

State pay which necessitates it; and also to the duty of maintaining the rights and liberties with which they were originally divinely invested,—the right to choose their own pastors and officers, to receive or discipline their members, to order their own houses, and to serve the Lord, according to their understanding of His Word. Is not *that* a good principle? Is it not the very principle of popular self-government which now prevails among all the English-speaking nations, and and will ultimately obtain all over the earth? Can that be injurious in the Church which is so beneficial and ennobling in the State?

And, once more, we hold to the Bible as the only authoritative standard of faith and morals, and refuse to be bound by the formularies or commentaries of men, who, however good and learned they may have been in their day, were only fallible men like ourselves. And is not that better than subscribing to Articles, or a Confession, which we do not believe, and which everybody knows we do not believe?

If, then our principles are good and Scriptural, our people must be made better acquainted with them.

2. A bolder enunciation of them. How shall this be secured? We answer. (a) Let our ministers be more outspoken in regard to them. The constitution of the Church of God is a part of the divine revelation, and not a matter to be left, as many seem to think, to the legislation of church-courts, or of the Imperial Parliament. And as overseers (or bishops,) of the "flock of God, which He hath purchased with His own blood," it is our ministers' duty to declare "the whole counsel of God." It may not seem, at first sight, so important to give instruction on these points, as to set forth salvation through faith in the blood of Jesus, or to reprove, rebuke, exhort, or comfort those who have believed through grace. And undoubtedly it would be unwise to give to these ecclesiastical questions the prominence that is given to subjects relating to our personal salvation. But that they should have a place in every man's ministry we think will scarcely be doubted; and that they should have a more prominent place than many of our pastors have given them, we think no one present will deny.

If it be true that God has made nothing in vain, it is equally true that He has revealed nothing in vain, and certainly we have not to look far for a reason for His having taught us what He has in regard to the constitution, the officers, and the ordinances of the Christian church. Let those who doubt the value of such teaching, look at the great overshadowing hierarchies of the present day; let them reflect upon the injury that has been done to the cause of God by the interference of the State, and by the trade in livings and advowsons, and other notorious abuses, that have grown out of Church and State connection; let them estimate the damage that has been done by the commingling of the godly and ungodly in almost indiscriminate fellowship, and by the exalting of the teachings of men above the authority of the Word of God; let them observe the alienation of the masses from the Gospel and the Church of Christ, and then let them answer if these are unimportant matters?

You will, I am sure, excuse the Editor of your *Canadian Independent*, if he should so far magnify his office as to say, next, that in disseminating our principles (b) We must use the press more than we have done. "Who are these Congregationalists?" was once sneeringly asked by one of Her Majesty's Chief Justices in Upper Canada, astonished at finding the influence they were exerting, in the discussion of the old "Clergy Reserve" question, although but a mere handful of men at the time. The Judge perhaps credited the men with the power which lay in the principles for which they contended; but whether or no, many an one has asked the same question regarding us, through simple ignorance of our views, and very excusably too, for what means have we taken to enlighten them? We have a Magazine, and latterly a Year Book, but when we have mentioned these, we have mentioned all. We have no Monthly "Congregational Pulpit," no denominational Tracts or Catechism, no Book-room, except in name. We meet occasionally with members of our own churches who do not even know