

presentation of an address to the Sovereign. A few weeks ago a deputation of the "Presbyterian ministers in and around London," headed by Dr. J. Martineau, one of the most advanced of Unitarians, presented themselves to Her Majesty. In this presentation the "Presbyterian Church of England" has no part, being virtually an offshoot from the Scottish Churches. Yet it is a satire upon the past that the Unitarian Churches should approach Her Majesty as the lineal descendants of English Presbyterianism, because of property held under certain deeds, whilst the heritors of the orthodox Calvinistic theology and true Presbyterian polity should have no legal standing therein. We do not wonder that the Presbyterian Church in England is beginning to enquire how long this anomaly is to continue.

### UNION NOTES.

As the minutes of the Congregational Union of Ontario and Quebec appear in the Year Book, we shall refer our readers thereto for official details, we giving some items of general interest. The annual meeting just closed was the twenty-ninth, and commenced on Wednesday afternoon, June 7th, in the church at Brantford, by singing the hymn, "Glorious things of thee are spoken, Zion, city of our God," and prayer by Rev. S. N. Jackson, M.D., of Kingston, after which the following sermon was preached by Rev. John Burton, B.D., of Toronto, the text being from 1 Tim. iii. 15:

"The kingdom of Christ, not being a kingdom of this world (a), is not limited by the restrictions which fetter other societies, political or religious. It is in the fullest sense free (b), comprehensive, universal (c). It displays this character, not only in the acceptance of all comers who seek admission, irrespective of caste or sex, but also in the instruction and treatment of those who are already its members (d). It has no sacred days or seasons, no (e) special sanctuaries, because every time and every place alike are holy (f). Above all, it has no sacerdotal system. It interposes no sacrificial tribe or class between God and man, by whom alone God is reconciled and man forgiven (g). Each individual member holds personal communion with the Divine Head. To Him immediately he is responsible, and from Him directly he obtains pardon and draws strength." Thus writes Dr. Lightfoot, Bishop of Durham. A catena of texts will evidence that Bishop Lightfoot, in thus writing, has not overstrained a single statement in that wondrous paragraph, but has strictly kept to the direct teaching of the New

Testament oracle: (a) John xviii. 36—"My kingdom is not of this world." (b) John viii. 32—"Ye shall know the truth, and the truth shall make you free." (c) Acts x. 34, 35—"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Col. iii. 11—"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all." 1 Cor. xii. 28—"And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, then powers, then gifts of healing, helps, governments, divers kinds of tongues." (d) Col. ii. 16—"Let no man therefore judge you in meat, or in drink, or in respect of a feast day, or a new moon or a Sabbath day, which are a shadow of things to come; but the body is Christ's." (e) John iii. 19-24—"Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit; and they that worship Him must worship Him in spirit and in truth." (f) The entire Epistle to the Hebrews is designed to show the legitimate passing away of the only sacerdotal system claiming to be divine with which the Church of the New Testament came in contact. The declaration which declares all to be kings and priests to God (Rev. i. 6; 1 Pet. ii. 9), without leaving directions for the selection of a special class, justifies the statement, "no sacerdotal system;" (g) and the direct responsibility of each in personal relation to God is maintained by such teachings as Rom. xiv. 11, 12—"As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."

Broad as Bishop Lightfoot's statements therefore seem, they are not one whit more broad than the teachings of the New Testament. We are justified in accepting them.

Let us understand what we thus accept. Certainly the overturning of all ecclesiastical polity *de jure divino*, with the acknowledged right of each individual or society to "esteem one day above another," or "every day alike," in the use of that broad liberty wherein Christ's freemen walk.

But has God written His will only on the pages of Inspiration? Are not what we are pleased to call the "conditions of existence," the "laws of life," declarations of that will? If we read in the decalogue,