

ness world before us when we adopted as our own, this suggestion.

Hearing as we did the minutes of a past meeting read, and the business of another transacted, we are in a position to say that our friends in Montreal are earnestly pushing the college work in the new direction; as a member said they are fully committed and cannot retreat.

Subscriptions are being obtained, and negotiations for a principal, in Dr. Wilkes' room, going constantly on. These negotiations are necessarily for a time not public property; this however may be, that neither labour nor expense—consistent with other more immediate duties on the part of the individuals, and with due economy—is being spared in a determined effort to put our college on a more permanent basis, and the earnest prayer of all must be God speed the work.

One word more, unhappy as has been, in some respects, the correspondence in these columns regarding college relations, the issue will be unmixed good if the attention of the entire constituency should thereby be prayerfully and earnestly directed to the needs and desirabilities of our college life and work. We are *Christian* churches; there are no irreconcilabilities in Christianity whose only antagonism is with "the world, the flesh and the devil;" and, therefore, when the college constituency, meets in its next annual meeting, let the members come up with an intelligent appreciation of the difficulties to be overcome, and a determination to prayerfully and energetically bring to bear all the resources of Christian faithfulness to the putting of our house in order to the end that we may live and not die.

NOTWITHSTANDING the fact that Canadian laws are decidedly against public lotteries, by tacit public consent, a large lottery has been held and very generally participated in. Considering the wretchedness and utter demoralization brought upon communities by gambling of all kinds, whether stock jobbing, land speculation, lotteries and such like, the connivance and even the co-operation of a large part of our public press and general community therein is a lamentable indication of the state of moral feeling. Where are our public prosecutors, our Governments even, that laws, called for by every consideration of

statesmanship, can thus be openly and with impunity broken? And among the holders of tickets, church members have been found! One of our Toronto dailies has distinctly declared against the curse, and as far as we know one only, this is pitiful because true; these moral questions, however, must be again pressed to the front, and Christian people must forego yet party politics for truth's sake.

A remarkable paper on Presbyterianism appears as the first article of the *Catholic Presbyterian* for January; remarkable, when we consider the strenuous efforts put forth at sundry times to found particular Church polities on some supposed divine right and scripturally prescribed plan. The article is from the pen of Dr. Howard Crosby, of New York, a thoroughly representative man and leader. He thus writes:

It is the common thing to test the Church by external signs. An historical chain of Church officers, a correct form of baptism, a pure orthodox creed, are some of the symptoms which prove a true Church, according to the prevailing theory. The Roman Catholic triumphantly points you to our Lord's promise to be with His Church for ever, and to the regular institution of Church officers by His apostles, and thinks he has thus furnished an impregnable argument for the Papacy. The Baptist gives you the etymology of βαπτίζω, and shows you the conformity of his Church to the primitive method and principle of baptism, and feels secure behind this impenetrable rampart of genuineness. On the same plane with these are those who find their Church's claims in the Scriptural character of its formularies, and who thus gauge the army, not by its strength of men and arms, but by the banners it bears. All these tests of a Church are at war with our Saviour's declaration, that the kingdom of God cometh not with observation. This kingdom does not come with observation—that is, it has not outward signs by which the watcher can tell it. The word παρατήρησις (observation) has its primal and principal meaning in the sphere of external symptoms, and the context of the passage in which our Lord uses it shows conclusively that there it has this signification. The kingdom of God is essentially spiritual. It is discernible not by the natural eye or the natural man, but by the spiritual sense as taught by the Spirit of God; it is within the man and not without him; it is a kingdom of hearts and not of faces, and its signs are not found in rites, but in character. "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

This is simply a restatement of those principles which were the "fundamentals" of the early Congregationalists, and our only claim to separate denominational existence rests upon the manly maintenance of these manifest scriptural truths. Where did the Presbyterian Church learn them?

The relation in which a Church should stand to its polity and creed is thus stated:

We Presbyterians are in the same condemnation with others when we seek to prove the Scriptural character of