

ligious system, the ultimate issue of State-church alliances. In every stage of its progress the Church of Rome has been a faithful, however highly coloured, exhibition of fictitious theocracy. The infallibility of Popes and councils is scarcely an exaggeration of the Parliamentary enactment of a book of creeds and formularies. The outi of supremacy is even less monstrous when prescribed by a priest than by a king. From the persecution of the Arians down to the last vote for Jewish disabilities, the intolerance of Rome and Canterbury have kept step. A common doom is impending over their political existence. The vote of the English people would be nearly as general as was that of the Italians, against a human head of the church. What we foresee, and desire to avert, is this—that the truth that is in the Church of England must suffer by her persistence in clinging to the State. The unjust assumptions, the exclusiveness, the corruption of our English constitution, have their exact counterpart in our English Church. We desire not that either should perish, but that, being severed, they should live apart, each regenerated, healthful, and beneficent. A Mezentain alliance must be fatal, if prolonged, as it is always loathsome. If our heaven borne religion were bound up with the Church of England, and she chained inseparably to the State, even that offspring of Heaven could not survive the contaminating contact!—*Nonconformist.*

## POSITION AND PRINCIPLES OF DISCIPLES.

### No. VII.

As has been intimated, the Disciples distinguish between opinion and faith. Faith is reliance on testimony: opinion is a mere leaning of the mind without testimony to produce or support it. Faith, therefore, rests on the Word of God: opinion depends on the judgment, the fancy, on the think-so of man. Faith, then, is as sure as the truth of Heaven: opinion is never reliable, because its beginning, middle, and end is human.

Now the people of God have an express mandate from himself to receive one another without regard to differences of opinion. Differences of opinion are admissible, nay, perfectly consistent with the most cordial christian union; but different faiths are intolerable, and must destroy all harmony, all united action, all peace. So indeed will differences of opinion if acted on as things of faith.

We have several instructive as well as striking lessons upon faith and opinion in the Acts of Apostles. Let us open to one or two of them. Portions of the ninth, tenth, and eleventh chapters of the Acts must be before us in order to read with profit lesson first. Peter, one of the most zealous, as well as one of the boldest of men, took a lengthy tour north and west of Jerusalem, visiting Lydia, Saron, and Joppa, on the coast of the Mediterranean. While at Joppa, word came to him from the town of Cesarea, that he was wanted there.—