

five from the Maritime provinces, one from the United States, and six from Quebec. If men are to be counted, the west has a right to speak out.

WHY have the money contributors been so lacking in the west? That one or two men in the east have been moved to give into the thousands cannot fully explain the matter. The west can give. For the missionary society last year the western and central associations gave \$1900, as against \$1866 from the eastern and all Quebec. Of the \$1450 promised for the debt on the C. C. M. S. one thousand came from Ontario, and has mostly been paid. Ontario can give, and six hundred and twenty dollars paid in on the account are from the central and western associations. It is not want of ability, can it be of will? or is there a deeper cause? Let these facts be pondered well, and we may the better and the sooner arrive at a solution of the problems that press upon us. We have thus endeavored to answer several enquiries lately made at our hands, and trust that their bearings will be understood. As on former occasions we expect these frank statements to be faulted, but knowledge is power when wisdom guides.

WE can but draw attention to the touching coincidence that this issue which contains obituary notices of our venerable father, Dr. Wilkes, also has an obituary of Mrs. Miles, the widow of the late Rev. Richard Miles who formed the church of which Mr. Wilkes became pastor in 1836, and which grew into the Zion church of happy memory. The early landmarks of our history are all but gone.

WE attended during our stay in Montreal one of the meetings of the Students held regularly for the discussion of various topics. The subject on the evening of our visit was revivals. Several took part. It would be invidious to particularize. This we desire to say, we have seldom heard the subject more intelligently and calmly discussed. Diverse views were of course presented, but presented with a due regard to opposite opinions. There was a marked absence of dogmatism and of cant. There was present a spirit of earnest enquiry and of the true student spirit. We desire to record our feelings of pleasure and of hope called forth by listening to the expressions of a growing and sanctified common sense.

THE Ontario elections are on hand, and our party papers are full of electioneering wrangles. The Public School question is dragged into the muddle, especially in connection with Roman Catholic influence and the Separate Schools. No more potent appeal can be made to the unreasoning many than that which appeals to religious prejudice, and they do a cursed work who thus appeal. Congregationalists have ever contended for equal rights and no coercion in the matter of religion. They stand there still. To them a thoroughly unsectarian system of education is precious, and separate schools at the public expense a mistake. Should that issue be raised, *i. e.* the perfecting of our educational system by the abolition of all class distinction, the Congregational body, whatever diversity of political views may obtain among the members, will be found true to their traditions and their principles. But neither party at this present has the slightest intention of touching that aspect of the question; the solid Catholic vote is too much for your mere politician, be his color what it may. Hence all this cry about Roman Catholic influence in our party press has such a manifest air of insincerity as to be positively ludicrous were it not fraught with danger to our future peace. It is the cry for a purpose of the reckless partizan.

## THE TWO METHODS OF SECURING PURITY OF COMMUNION IN OUR CHURCHES.

(BEING THE SUBSTANCE OF A PAPER READ BY THE REV. A. F. MCGREGOR, B. A., AT THE MEETING OF THE CENTRAL DISTRICT ASSOCIATION, OCT. 13TH, 1886.)

The church is the body of Christ, every member of the church is therefore one with Him as the branches are with the vine. The principle then that only spiritual and believing persons are fit for the association called the church of Christ cannot be denied. There is no need of quoting chapter and verse to prove that the church is a spiritual society, composed of souls in real union with the Lord.

No challenge will be offered, I take it, to the statement that any system of church membership which shall include all the inhabitants of a locality without respect to the "new heart," is *ipso facto* condemned as anti-christian. Many a time in the past did God command our forefathers in the faith of Christ to utter truths that may seem to us to have been sharply spoken, or to have been written in a censorious spirit, but when