

Nor can we think that the intellectual spirit of the age is on the whole favourable to elevated piety. Faith is left outside, disparaged, while men worship in the temple of reason. We must have intellectual preachers in our pulpits, intellectual books to read, intellectual friends to visit, and intellectual pursuits to fill up our leisure moments. God has given man the power of thought, and has set honours upon it. It is a noble power, but not the most important, and man's heart must be fed, as well as his understanding, if his soul is really to live. Yea, true life, the life that will never die, depends more upon the former than the latter. The inordinate cravings of an intellectual pride so manifest often, especially amongst the young, is unfavourable to the true power and enjoyment of religion—that religion in which truth reveals herself only to the humble worshipper in her force.

And might we not say that the sectarian spirit of the age has something to do with feeble piety? This grieves the Spirit of God, without whom godliness must decay. Every sect glorifies itself to the disparagement or exclusion of all the rest. Over the portico of its sanctuary it would have the world to read, "Wisdom and salvation are chiefly here." Nor are we quite guiltless in this matter. We know better than to think that grace and truth are only with us; but we claim a large share of wisdom. The constant talk about "our principles" savours occasionally of conceit, and sometimes stands in the way of holy and united action for our Lord. May we know and show more of the glory which Christ gives to His disciples, that we may be one with all that love Him, in order that the world may know that the Saviour has come.

By the operation of these and other causes the Christian life may languish amongst the churches and declension become apparent. And has it not been so? Did we not complain of the fewness of conversions, of the smallness of attendance at our prayer-meetings, and of the general lethargy and coldness of religious professors? Blessed be God, a change begins to appear; and we have recently heard, and do still hear, the earnest cry, "O Lord revive Thy work."

(To be continued.)

Trans-Atlantic Retrospect.

In our summary last month of the meeting of the Congregational Union at Blackburn, we noticed the meeting held in connexion upon Congregational principles. The speech delivered by Mr. E. Baines upon the occasion was so able and conclusive that we are sure our friends will be pleased to have an opportunity of reading it. As it was too long to give entire, we have left out those portions referring to the progress of the Anti-Church Rate Movement, which is more especially interesting to our brethren in England.

Their great objects as Christians and as Congregationalists, were first, to maintain the purity of the Church of Christ; and, secondly, the freedom of the Church of Christ. They felt both of these to be grand and essential objects, and they felt it to be a part of the duty imposed upon them by Christ and the apostles, that they should follow the example of martyrs and reformers, in all ages of the world in being jealous, very jealous, zealous, very zealous, for the maintenance of Scripture truth. In order to maintain the purity and freedom of the Church of Christ, they conceived that three things were especially necessary: first, that the Church should consist only of true believers; secondly, that the Church should be self-governed; and thirdly, that in order to do this it should be self-sustained: that its