

burned with love to his Master, and was of irreproachable piety, and persevering in energy, we have just the field for him, and he would succeed."

There is yet another class needed, if they can be got.

Class 3rd. Young men of means, who have or who are expectants of a competency, whose parents have wealth, who have natural ability to preach and speak for Christ, and piety and love enough to prompt them to do so. Oh that such would take the field, from love to their Divine Master, in some districts where our churches are feeble and unable to support a minister as he should be sustained! Such men could by *their own means* be independent of the Missionary Society, while they built up the church, and cultivated in the people a spirit of liberality, in the meantime being satisfied with what the people could do, looking for their reward in heaven. Oh what a sphere we have for such! What a work to be engaged in! It is enough to set an angel longing.

It is to be feared that but few of the *first* or of the *last* class will offer themselves. Somehow we must look to the humbler classes to supply the great need, men of the fishermen type. Come then, brethren, encourage such to go to work as soon as may be, with or without education. If they are alarmed at the thought of two years in a grammar school, and five years afterwards, let them by all means get what education they can; but in the strength of the Lord let them go to work for Christ.

W. H. A.

Paris, Ontario, January 23, 1868.

## THE PRACTICAL FRATERNIZATION OF THE CHURCHES.

BY GEORGE HAGUE, ESQ., OF TORONTO.

[The following article is the latter portion of an Essay read to the Central Association, by its appointment, in October, 1867, and published at its suggestion, after a discussion, during which exception was taken to some points, while the spirit and ability of the paper were highly commended. The first part dealt very fully with the fraternization of the members of the same Church with one another; and on that was founded what is given here.—ED.]

Believers fraternize in the individual church because they are like-minded; they love a common Lord; they are joined in Him by a common faith, and they can pursue by works and sacrifices objects which are commonly held dear. So the churches which fraternize must be like-minded. They must hold a common faith; be animated by the same spirit; be served by a common ministry. The faith, the hope and the charity of a church are its determining characteristics, far more than the form of its organization. Hence we cannot fraternize with churches which deny the Lord that bought them, albeit they are of the same ecclesiastical order as ourselves. For how can two walk together unless they are agreed in such a fundamental as that? What fellowship hath light with darkness. What concord is there between Christ and Belial.

The subject naturally divides itself into two branches, the fraternization of the churches of the same town or city, and the fraternization of the