

an intense love for Christ, and a deep sympathy with men, great sacrifice of time and earthly comforts, large gifts of money, will all be required if the gospel is to be preached to the hundreds of thousands who are now seeking homes in our great country. Every day we delay in undertaking our part of the work will only render that work more difficult and less effective. Not often in the history of a country, nor in a lifetime, do such claims and possibilities present themselves. May we be found fully equal to the glorious task.

OUR FOREIGN MISSIONARY SOCIETY.—Has not the time fully come when Canadian Congregationalism can send forth at least one messenger from the churches to proclaim the unsearchable riches of Christ in some distant heathen land? Is this not our duty and a great privilege? Is it not cause for deep humiliation, if there be not one among us ready to go?

THE CHURCH BUILDING SOCIETY should be put in a position of efficiency without delay. It may be wise to re-organize it, and incorporate with it the church extension scheme that has been talked of. Certainly something must be done at once, if our missionary work is to make the progress we desire.

THE PROVIDENT FUND SOCIETY.—The Widows' and Orphans' branch of this is in a sound and satisfactory condition; but with the Retiring Ministers' branch it is very different. This should not, nor need, be.

THE PUBLISHING COMPANY will have their annual meeting as usual. We anticipate no wail of complaint from them, but a better financial exhibit than they have been able to show for years. The CANADIAN INDEPENDENT is making its way among our churches, and with the assistance which it has a right to expect from every true Congregationalist might double its list of subscribers, and more than double its usefulness. We trust that pledges to do this, at least, will be taken at the annual meeting.

THESE and other important interests will be presented before the Assembly in London in a few days. They will require the collective wisdom of the entire body; a full and continued attendance of every member and dele-

gate, and the blessing of the great Head of the Church, all which we have a right to expect and claim.

GOD certainly has not encouraged us to forget the past. Israel was ever reminded of the rock from whence they were hewed. Nor can the present be understood, save as in the relation to that which has gone before, nor the experience gathered which God has written on past endeavours without the continuance of history. It is in no carping spirit that we record the following, but that we may better understand the history of the struggle for true church life, and the true independence of gathered churches contended for by those who bore our name. The cry of our fathers for liberty may be for us a rabble shout if we let go the principle upon which that contention rested. The extract is from the "History of Aylesbury," by Robert Gibbs:

THE ANCIENT FRANCHISE.—There was also the religious qualification. In the last century, in the contest for the Borough of Wilton in Wilts, each of the successful candidates polled thirty-seven votes, the unsuccessful one but twenty-four. On the meeting of Parliament, the defeated candidate petitioned against the return of one of the members: the prayer of his petition was, that whereas of the thirty-seven votes polled for his opponent, twenty had not partaken of the holy sacrament of the Lord's Supper according to the rights of the Church of England within one year of the day of election. The House of Commons held the objection to be good, unseated the returned member, and put the petitioner in his place, and further resolved that the right of election in the Borough of Wilton was in those burgesses only who had partaken of the Lord's Supper within one year of the day of election. This religious qualification was the result of the operations of the Test Act, under which no person could hold any public situation or fill any public office, however menial, without having conformed, or what was usually termed "qualified," by taking the Sacrament. It was no unusual circumstance for officials to stand at a church door and announce, "You gentlemen who want to 'qualify' walk up this way." The Test and Corporation Acts remained on our statute books up to so late a period as the year 1828, when after several unsuccessful attempts they were repealed at the instance of the late Lord Russell, although such repeal was obstinately opposed by the members of the then Government.

It was doubtless the men who began and upheld such a state of things that could echo the tocsin cry:—"Oh! sad and woful effects of Independency—the mother, nurse and patroness of all other errors. Let us therefore fill all presses, cause all pulpits to ring, and so possess Parliament, city and the whole