

without hindrance is afforded ! He has preached to him not only the doctrine of the soul's sanctification ; but he has the privilege and responsibility of the work of a sanctified man set before him to be performed. It is glorious, thus to point men to the Lamb of God to have their sins washed away ; but it is still more so in addition, to point them to the Prince of life as their only King and Exemplar, to whom they are to render the allegiance of their heart, conscience, mind and being, and after whose mind and life their minds and lives are to be fashioned. Whatever the presentation of such a work may prove to the mind of the spiritually-proud and semi-self-righteous, it cannot fail to prove a powerful motive to him whose ruling desire is to see men do the will of God on earth, as it is done in heaven.

Additional weight is lent to this distinction, as a motive in favour of Congregationalism as a field of ministerial labour, from the fact that communities and individuals trained in it, exert a moral influence upon a country, such as no others do. In this connection it has both in England and America a record of which none need be ashamed.

Again, Congregationalism is the only directly logical antagonism which the Church of Rome has, as a denomination. "The Bible and the Bible alone a sufficient rule of faith and practice," the great battering-ram of the Reformation, and that to which all protestant denominations point with pride as the key-stone of the protestant arch, find its living embodiment nowhere but in the Congregational principle. The Bible and the Westminster Confession ; the Bible and the Book of Common Prayer ; or, the Bible *and* anything else—Rome can withstand ; but the Bible *alone* for a sufficient rule of faith and practice, saps her very foundations. This, with its sister position, the right of every man to receive the Bible in the best exercise of his own faculties, on which, also, Congregationalists so strongly insist, takes away the last seminal principle of the Church of Rome. It was this individual allegiance to God, found through the revelations of his Spirit, that enabled the Apostles and early christians to be strong in the Lord and in the power of His might. It was a sense of this individual responsibility to God as taught in the Bible alone, that led the Puritan monarch of England, Oliver Cromwell, to speak to the occupant of the Vatican as monarch had never before spoken to him. It is the same embodiment of the same principles that render the descendants of the Puritans of both England and America the most truly protestant people who live. According to this view, what a work is there for Congregationalism to do in these Provinces ! I am fully persuaded of it, Mr. Editor ; no other denomination has such responsibility in connection with Christ's kingdom as opposed to Anti-Christ, or in connection with the future welfare of British North America, as our own. The difference then between the Congregational principle and the principles of other denominations, as I view it, brings to light motives which, if clearly stated and fully made known, are calculated to determine even other christian young men than our own in favour of the Congregational ministry. No other denomination throws its ministry and its membership so much upon God and their own resources ; no other builds up a people so sturdily moral and independent ; therefore, the welfare of our country, of humanity, and of Christ's kingdom unite as motives to lead christian minds to us and to our ministry. In comparison with such motives, what are wealth, numbers, and the influences thereof ? He who is consecrated to Christ, and has the two classes of motives before him, looks not at the latter for a moment. Let us fearlessly and faithfully carry the principles of the gospel to their logical issues on all subjects, and seek their complete