessible to the Church through Christ. There is no reason for us to suppose that our definitions of the truth which we have mastered are so perfect that they will be tolerable to Christian men a hundred years hence. We know Christ; His righteousness, power, and love have been revealed to us, but the accuracy of our intellectual account of Him is not guaranteed by the clearness of our spiritual vision, and the depth and fullness of our spiritual joy. The Church is not infallible, but, if loyal to Christ, its knowledge of Him will become richer and deeper from century to century; and it is the theory of Congregationalism that the Church should be left absolutely free to listen to Christ's teaching

and to accept it. With fresh discoveries of the divine thought, the mere scientific definitions of truths long known to the Church may require modification."

MR. SAMUEL MORLEY has, as many Englishmen have done, visited North America on the United States side, and virtually given the impressions formed there as impressions regarding America. True, our friends at present in the United States outnumber us ten to one; and knowing how to make the most of their real greatness and magnificent country, do bring a glamour over the eyes of our English brethren; notwithstanding which we do feel some little cause exists for the feeling that Mr. Morley might have made some acquaintance with our means, position and prospects, ere he returned to the fatherland, and done some justice to the aspiring colony.

BRITISH Nonconformists are making a great mistake politically in not more fully acquainting themselves with the position and capacities of Canada whilst still in loyal union with the old land; and religiously they are coming far short of privilege and responsibility in not extending a much deeper and intelligent sympathy to their sister and struggling churches here. Canada with its north-west is yet destined to become a national power, in the near future, and British Nonconformists may find themselves engaged already in more fruitless missions than spending means and mind upon the growing Dominion. Even England needs some more enlightenment on colonial matters.

THIS is the way Mr. Spurgeon takes off the Anglo-Israel theorists:—"The Irish are more Israelites than the English are. They are from Mesopotamia. You have only to read Meso-PAT-ania, and you have Pat. Was not Terah the father of Abraham? And is not the Irish song, 'The harp that once through Tara's hall?' How are the English proved to be identical with the ten tribes? Why, by leaving out the *I* in Isaac you have *Sauc*—that is, the Saxons! This is a specimen of the precious nonsense that is being peddled about by interpreting pedlars. Thus have we endeavoured to hit flying folly by showing you that in this way you may prove anything."