

his congregation on a matter of ritual. To him the rite of the Lord's Supper had become an outworn garment, which the Church should decently lay aside. He doubted whether Jesus Himself ever intended that it should be a permanent institution, but he was quite prepared to take the position that, even if Jesus had contemplated making permanent a mode of commemorating His death agreeable to the Eastern mind, he would not adopt it, if on trial he found it foreign and unsuited to his feelings and ways of thinking. 'We,' he said, 'are not accustomed to express our thoughts or emotions by symbolical actions. And men find the bread and wine no aid to devotion; and to some it is a painful impediment. To eat bread is one thing; to love the principles of Christ, and resolve to obey them, is quite another.' From the Unitarian standpoint, his position was unassailable, but the congregation were not prepared for the innovation. Not a man would consent to make a change in the administration of the ordinance, and rather than continue administering it, he resigned his pastorate.

The story is instructive. Orthodox Churches are assailed, because they demand from their ministers subscription to articles, and the clamour waxes loudest when one who has departed from the creed or directory of worship is required to leave the Church. Heterodox, or so called 'Liberal,' Churches often assume that it is otherwise in their case, and that within them there are no penalties for free thought. Consequently, heterodoxy is to them synonymous with liberality, and orthodoxy with illiberality. Thus, a Church that rejected from its ministry one who had ceased to believe in future punishment would be considered narrow. But how long would a minister hold his position in an Universalist Church if he changed his views on the doctrine in question? Or, would an Unitarian Church be broad enough to allow its minister to preach Trinitarian doctrine? Emerson was in perfect sympathy with his congregation on every point but one of ritual, and that proved enough to sever the tie between them, and to shut him out from a career on which he had entered with the most brilliant prospects. His case makes it clear that subscription, actual or implied, exists in all Churches, because it is deemed essential to them as societies. The only question that re-

mains is as to degree, or the number of points that the subscription should cover, and the relative importance of those points. And the solution of this question is to be found in the right appreciation of the great object for which the Church exists. Some peculiar people delight in multiplying terms of communion, and unwillingly distinguish between essentials and accidentals. Others would seek to retain in the Church all who are loyal to its divine Head, and who are animated by His Spirit. Believing in the Spirit of life, they believe in the growth of the Church. That is, according to their ideal, the Church is an organism, not a mechanism; a divine institution, not a humanly organized club. Heterodox churches are of necessity narrow. A Christian Church is either broad, or false to its ideal.

I have time only to allude to another subject, which I had marked for reference. The storm that greeted the publication of Carlyle's 'Reminiscences' is still ringing in our ears. With his keen eyes, Carlyle dared to look into the men that society now considers its 'good form' to worship, and—according to wont—wrote down his impressions. The greatest men by all odds to whom he refers are Coleridge and Wordsworth. To these two, England owes much. But Carlyle saw their limitations. And, in turning to Emerson's interviews with them, I find that the opinions of the Concord and the Chelsea sage substantially agree. No one, however, fulminated against Emerson. Wherein then consists the sin of Carlyle? Is the explanation simply this, that men, who dared not cheep when he lived, take vengeance by insulting his ashes—in a word, that it is safer to kick a dead than a living lion?

Both Carlyle and Emerson were intended for the Christian ministry. Feeling that they could not walk in that path and be true to themselves, they forsook all, and—daring poverty, loneliness, misconception—followed the light within, which unless a man follow he soon becomes 'twice dead, plucked up by the roots.' Honour to both, is the heartfelt cry of one who is a Christian minister, because Christ is to him the only one who solves all problems, and gives meaning to life. The key that opens all locks must be the right key.

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