

in all respects on a footing of equality. Nor does there appear in the first century any vestige of that *consociation* of the churches of the same province, which gave rise to *councils* and *metropolitans*." [The italics are Mosheim's.—ED.]

REALIZING THE CHRISTIAN IDEAL.—Think what such a result means. All men lovers of God, and of His Christ. All men loving one another, as brothers love, as sisters love; and notwithstanding diversity of condition, or culture, or color, or race. No wars, no national wrongs, no hostile armies, no hostile tariffs. All men just and true in politics, in business, and in all the relations of life. No bribing or misleading of voters; no false charges against governments or oppositions, no room for true charges. No lying with type or tongue. No unfaithfulness in public or in private trusts. Rich men rich in good works. No grinding of the poor; no jealousy of the wealthy. Employers just and considerate to the employed; the employed faithful to their employers; a fair day's work receiving a fair day's wage; no strikes, and no occasion for them. No false weights or measures. No bad wares, and no bad work. No hard creditors, and no dishonest debtors. No crime; no vice. No over-reaching; no cheating in a horse trade or any other trade. No one seeking an unjust advantage over another, any more than he would over his father, his mother or his brother. All husbands loving their wives; all wives loving their husbands; all children dutiful and affectionate to their parents. All men and women kind, charitable and courteous toward all other men and all other women. Duty the supreme affection and supreme aim of every one.—*Hon. Oliver Mowat*.

FROM AUSTRALIA;—The Australian Congregational Unions all held their meetings in October—their spring season. The inaugural addresses of the respective chairmen were all good. We give just a "specimen brick" from each:—

Congregationalism is historically distinguished from other ecclesiastical systems by its refusal to foreclose discussion on religious dogma. Other churches have formulated, or rather find already formulated for them by the divines of three centuries or two centuries ago, or less, a series of articles defining in the most rigid way the Christian doctrine as apprehended by Cranmer, or of Knox, or Calvin, or by John Wesley: and what liberty they are

able to exercise is limited severely within these bounds. The fathers of Independency, out of their loyalty to Christ, and their reverence for the chartered liberty of the Christian conscience, under law to the Supreme Head of the Church alone, refused to follow the example of their brethren, refused to impose these restraints upon the freedom of Christian thought and testimony, and the separate existence of our churches to-day marks the permanence and continuity of their protest. How strikingly has the history of the modern Church—and indeed its whole history from the beginning—justified that protest. The rancor of religious persecution, the burnings and beheadings, the tortures and Inquisitions, the cruelties and oppressions associated with the names of Phillip II. and Charles IX., of Tudor and Stuart, of Pope and prelate, of bigoted kings and of usurping priests—these things; with the pale reflections of them which still survive in a more tolerant age—accusations of schism, sacerdotal arrogance, the feeble anathemas of a decaying ecclesiasticism—these things are all rooted in the fundamental mistake of treating the faith of the Church as something stereotyped, instead of being, as it is, a vital continuous relationship between the living man and the living God. That article in the shortest, oldest and best of all the Creeds, "I believe in the Holy Ghost," which is an assertion of the constant continuous presence of the Eternal with the children of men, to quicken, to guide, to teach, to anoint with "an unction" which enables the disciple "to know"—that article never needed more emphatic utterance than it does to-day.—*Rev. Thos. Roseby, Chairman Cong. Union, N. S. Wales.*

In the New Kent Road, London, there is an Independent Church which links the present day and its liberty with the far past, its struggle, battle, and death. John Penry was one of its earliest pastors, and to be pastor or deacon, member or attendant, then, was a thing of risk. You might measure John Penry's pastorate by months; for his independency he was sent to prison. "Forsake your faith," said authority, "or die!" "If," he said, "my blood were an ocean sea, and every drop were a life, I would give them all for the maintenance of this my faith!" That was enough. In those days they had short methods of dealing with men who revered their conscience as their king; and on the 25th of May, 1593, he was hurried out of his gaol and hung, for if conformity could not be enforced, hemp was powerful in producing silence.—*Rev. Geo. Hervey, Chairman's Address, Queensland.*

The democratic movement is in closest harmony with the religion of Christ, nay, more, it is the natural product of Christ's teachings. It is the recognition of the dignity of manhood, and the assertion of the true spirit of fellowship between soul and soul. Its truer inspiration comes from our Lord Jesus Christ. It is the beginning of the triumph of the grand principle enunciated by Jesus Christ—"All ye are brethren."

As Congregationalists we stand in living and vital sympathy with this movement. I will go further, and say that Congregationalism is one of the most popular forces in the community in leavening the popular thought with the great democratic ideal, and in familiarizing the popular mind with its practical realization.—*Rev. S. R. Glasson, Chairman's Address, S. Australia.*

CANADIAN INDEPENDENT.—This monthly grows better and better. It is handsomely printed and carefully edited.—*Royal Templar.*

I STAND in a place where it is demanded of my conscience that I speak the truth; and the truth I speak, impugn it who I list.—*John Knox.*