

It is not necessary to keep a minister at "genteel starvation point," in order that he may minister consolation to those in trial and affliction.

(3.) But there is still another respect in which we Canadian Christians are behind the times, and the rule of God's Word. Not only are we to give *regularly* "on the first day of the week," but "as the Lord hath prospered us."

Whatever may be said about the percentage given to Missionary and other benevolent Societies, the American churches talk of fifties and hundreds, when we talk of our fives and tens. Men of only moderate means give often one hundred dollars (and much more in some cases) a year to local church objects. We do not seem to realize that it is a legitimate part of our regular current expenses, to give to the cause of God, but we give to it as an "*extra*," a thing to be sustained if we have money to spare, while the feeling largely obtains among Americans that the church and school must be liberally sustained.

But I have said enough. Let not our noble principle of Voluntaryism be dragged into the dust, but let it be honoured, and held aloft, and let the world see that all give as well as pray, as *an act of worship*, and that we seek to "do all to the glory of God."

Yours truly,
BUSINESS.

CONGREGATIONALISM.

The Rev. J. G. Roberts, of Kansas City, Mo., writing to the *Congregationalist*, replies to Professor Phelps, in the following trenchant style, in regard to the difference between Presbyterianism, and Congregationalism, which the Professor recently declared to be so trifling as to point to the early fusion of the two denominations.

Referring to the fact that the Congregational churches have fallen back from the first position in the United States to the fifth, he asks, Why is it? Who is to blame? "The Congregational polity is the only one that is indigenous to America. All others were imported from the various state-religions of Europe. It is the only one that is democratic in its origin and democratic in its principles—the only one that is "a government of the people, by the people, and for the people." Nor is this all. The Congregational churches have surpassed all others in the ratio of the number of ministers and missionaries they have educated and sent forth; in the schools, colleges, and theological seminaries they have established and endowed; and in the largeness of their gifts to benevolent institutions of all kinds. There is scarcely a first-class institution of learning in the land that is not in part equipped by men Congregationally educated. In some belonging even to other denominations, almost every professor was educated as a Congregationalist. How is it, in spite of all these favouring circumstances, that our churches have fallen back from the first to the fifth position?"

His reply to the query is, that "*their foes have been they of their own household.*" "The plan of union with the Presbyterians, adopted in 1818, put our churches to sleep so far as their policy was concerned. And they were kept in a comatose condition by opiates administered by New England divines and theological professors. Meantime the States of New York, New Jersey, Pennsylvania, Ohio, Indiana, and Southern Illinois, were for the most part lost to our churches. Western New York, and Northern Ohio might have been as strongly Congregational as Connecticut, or Massachusetts, to day."

Presbyterian students, he says, were taught that Presbyterianism was the one divine form of church government, and that it was their duty to make it known; while Congregationalists were taught that it made no difference whether they continued in the faith and policy of their fathers, or went over to those which had been imported from Geneva and Scotland; and that in fact, Presbyterianism