

imposing by His pledged word or by His gift of an inferior yet real freedom to those of His creatures whose opposition for great ends yet unknown He tolerates. And that pledged word it is which gives us, even in God's promise to Noah (Genesis, viii. 22.) the uniformity of nature, that leads short-sighted souls to deny miracles and even the Divine existence. As Butler says: "The course of nature is God acting uniformly;" and that by no necessity in nature or in Him, but of His own good pleasure, for His creatures' good.

Man's freedom, and consequent responsibility, are everywhere practically recognized, spite of all theories to the contrary. This freedom must have its archetype in Divinity. A rational theology, as distinguished from that which is revealed, is thus an impossibility, as a rational history would be; for, as the acts of free beings which constitute the facts of history, render no account of themselves to the logical dreams of philosophers, so the Divine Freedom transcends all the imaginings of all humanity. What God is in His holy perfections we know only as far as we have been told by His Spirit in His word and in our experience, and in these perfections revealed historically as facts, not principles, we rejoice. But to say that God must be this or must do that by virtue of His nature, or from any other a priori consideration, is to show ignorance of that infinite and wondrous liberty, which, with the Divine love, will constitute the saints' everlasting bliss.

THE NEEDS OF OUR OWN CHURCH.

On taking a retrospect of the history of the Presbyterian Church in Canada since the Union, one is struck with the progress that has been made. Many beautiful Churches have been erected, our colleges have been enlarged and better endowed, Missionaries have been sent to the heathen, home work and French evangelization have been blessed with a fair measure of success, and by all the means at the Church's disposal many souls have been gathered into the fold of the Redeemer. But, while progress has been made, the question may be fairly asked, is our progress as great as it might have been? I for one believe that the success of our Church during the past decade might have been far greater, and that during the next ten years it will be far greater if, as a Church, we seek to have the needs of the Church supplied. In looking into the resources of our Church, we find that she is rich in men and money, she is rich in all the machinery that is necessary to carry on the campaign against the evil that abounds in the world. Our church is well equipped with colleges, churches, ministers, elders, members and money. Year after year the supply is becoming greater. What, then, is the need of our Church? It is power. We have plenty of machinery, but we need spiritual power. We do