

Let the lessons of Church history by all means be laid to heart, but away with the pedantry that mistakes forms for essences, that is mighty in the quotation of inapplicable precedents, and zealous to strap down the Church with rules so many and so tight, that she can hardly breathe!

2. To cultivate breadth and comprehension. This, which exists in an exaggerated form within the Church of England, is the very necessity of the Presbyterian Churches of our time, which, in avoiding latitudinarianism, have allowed too little latitude, and insisted on foundations of Church unity too narrow and exclusive. Presbyterianism, as a system of polity, does not require this; and we wish to see it freed from all imputation of an angular, obdurate, and ungenial character.

A generous wisdom is eminently needed for the guidance of progressive Colonial Churches. There is a tendency to the hasty multiplication of legislators and laws—applying very partial information and experience to the most arduous questions, and committing the Church prematurely to positions which she has afterwards to regret. But truly legislative minds are few and rare in every Church—and they will always direct the free development of the Church from within, rather than the binding and straitening of the Church from without.

Above all, prayer is needed, that the Divine Master may, by His own wisdom steer the bark of his Church over every sea.

“Thou Framers of the light and dark,
 “Steer through the tempest Thine own ark;
 “Amid the howling wintry sea,
 “We are in port, if we have Thee!”

ESPRIT DE CORPS.

In the relations of active life we are ever reminded that man was not made to be alone, and that it is impossible for us to embrace the whole sphere of our being in a state of isolated independence. There are other ideas personal to us, and of which we are immediately conscious, than those which pertain to our mere individuality. Every one feels that, somehow or other, he belongs to a circle of life wider than that of his own person, and which includes his kindred or family. We have all had a parentage of some sort to which, by a natural instinct, we are inseparably related, and the influence of which affects our character and the destiny of our lives. Besides this we are also conscious of relations to mankind even wider than that of the family—that we belong to a people or to a nation whose dispositions and habits, virtues and vices, we more or less inherit, and from which we never can altogether separate our spiritual being. Nationalities are thus also instincts.

These family and national affections, and the facility with which they are formed, go far to prove that the human race is homogenous, and that God “hath made of one blood all nations of men for to dwell on all the face of the earth.” While the scientific classification of men may, with propriety, be into races with their well marked distinctions, still the natural and instinctive will ever be into nations, in the relations of which the races become united by the force of common sympathies and antipathies. The relative instincts which pertain to us as part of a family or a nation evidently besides lie at the basis of our spiritual nature, and intermingle