

came with their more cultured though silent brethren; or to receive as their pastors brethren who came from some of the minor branches of Methodism, and who were accepted because of their earnestness and desire to bring sinners to Christ. But these were often heard, in a sense, on sufferance, by those who had been accustomed to New England preaching and theology.

To-day the churches feel that they must have men who can at least stand abreast with the people to whom they minister; and instead of the proportion being against the College-trained men, it will be found that the greater portion of the pastors are men of culture, and many of them men of marked ability, as the Records of the General Association of Michigan will show.

The same difficulty is found in Michigan that Canadian Congregationalists have been anxious to meet, and that is the desire on the part of many good brethren to join the ranks of the Congregational ministry. There has been a very open door for all to enter in, until it is felt that it cannot always be so. Young men come who have, perhaps, preached several years, and they will try to convince the brethren that the church with which they have been identified is really, in point of fact, Congregational, though the truth is that some crook in their ministerial lot leads them to desire the larger freedom of the Congregational brotherhood.

Some of these are not qualified for the sacred office. And the older brethren are saying to them: "If you come to us, it will be necessary that you pay more attention to intellectual culture, and we will be ready to help you."

It is now absolutely necessary that churches have pastors who are "apt to teach," and they are crying out for efficient laborers in the Gospel vineyard; for, alas! many of them have been well nigh ruined through the incompetency of their ministers. This question has come up, and it will be met. It is to be hoped that the spirit of wisdom will be given to the brethren, for while the Lord can do all things, He yet desires our best gifts—and can best of all dispense with our ignorance.

Much is being said on the question of Christian Beneficence. Whether the churches of Michigan or of Ontario have won the pre-eminence is not for the writer to decide, but so far as his opportunities for knowing extend, there is considerable room for improvement on both sides of the line. Yet he would not like to say, for he is not prepared to accept it as a fact, that the Congregationalists of Ontario are less liberal than their more favoured brethren of this portion of the great Republic.

Mich., U. S., 1875.

COMMUNION SEASONS IN A STRANGE LAND.

Their influence—as I think of them—is very precious. They were times when I was very conscious of the dwelling in and round me of the Invisible, Ever-loving One. I won't stop to tell you of some seasons long past, of the first when a beloved fellow-student stood up with me, and we promised faithfulness to God, to God's people, and heard their reply. Nor of many others when the thickening in the throat came unbidden, and the moistness of eye, as some other soul came publicly into the brotherhood, nor of that one about the dying-bed of a beloved one when the church complies with his wish, to let him have his name in this world on the Lord's Books, and gathering by the sick room received him into fellowship, and broke bread and took the cup there with him. Nor will I describe a tender scene soon after occurring, when another child of a minister—proposed at the same time with the departed one, was duly received—standing alone where it had been fondly wished the two might be.

But, about some other seasons spent far from home, but with children of God whom I found there. First, of one in a Prussian Reformed Church. I had attended the Dom, in Halle, a good many Sabbaths. The lack of candles on the altar and other simplicities, reminded me that in other respects, it was a nearer relative than