

**GOD AMONG THE SHELLS.**—The more I examine the shells, the more I am impressed that God is a God of emotion. Many scoff at emotion, and seem to think that God is a God of cold geometry and iron laws and eternal apathy and enthroned stoicism. No! No! The shells, with overpowering emphasis, deny it. While law and order reign in the universe, you have but to see the lavishness of color on the crustacea—all shades of crimson, from faintest blush to blood of battle field, all shades of blue, all shades of green, all shades of all colors from deepest black to whitest light, just called out on the shells with no more order than a mother premeditates or calculates how many kisses and hugs she shall give her babe waking up in the morning. Yes. My God is an emotional God, and He says, "We must have colors, and let the sun paint all of them on the scroll of that shell, and we must have music, and here is a carol for the robin and a psalm for man and a doxology for the seraphim and resurrection call for the archangel." Aye, He showed Himself a God of sublime emotion when He flung Himself on this world, in the personality of Christ, to save it, without regard to the tears it would take, or the blood it would exhaust, or the agonies it would crush out. When I see the Louvres and the Luxembourgs and the Vaticans of divine painting strewn along the eight thousand miles of coast, and I hear, in a forest, on a summer morning, musical academies and Handel's societies of full orchestras, I say, God is a God of emotion, and if He observes mathematics, it is mathematics set to music, and his figures are written, not in white chalk on blackboards, but written by a finger of sunlight on walls of jasmine and trumpet-creeper.—*Dr. Talmage.*

**THE CHAIRMANSHIP OF THE UNION.**—In one point our procedure might be brought into line with the democratic principles on which our union of churches is based. The nomination of the Chairman of the Union by one of the Committees has almost obtained the dignity of an anachronism. Surely if the election of a pastor rests with the membership of a Congregational Church, the election of a president should rest with the membership, that is, with the pastors and delegates of a Congregational Union. In past years the General Committee has discharged the delicate duty of nomination with conspicuous im-

partiality and discernment. Not the shadow of a complaint has been raised against their selections. But the office would, perhaps, be invested with greater importance, and the occupant of the Chair would feel himself more closely in touch with his brethren were he elected, without previous nomination, by the free suffrages of the delegates. Under the present system hardly anybody considers it worth while to inquire who is to be the next Chairman. Sometimes it is possible to settle this matter by the friendly chat of half-a-dozen friends in a railway carriage, or over a cup of tea, within a week of the meeting of the Committee. Is not this a matter which should be determined in future by the public voice of the delegates? Even in the U. P. Church some of the ministers are openly expressing their dissatisfaction with the present mode of electing the Moderator, and are prepared to advocate a form of procedure similar to that adopted by the Congregational Union of England and Wales.—*Scottish Congregationalist for April.*

**UNITARIANISM.**—Speaking of an address by Rev. M. J. Savage, at the March meeting of the Unitarian Club in Boston, the *Congregationalist* says: "There are those, we believe, who think that the gulf between Unitarianism and evangelical Christianity might be bridged, and that good would result from a reunion. Such persons should ponder declarations like this address we have been considering. The fact is, these different denominations follow entirely different masters, and it is not possible to serve both. The Master whom Unitarians follow, so far as He is their Master, is described in the Unitarian Catechism, which is taught to children and which Mr. Savage himself prepared. It teaches that Jesus was born in Nazareth, that Joseph was His father, that His ministry was only a little more than one year, that His wonderful powers consisted especially "in the soothing and cure of those afflicted with nervous diseases," which powers many others have had, that He was crucified and that "there was no reason to suppose His body lived again." The Master whom we follow was born in Bethlehem. His father was the Most High God, and He was the only begotten Son. He had power, and exercised it, to forgive sins and to raise others and Himself from the dead. He was crucified, rose from the dead