

form of spiritual life, though dogma, not formalism, is in this case the shell through which religious progress is breaking? Nothing in history is sadder than the futile attempts made by the heirs of great Reformers to put a stop to reformation. Does the Rock River Conference think that it can draw a line beyond which thought and aspiration shall never go? Does it think that if John Wesley were alive now he would wilfully shut his eyes to the progress of knowledge, or set it down as the work of the Devil? Worship is surely as important as any but the most fundamental doctrine, and in the matter of worship the Methodist Church has recognised the fact that the austerity of her early days does not equally suit her maturity, and is making large concessions to the æsthetic cravings of the present generation. Dr. Thomas is, of course, bound by the law of charity to be considerate in propounding his opinions; if he is not, on him will rest the blame of disruption; but so long as he is, ought not his sincere reluctance to leave his spiritual home to be accepted as his warrant for remaining?*

—Christian Unity, or, perhaps, we should rather say, the relation of the Churches to each other, has formed the subject of discussion at an Anglican Conference. Unity is not likely to find its centre in a Church which arrogates that title exclusively to itself and treats all other communions as separatist and uncovenanted "Denominations." There is no Established Church in

* In the section of our last number relating to these matters, speaking of the forthcoming revision of the English translation of the Bible, we gave as instances of familiar texts which the people would in all probability miss, that of the three witnesses, in the First Epistle of John, and Job xix. 25, 26, 27, "I know that my Redeemer liveth," &c. We did not give the reason in either case, assuming that in both it was known. The first text is likely to disappear because the passage of the original is an interpolation, the second is likely to disappear because it is a mistranslation, and utterly misleading, though it is embodied in the Anglican Burial Service and there applied, in accordance with the popular interpretation, to Christ and the resurrection of the dead. We mention this because it seems somebody has fancied, or pretended to fancy, that we took the second case as well as the first to be one of interpolation. It is rather startling, we may add, to find a Minister of the Truth telling us that as the authorship of most of the Books is correctly stated in the present version, we need not be particular about the rest,