

was not a pastoral address but "to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons," to, in short, a Church complete as you are now. Remember a Congregational Church must from its very nature be either living or not at all. Systems may hold together in form even after life has departed, keeping a name perhaps, until reanimated. A Congregational Church is nothing unless it has vital union with its King and source, Christ Jesus. There is avowedly no strong government nor cable to hold to duty, nor groove nor flange to guide it; it is less than nothing and vanity if a godly life be not behind it, having not even the machinery for covering up its dead. How needful that its members accept the condition of its existence. In light of popular misapprehension let us inquire *negatively*. What are not some of your requirements as a Church?

1st. A Church, faithful, is not a corner where some fastidious individuals may have their own way, or attain a certain pre-eminence; look not every man on his own things, but every man also upon the things of others; therefore work for those around you as well as yourselves. Don't be an Adullamite Cave or a sect cut off.

2nd. Nor estimate success by the gathering of a gaping crowd. Not the surging mass of human heads in the streets of Jerusalem, but the one hundred and twenty in the upper room gathered from fishing-nets and toil, planted the gospel the wide world over. If few, living.

3rd. I do not under-estimate financial success. Conversion is a myth unless a man's pockets are converted also. Nevertheless, the treasurer's balance sheet is not the criterion of true Christian Church success. If a crowd, and a paying crowd, are ends, you had better open an opera or something worse, that pays; but a Christian Church has other aims and should estimate its pastor's success by other standards than these, or any such as these.

Look into the bright eyes of your darlings, parents! Do you estimate the spirits that gleam there through at any such valuation as these? And if your pastor leads these little ones to the Great Shepherd, is he not doing what crowds cannot do and money cannot estimate? Think, too, of his sympathy in trouble, and of his finger which, at the dread grave of your loved one, can and will point to the everlasting rest. Take a high view—a Bible view—of your work and of his with you.

Positively—make your pastor! You can do it by upholding his hands (pastor and people have reciprocal influences the one on the other). Pray for him—not at him. The next lower meanness to preaching at a man is blasphemously to pray at him. Therefore pray for him, remembering his New Testament right to your support. (1 Cor. ix. 11-14; Gal. vi. 6.)

Aid him, e.g., in visitation. In olden times if any men were sick they sent for the elders of the church (James v. 14), and did not expect an invisible telephone to reach from every house to the minister's ear by spontaneous action. Give him a kindly information and refrain from telling him "It will be good for sore eyes to see him there." In short, be kindly affectionate to each other and to him.

You may have differences—a strange church if you do not. Get rid of them by looking to Christ and asking not what you would like Him to let you do, but what He would have you do. In short, make in truth Christ your aim—your life—your all—and then fearlessly, faithfully pray—

"Cleanse out the temple, Lord,
Scourge out, O Christ, the hireling train;
And scatter far the robber horde,
That crowd thy courts for gain!"

Give zeal and holiness;
The calm, brave energy of love;
Shed down the freshening dew of peace,
The life shower from above."

WESTERN CONGREGATIONAL CHURCH.

INSTALLATION OF THE REV. A. F. MCGREGOR, D.D.

The installation of the Rev. A. F. McGregor as pastor of the Western Congregational Church, on Spadina-avenue, took place on the evening of Monday, 4th inst. The church was crowded with the congregation and friends from other churches. The Rev. D. McGregor, of the Congregational Church, Guelph, presided, and the Rev. H. D. Powis, of Zion Church, Rev. John Burton, of the Northern Congregational Church; Rev. W. H. Warriner, Yorkville, took part in the installation services.

The opening services, conducted by the Rev. D. McGregor, consisted of singing a hymn, prayer, and reading the Scripture.

Mr. Flint, one of the deacons of the Church, then read a short address on behalf of the congregation. It contained a notice of the work they felt they had to perform, and recognized the divine blessing on their efforts in the past. They put their trust in God, and sought His blessing in this renewal of the obligation they took in the change of pastor.

The Rev. A. F. McGregor, the new pastor, then rose and made a declaration of his faith, according to the doctrine recognized by the Congregational Church. He was, he said, sincerely attached to the Congregational form of Church Government. He believed in the efficacy of prayer. His aim would be to point the old and young to Him who is the life and light of the world. His whole endeavor would be to aid the congregation to attain to grace. He asked their forbearance towards him in this endeavor, and there, in God's presence, he prayed that together they might consecrate themselves to the high duties they were assuming. The new pastor's address was characterized by a catholic and earnest spirit, simplicity, and power.

The Rev. Mr. Burton then offered up the installation prayer, an impressive invocation of the divine blessing on the congregation, the late pastor in his new and distant field, the present pastor in the new relation now formed, and the work of true gospel unity and truth upon which the church, now again complete, again was entering.

A hymn was sung, after which, The Rev. H. D. Powis rose and addressed the newly installed pastor. He spoke of the delight a true pastor feels in his work, notwithstanding there were periods of depression. A minister, he said, must have credentials like an ambassador, but his credentials were his calling and love for Christ. He should not so much seek the ministry as feel himself pressed into it. The spiritual condition of his flock should engage all his attention, which should not be diverted by attending to secular affairs. The Rev. H. D. Powis recapitulated the duties of the pastor, including Sunday School work and pastoral visits, and expressing his own confidence, founded upon both personal acquaintance and repute, in the fidelity and blameless character of his brother whom he now addressed, and enjoined upon him to take courage and go on making full proof of his ministry.

The Rev. W. H. Warriner then gave the new pastor the right hand of fellowship, with words of welcome and encouragement, referring in most happy terms to union in college days both at study and at play, as now to union in the solemn work in the same city in the toil of the ministry.

After the singing of hymn 845 the

Rev. J. Burton addressed the congregation on their duties to the pastor in an appropriate and excellent address, which we give elsewhere.

This closed the ceremony of installation voluntary. The remainder of the evening was taken up with addresses by the other clergymen present in the following order:—Revs. Dr. Wild, of Bond Street Church; H. M. Parsons, of Knox Church; Cochran, Queen Street Methodist; R. Cade, Primitive Methodist; W. Jolliffe, Bible Christian; and Gilray, College Street Presbyterian. Letters of apology were read expressing the kindest feelings from several who were unable to be present.

Contributed Articles.

THE NEW TESTAMENT HOLY CATHOLIC CHURCH.

VII.

The New Testament Pentecost was the fitting sequel to the Feast of the Passover that witnessed the death of Jesus Christ. The Feast of Harvest, whether perceived or not, was for centuries in Jewish history significant of what now took place,—the gathering of the "first fruits" of the gospel, a gracious harvest of souls from the fields declared already white thereto, John iv. 35. It had also had reference to the giving of the law on Mount Sinai, fifty days after the exodus from Egypt. It was, then, a fitting time, now fifty years after the resurrection of Christ, for the inauguration of His law.

The disciples at this time numbered "about an hundred and twenty." All the needful evidence of the resurrection of their Master had been given during the forty days succeeding its occurrence. At the end of that time He had ascended to heaven from Mount Olivet, Acts i. 9, 12. The remaining ten days were spent by the disciples "with one accord in prayer and supplication," (v. 14). At the close of this period, on the second first day of the week since the resurrection, (Jerusalem full of pilgrims attending the Feast), the Holy Ghost descended upon the disciples, at the time of the morning sacrifice, while they were all with one accord in one place, Acts ii. 1.

The significance of this divine effusion will be more apparent if we call to mind a few facts relating to the Holy Spirit's work. If there is one all-pervasive element in the work of redemption—above, around, beneath, like the atmosphere of the globe—it is that of the divine Spirit. "Jesus was led up of the Spirit into the wilderness, to be tempted of the Devil," Matt. iv. 1. He came into Galilee and began His public ministry in the synagogue at Nazareth "in the power of the Spirit," (Luke iv. 14-21),—the anointing of the Holy Ghost, Acts x. 37, 38. Through Him, He offered up Himself without spot to God, that His blood might purge men's consciences from dead works to serve the living God, Heb. ix. 14. And in all He did He had the Spirit without measure, John iii. 34.

Again, hear what He says to the disciples, concerning the Comforter, which is the Holy Ghost, whom He will send to them from the Father, John xv. 26. "When he is come, he will reprove the world of sin, of righteousness, and of judgment," John xvi. 7, 8. He shall "dwell with you and shall be in you," xiv. 17. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," xiv. 26. "He shall testify of me," xv. 26. "He shall abide with you forever," xiv. 16.

This company of disciples, especially the apostles, had been fully instructed by Him for the last three years. They had had every chance to observe His private life, and public acts, from the

commencement of His ministry until His ascension, Acts i. 2. And nothing can exceed the intimacy with Him, to which he had admitted the apostles, John xv. 15. Such a company, endued with the powers of the Holy Ghost above described, were to do what? "Greater works" than those which their Master had done previous to His death, John xiv. 12. This "hundred and twenty" so endowed, "filled with the Holy Ghost," was truly the "first-born" Christian Assembly—THE CHURCH OF JESUS CHRIST—baptized by one Spirit into one body, 1 Cor. xii. 13.

This community, with all who shall hereafter believe on Christ through their word, must henceforward represent Him among men—stand "in Christ's stead" (11 Cor. v. 20.)—until He come again. How much of the past, from heaven and earth, concentrates in this natal hour! How much radiates from it to the future! Would that subsequent eras of the Church had borne its important lessons in mind!

COUNTRY PARSON.

(To be continued)

NOTICE.

The Rev. J. Burton has been appointed Secretary *pro tem* of the Middle District Committee, in room of Rev. E. D. Silcox, now removed to Embro. Mr. Burton's address is 129 Isabella Street, Toronto, or simply Toronto.

News of the Churches.

BRANTFORD. The Rev. E. A. Kinmouth, formerly pastor of the First Congregational Church, has resigned his charge. His farewell sermons were preached Sunday, April 3rd, to large and attentive audiences. Mr. K. came from New York State, and during his sojourn in Brantford he not only won the esteem and respect of his parishioners, but of his brother ministers as well.

LANARK. The Congregational Church had a very successful social a few days ago. The ladies as usual in that place made ample provision and as everybody went with a desire to be social they had a pleasant evening. The entertainment was excellent, several fine readings were given by the pastor and Mr. Anderson, the village school master, the choir filling up with the sweetest singing. The spirit of unity is a very marked feature in this church.

SOUTH CALEDON.—The parsonage was visited by a number of friends on the evening of the 8th inst., and a substantial present made to the pastor, in kind.

April 9, 1881.

NEWMARKET. Rev. W. W. Smith having accepted the pastorate of this Church, began his regular ministrations on Sabbath last, the 3rd inst. His family, who remain at Eaton, Que., for the present, will join him about the first week of May, on the opening of navigation.

YORKVILLE.—Our friends in Yorkville have just held their fifth anniversary. At the social on March 31st it was stated that \$930 had been raised for current expenses, and nearly \$500 paid on the school building, while \$122 were needed to cover all possible liabilities (except a note of \$260 remaining on the school), and in a few minutes more than that amount was raised with great gladness. After revision, there remain 85 names on the roll, of which 15 were added during the past year. On Sunday last Professor McLaren preached in the morning, and Rev. D. J. Macdonnell in the afternoon, and in the evening addresses were given by George Hague, Esq., and the Pastor, W. H. Warriner. It was a time of great refreshing, and the Church enters on its sixth year with much joy and hope.