

the doctrine of spiritual independence.

CHURCH LIBERTY.

Not less remarkable was a discussion proceeding at the beginning of the reign within the Church of Scotland. The spirit which animated Keble and Pusey to assert liberty for their church to pursue untrammelled her divine mission, stirred up Chalmers and Candlish to demand for the Scottish church freedom from state control in matters essentially spiritual. The struggle was a notable one, and whether we agree or not with the action taken by the dissatisfied party of five hundred ministers in their disrupting in 1813 of the ancient church, we can all, with Gladstone, unite in saying that it was one of the most sublime passages of history.

That men were willing to give up, for conscience' sake, churches, manse, glebes and salaries, and face the uncertainties of a cold world, drew out the admiration of even many of their opponents. A generation after this heroic action, the results of their self-sacrifice were seen in the abolition of the obnoxious restriction, and the Church of Scotland, having regained her ancient liberties, now exercises the right of choosing her clergy according to the free vote of the people.

CHRISTIAN REALISM.

The critical spirit thus aroused in the two great churches of the mother land, while attended with some dangers, worked in favor of a demand for reality in spiritual things. The objects and ends of the church were discussed, creeds were regarded as matters open to examination, portions of the economy of the churches, which had lasted for hundreds of years were tried into and their value questioned, and out of it all with no doubt some losses to religion has come a disposition to follow the injunction "Love all things, hold fast, (and we may interject, 'only,') that which is good."

HYMNOLOGY.

Out of the practical spirit which has thus been awakened and the desire to adapt religious teachings to the wants of the people has come the marvellous increase in the hymnology of churches.

A vast body of religious truth has during these sixty years been placed in musical numbers within reach of the people. Theology has been sung as much as it has been preached. The

choicest thoughts of the Bible and of Christian experience have been versified and poetized to an extent hitherto unknown, so that religious thoughts and sentiments have become common features of home life, as well as the medium of expression for the people in the only part of the church service in which they take the chief part.

CO-OPERATION.

The fading away of the barriers of prejudice between the churches has been a consequence of the increased liberty demanded in the church, of longing after reality in church exercises, and of the extension of the great body of church hymnology. Any one has but to take one of the books of praise of the churches to find in it, side by side, sweet songs of Toplady and the Wesleys; of Newman and Richard Baxter; of old Bernard of Clairvaux, and of Horatius Bonar; of John Newton and Mrs. Adams, the author of "Nearer My God to Thee;" of the sweet singer, Miss Havergal, the Quaker poet Whittier, the Moravian Zinzendorf, and the great reformer, Martin Luther.

Such extremes of theology are bound together by their natural religious needs, and their common sentimentality. "In the fellows of kindred minds," to combine work for the good of humanity. The age is one of practical effort, and more and more will every religious enterprise be brought to the touchstone of reality and truth.

THE DIAMOND JUBILEE.

The Diamond Jubilee year has been a year for the gathering together of results. The pageant of the twenty-second of June was a worthy presentation of the various elements which have made the reign of Queen Victoria distinguished. The leaders of the great educational forces were there, noted scientists were honored guests, as representing achievements of the Victorian age, great literary men sang poems of rejoicing and were present to show their loyalty and devotion; but no part of it was so great as when the aged and honored Sovereign, surrounded by her political and military chiefs, stopped in front of St. Paul's Cathedral, and led by her religious guides bowed in reverence to Almighty God to show that all her power was acknowledged as coming from the King of Kings, and that her Empire is founded on the principles of intelligence, righteousness, and truth.