

being constrained by the yearnings of their christian nature to throw out some of the test-questions of their several communions, making them matters of *mutual forbearance*, in order to enlarge the bounds of their christian fellowship. Success to their movements! When they shall have brought this grace of forbearance into better working order, they will find that they can trust to it with greater confidence.

In bold contradistinction from this theory of church fellowship, we believe, not in the Congregational Church, but in "the *Holy Catholic Church*;" and refuse to put forth any symbol of faith, or order of discipline, as our party standard. We lift up our voice against this "lust of uniformity;" this passion for organic unity; this rage for governing consciences, or at least dictating the church's professions and modes of procedure, in the observance of religious ordinances, "after the commandments and doctrines of men." We proclaim, in opposition to all these systems of uniformity, "the unity of the spirit in the bond of peace," as co-existing with that "liberty with which Christ has made us free." We totally deny the right of mere human authority, whether of the Pope or of an Œcumenical Council even of all christendom, to lay any restrictions on the individual disciple, or on the local church, in matters of religious faith and practice. This, however, is only one half of our testimony; the *negative* form of Congregational liberty. The other half, being the *affirmative*, embodies the major truth, which is asserted in our Lord's own words.—Matt. xxiii. 8. "*For one is your Master, even Christ; and all ye are brethren.*" While free from all other authority, we are under law to Christ. We are well aware that the sacred Scriptures are not sufficient as a rule of faith and practice, *if uniformly* constitutes a necessary element of the Church's oneness. But this is not essential to our theory of the Millennial Church, which will undoubtedly answer to the prayer "*That they all may be one.*"

On this point let us hear Archbishop Whateley:

"No such thing is to be found in our Scriptures as a catechism, or regular elementary introduction to the Christian religion: nor do they furnish us with any thing of the nature of a systematic creed, set of articles, or confession of faith. Nor do they supply us with a liturgy for ordinary public worship, or with forms for administering the Sacraments: nor do they even give any precise directions as to these and other ecclesiastical matters—any thing that at all corresponds to a rubric, or set of canons. We may plainly infer from this circumstance, the design of the Holy Spirit that these details, concerning which no precise directions are to be found in Scripture, were meant to be left to the regulation of each Church, in each age and country."

If the Archbishop would only adhere to the definition of the term "Church," given in the 19th Article of his own communion, viz., "*a congregation of faithful men, in which the pure word of God is preached, &c.,*" we could not desire a more explicit testimony than he has given for Church unity without uniformity.

The recent developments of the Spirit's presence have furnished a glorious illustration and confirmation of this principle. "Where the Spirit of the Lord is, there is liberty." In those Union Prayer Meetings of the past six months, wherever the Spirit's influences were most apparent, the utmost *liberty* was found to co-exist with the most hearty fellowship of spirit and christian propriety. Where the figment of outward uniformity was allowed to restrain and govern these services, they comparatively failed. I fear this will be found to have too generally characterized the Union efforts throughout this Province, where the "Uniformity Theory" of the Church so generally predominates. To the Eastern and Western States, where the New Testament principles of christian fellowship and liberty have taken deep hold of the masses, and have sensibly liberated in some measure even the bondage of uniformity, we must look, for the fullest counterpart of Pentecostal triumphs. For the time being, all sects and parties were lost from view. The saints met together, from day to day, in one or more places, according to convenience, without respect to denominational grounds, and were of one heart and of one mind in acts of worship and in efforts to save sinners. This is the true fellowship of saints. We care not what those assemblies were called. They were in fact, for the time being, Congregational Churches, i.e., self-controlled religious assemblies, steadily meeting for the worship of God.

Only one other principle, held by us, need be here mentioned, viz., the basis of