

enquire into his fellow-professor's faith according to the same standard, and thus contend for a divine not human union.

4th, That we ask no man to believe with us as a people or a party, but we ask ourselves and all others to consult the oracles of God, first to learn and then to do as they counsel and command.

5th, That wherein we have received as pupils of the heavenly teacher, we are free to assert the privilege of making a liberal and social use of the things learned, and invite the community to examine whether these things be of man or of God.

Every honest man knows that such a course would not be followed by those who seek to disorganize the Church of Christ.

It is indeed affirmed that we can speak and write upon these distinctions much more fluently and perfectly than we exemplify them in practice. In other words, that our logic is better than our zeal and consistency. There are not wanting those who set us down as a cold, calculating, argumentative, censorious class of religionists, living and feasting upon the errors of others, and holding all our virtue and grace in the embraces of intellect. That there is no room whatever for this very serious and sweeping denunciation, would be both hazzardous and unwise to say. Reformation, great personal reformation, may be necessary. But what does this argue? It only goes to show that we need correction and amendment as well as others; and here we are also ready and willing to meet all religious friends. If we take the liberty of exposing their sins of omission and commission, they certainly should have the liberty of showing us our transgressions. We cannot, then, be silenced in the work of reformation by a word or a look from opposing contemporaries who tell us that we are not perfect. We should never have the first step toward religious amendment from any one upon this principle.

But after all, something should be said about the zeal and the religious warmth of our friends who seem to classify us with frozen philosophers and Grecian stoics. Let us enquire into their zeal, not for the purpose of proving ourselves right by showing that they are wrong, but rather to see whether they are competent judges of how christian zeal operates. Is their zeal according to the good Book? A very interesting question. We shall endeavour to answer it.

D. OLIPHANT.

ANXIOUS SEATS.

A few passing remarks from an intelligent correspondent in relation to a protracted meeting, although designed for my eye only, are too