

one by conspiracy, deep-seated and dark; the other by a wild miscerant's hand. Earth's highest honours bring their dangers and their cares.

Turning to other themes, the Revised New Testament, which must mark an era in English-speaking communities, has been put forth, and is silently but effectually doing its work. The unprecedented interest aroused as it was issued has settled down into a calm acceptance of it as a valuable contribution to a correct knowledge of the Word of God. The Jubilee gathering of the Congregational Union of England and the Ecumenical Council of Methodism have brought the ends of the earth together, and contributed much to that catholicity of feeling towards which we trust Christianity is tending. May the incoming year reap abundantly resultant blessings!

Meantime we are reminded of some lines of Bonar:—

"It travels onward, this old world of ours,
Bending beneath the weight of years and hours;
Mark its grey hairs, and note its failing powers;
Vigilate!

"Like leaves from some unknown, mysterious tree
Above our reach, its moments silently
Are dropping from a far Eternity;
Vigilate!"

Vigilate!

THE Free Church of Scotland, through its "Commission of Assembly," has committed itself to an active agitation for the dissolution of the present connection between Church and State in Scotland. The resolution was adopted by a vote of 125 to 20.

It is a matter of some doubt as to how far this movement will aid our Nonconformist brethren in England. The Free Church of Scotland, as a Church, is not opposed to Establishments, holding still in some vague form the duty of the civil magistrate to not only rule in the fear of God, but also to extend the Gospel message. The agitation, therefore, is avowedly not against Establishments, but against the establishment of a Church which is not the Church of the majority. As the *Scotsman* puts it, there does seem fear lest the Established Church should soon be again that of the majority, and a desire to anticipate that consummation, in other words, a race between parties rather than a struggle for principle.

We can readily understand the principle

that Established Churches are wrong, or at least so highly inexpedient as to be virtually unjust, which is the position of our English brethren, and can cordially sympathise with them in fighting for disestablishment on that line. We know the blessedness of a Free Church in a free State; we confess to a little haziness in understanding the position of Principal Rainey and his friends, who are struggling apparently for disestablishment chiefly because theirs is not the established denomination. However, the Free Church is fully committed to the question, and the importance of that fact is not readily over-estimated. The discussion eventually will do honour to the principle.

COWPER sang "God made the country, man made the town;" and certainly city life, which so many place as the acme of their social aim, is not without its serious drawbacks when viewed in the light of God's eternity. The *North British Mail* had recently a remarkable article, in which it is asserted that the attendance at church in Glasgow is diminishing, and that betting and theatre-going are largely on the increase. It looks as though we were threatened with a new irruption of barbarism from within. We suspect this experience is shared in other cities, and it becomes the Churches to realize that not yet is the day passed when men are called to suffer for righteousness sake.

DR. THOMAS, of Chicago, an acknowledged Christian minister, has been excluded from the Methodist pulpit for unsound views. The case seems to have come to a sudden and rather unexpected end. It will be remembered that his trial for non-Methodist teaching had passed the earliest two stages, with the result of his being convicted by the Rock River Conference of unsoundness in regard to the doctrines of the atonement and the future punishment of those dying impenitent, and expelled from the Methodist ministry therefor; and that he had appealed for a revision of this judgment to the next higher court, called the Judicial Conference. That body has just met at Terra Haute, and, by the very decided vote of fifteen to four, has declined to entertain his appeal, on the ground that Dr. Thomas has been guilty of contempt