

the life of the Church, what are the works of the Spirit? Plainly, such as these, "Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance." If then by the Spirit we live, by the Spirit let us also walk, and by the Spirit would we judge ourselves.

So thoroughly would Dr. Crosby apply these principles to Church life, that even the tithing by Christians of their income finds with him no favour, and we confess to sympathy with him, as he thus defines his position thereon:

We find the tithing-principle introduced into the Church, as if the Church had gone back to the twilight condition of pre-Christian times, and was coincident with a governmental polity; and under this tithing-principle a man who ought to give at least one-half his substance to the Lord's great work, shelters himself. Doesn't he give a tenth? Doesn't he conform to the law? This tithing-principle stands directly in the way of the Christian principle that all we have is the Lord's, and that we should strive to give directly to evangelization and the cause of the Lord's poor as much as possible, knowing no limit to our communications of good. In spite of this truth, we find large portions of the Church adopting this tithing system, and advocating it by preaching and printing. It is a human legalism, calculated to make all giving mechanical, and to check the flow of Christian fraternity. The excuse is, "Better a tenth than the much less that is now given." Yes, certainly. But do not let the Church put its seal of approbation on a tenth, and make that the godly fraction. The expedient will be a boomerang, and eventually injure the Church itself, even though it may have a temporary success.

For assuredly the tenth of a man who counts his accumulating wealth by thousands is nothing in comparison to the tenth of a family who find their income barely sufficient, with rigid economy, to make the two ends meet; the widow's mites win heaven's blessings, not the gifts out of all proportion to the rich man's abundance. I do not know that it will aid in our best appreciation of these truths by enquiring how far Dr. Crosby succeeds in applying them to his own denomination. Every well instructed Congregationalist will recognize in them the *Ultima Thule* of his contention, gladly own that when they find universal acceptance his millenium has come, and rejoice as a Christian to find that any section of the Church militant has been weighed in these balances and not found wanting. No other standard can avail before the throne, all other successes are but temporary, and we join in saying,

Alas for these temporary successes! How they lure Christians to all sorts of unchristian schemes! They are the excuses for Church fairs and Church raffles, and Church puppet-shows. They are the excuses for pulpit buffoonery, for sensational advertising, and for a degrading subservi-

cency to a godless daily press. When will the Church rise to the level of its divine dignity, and trust its blessed Lord and Head for all that it needs in His own ordained way? When will it cease to approve of any scheme or method which shocks the common mind and secularizes religion, and to salve over the inconsistency or enormity by enlarging on the worldly success or the immaculate orthodoxy that issues from it; or is connected with it? Of what avail is success if it kill the Church's purity; and of what avail is orthodoxy of creed, if it be proclaimed by a harlequin diverting the populace?

It is a common thing to hear those follies defended by those who ought to know better, with an enumeration of the additions made to the Church by their means! as if the end would justify the means; as if all sorts of slang and vulgarity and irreverence were legitimate in the Church, if only it helped to increase the Church roll! A minister may joke about the awful themes of hell and the judgment, may cause a laugh at his witty allusions to the arch enemy of souls, and may talk with horrid familiarity of the Divine Majesty, and still be held in good and regular standing, because, forsooth, he is converting many. What kind of conversion, pray, must that be which is recognized as such by such unworthy ministers? Is not personal popularity and financial prosperity the real end sought for by all this ecclesiastical tomfoolery? emphasize the fact that the externals of a Church are not the true indications of its genuineness. We are to look beneath the surface and read a history that is not written in ordinary human annals. We apply the test not to professions, but to the life that lies below, and endeavour to find whether the Spirit of Christ is moving the affections and shaping the actions.

These we count as the true signs of an apostolic Church. We look not on external forms or symbols, for they often deceive; but the spiritual characteristics reveal the heart of the Church, and show that it abides in Christ. While these characteristics exist, we may be sure that the irregularities, mistakes and defilements that may be found do not belong to the Church's normal life, but are accidents repulsive to its spirit. They are excrescences which will be sloughed off by the action of its spiritual life. That spiritual life must be allowed to exercise itself. No false conservatism must repress it. Standards and customs must be alike subjected to this Spiritual life as guided by the Word of God. As Christ in the heart is the mark of the individual Christian, so Christ in the heart is the mark of a Christian Church; and out from the Church's heart thus filled must come its outward expression, whether in formula or conduct.

One sentence of Dr. Crosby's article reads strange to Congregational ears. It is this:—"Congregational Churches have long creeds, which must be assented to by each member." Let us draw breath! long creeds! Where is the Westminster Confession? the Longer and Shorter Catechism? Though, to do Dr. Crosby justice, he reserves these for the teacher, rather than for the scholar, and would allow, e. g., an Arminian membership, while insisting upon a Calvinistic ministry. We will not press the strange inconsistency, nor indulge the *tu quoque* argument; but British and Canadian Congregationalists will smile at the "long creeds" attributed to them, and see therein another instance of the necessity of