

tion from Zion for this very purpose, and enjoyed for several years the pastorate of Rev. J. B. Silcox. After Mr. Silcox went to Winnipeg the church called their present pastor, Rev. A. F. McGregor, B.A., under whose faithful ministrations the church grew beyond the necessity of missionary aid to the position of growing prosperity indicated by the work undertaken as above. No better locality for growth is to be found in this growing city, and no better investment for the denomination's future presents itself to those who give to the Lord for the means with which he has blessed them. We trust that this sketch of contemplated enlargement will call forth active sympathy from many of our friends.

READER, are you living for time? or for eternity? You know like sunset glory all earthly gains fade into the chill darkness of the grave's night. What of the morning? Saul of Tarsus would have lived and died a persecutor of Christians; had a temporary lease of power and then passed into oblivion. He met Jesus by the way, accepted Him, and became through Christ one of the most important men that ever lived: No other man has exercised a greater influence over the thoughts and practices of the race, and to-day he is a living power with the crown of righteousness on his brow. Paul or Nero, which would you be?

ONE of the social dangers to which we are fast drifting is the virtual destruction of home. The *Toronto Globe* had some sensible words lately on "bonanza farms." These farms are immense stretches of country which the prairies of the west render possible, owned perhaps by a joint stock company. The labourers live in large boarding-houses, where home life is entirely out of the question. The men are well paid, well kept, but the enforced absence of women and children, with all the mellowing and hallowing influences they bring, works its inevitable results. It is business, business only, and man becomes an intelligent beast of burden, little else. God pity Canada if the thousands of her rural homes where peace and contentment may well rule, and homely virtues flourish, should come under the blight of bonanza farms.

GOD'S unit of social life is the family, the home, no individual member living to himself.

The New Testament unit of Gospel work is the church. Apostles, evangelists, pastors are Christ's gifts to the church (Eph. iv. 8, etc.). The great and truly independent apostle of the Gentiles, as far as the inspired history goes, was ever in close relation to the church. See, e.g., Acts xiii. 1-3, xiv. 27, xv. 41 (too many of our modern evangelists go through the cities and towns denouncing not edifying, the churches), xxi. 17, 18, xxviii. 14, 15. Paul was no wandering star. The church was his home. We run churches on business principles. They must be "bonanza churches," because they pay the best, though all true home feeling be banished from the place. "Socials," where music—we had almost written "and dancing"—amuses, have taken the place of fellowship where they that love the Lord "speak often to one another; and the financial boom is in the eyes of many the gauge of success. The place "where prayer is wont to be made" gives way to the convention, and the two or three where the promise rests to the evening entertainment where little reason could be given for a gathering together. We depart from God's rule at our peril. This is one of our promised jottings on church polity. We have given a few texts for study. We shall give more anon.

HERE is another bid for a union basis. In so far as it is practicable, it is only practicable where it follows Congregational lines.

The Committee on Union from the General Council of the Christian Union and from the "American Christian Convention" met at Covington, Ohio, July 26, 1887. After full and frank discussion of the resolutions on union passed by both bodies, it appeared plain to all that we in aim and spirit practically are one people; and we find no valid reason why we should be separate. In the discussion, and in this report, it is unanimously agreed that it is a fundamental principle of Protestantism, and a well-established question of Biblical interpretation, that "the church and the state should be separate," and that true liberty and efficiency of service in the church are best obtained by a congregational form of government; and, therefore, in the absolute independency of the local church that all matters of business, service and worship shall be decided by each local church for itself."

I. Therefore your committees in joint session agree and recommend the union of the two bodies upon the following principles:

1. The Holy Bible our only rule of faith and practice.
2. Christ the only Head of the church.
3. Christian character the only test of fellowship.