

science is the judge of right and wrong, simply giving decisions according to the evidence laid before it by the understanding, and therefore the great work was to enlighten the understanding of the pupil, that it might lay the proper evidence before the conscience. In dealing with the emotional nature, or the heart, care must be taken not to weaken the emotions by exciting them, without the excitement leading to action as passive habits were weakened by repetition. Active habits on the contrary were strengthened by repetition, such as for instance the habit of giving or of doing any certain thing.

After the lecturer had concluded, Rev. Dr Burns, Rev. Mr. Gibson, Mr. Theodore Lyman, and others spoke in high terms of the good which the lectures had done, and hoped that another series would be given next winter, and it is probable that this will be done, and that the subject will be the "Evidences of Christianity." Mr. Arthur McMaster presented Dr. MacVicar on behalf of the class, with between two and three hundred dollars, as a slight token of their appreciation of his efforts on their behalf.—*B. A. Presbyterian.*

## OFFICIAL.

THE CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK will meet in Yarmouth, on Saturday, the 6th of September, this year.

CONGREGATIONAL COLLEGE OF B.N.A.  
—The following sums have been received during the current year :—

Montreal, Zion Church.....	\$165 25
Toronto, Zion Church .....	102 00
Indian Lands, per G. C. ....	29 72
Vankleekhill .....	10 00
Martintown.....	7 25
Sherbrooke and Lennoxville..	22 00
Manilla .....	14 05
Eaton .....	6 00
Brantford.....	39 00

\$395 27

GEORGE CORNISH,  
Montreal, May 22, 1873. *Secretary.*

Dr. Wilkes has received the following :—Bowmanville, \$19.25 ; Albion, \$5 ; Alton, on account, \$3.50 ; Georgetown, on account, \$20.

## British and Foreign Record.

Rev. John Kennedy, D. D., late Chairman of the English Congregational Union, writing to the Boston *Congregationalist*, says : "There are modes of procedure among us in England, the rightness of which may well be questioned, but which are clung to tenaciously by good and true men. The first of them—though the statement is a paradox—is the *absence* of mode. Our procedure, if such it may be called, in both ordinary and extraordinary church-matters, is occasional and to a great extent haphazard. We have nothing among us corresponding to your church 'councils.' . . . For other purposes besides the settlement of differences, councils have hitherto been unthought of. English Congregationalists generally could scarcely believe their eyes, if they read a few lines in the 'Index of Subjects' in Dr. Dexter's work on Congregationalism,

'Council, to form a church,—for settlement of a pastor,—for dismissing a pastor,—to dissolve a church,—to restore a deposed minister.' . . . This is anything but English Congregationalism. It may be Presbytery or Methodism, but such Congregationalism would be regarded here as treason to itself. . . . But happily there are many who are better read in the history of 'Independence,' and who know that the 'Independence' thus pleaded for is not that of John Owen, Philip Nye, Jeremiah Burroughs, William Greenhill and others of the Puritan age, who upheld their banner so nobly in the Westminster Assembly. . . . This theory [of Dr. Dexter's, that the churches advise each other in council] was the *practice* of our English fathers, as our older church books—of which my own, dating from 1644, is one—abundantly show. But it