

who can stand surrounded by the death roll of centuries in the Abbey at Westminster, mingle with the throng of worshippers, and not feel eternity nearer and Christ the dearer than ever they were before. I have experienced equal sympathy in a small log chapel in the backwoods of Canada, where from untrained voices Rouse's rugged version has supplied the words of praise, and knowing how those words and strains carried memories back to other scenes and childhood's home, have more fervently joined the prayer, "God of our fathers, be the God of their succeeding race." God's Spirit is not confined to the narrow lines of ours. Let us be grateful therefor, remembering that if there is to be found in those distinctive principles historically known as Congregationalism an excellency justly entitling it to a place among the vital forces of Christendom, that excellency is this. It starts from the primitive force as did the early Church, unfettered, free to work as did the apostles and their coadjutors, moved by the Divine Life, led by the Holy Ghost. Bound by no liturgy or rite, free to use or discard, circumscribed by no narrow ecclesiastical lines, it is free to be the pillar and stay of truth wherever truth is struggling to be free, or build its righteousness upon the one foundation. It alone of the denominations can realize the ideal presented in those sentences of Bishop Lightfoot with which these remarks were opened.

We rejoice in a past. A religious life that can exhibit such names as Cromwell, Milton, Owen, Cotton, Mather, Edwards, Binney, James, has nothing to fear by comparison. But we cannot live in the past; if we are to live, we must grapple as they did, not with dead issues, but the living present, the problems of to-day. Our liberty is to be the liberty won for the truth, which is the Redeemer's kingdom. "The victory of freedom is only a golden spark from the axle-tree of the chariot of the king: it is not the carriage, much less is it the king himself. When a church exists only for such ends, it becomes a political party; it is not even a religious sect; it rises or falls with the party whose cause it espouses. When the party has gained its object it expires in a kind of euthanasia. Congregationalism expects a better fate than this."

Whatever failure it may have to record is because this its true ideal has been mixed with mere strivings, conformity to worldly means and departure from its true spiritual birth; and if it thus fails we must not fault the judgment that declares "the kingdom of God shall be taken from you and given to a nation bringing forth the fruit thereof." We stand or fall as Christian Churches as we sustain righteousness and truth; nor is it a matter of great regret that when the life is gone—having no organization to enshroud the corpse—our death is the more ghastly to behold, intolerable and vile—for the knowledge thereof should

the rather stimulate us to the more faithfully keep our ideal in view. Thus only can we do as our fathers did, march at the head of the spiritual progress of mankind; thus only can we lay claim to being in truth "Churches of the living God, pillars and ground of truth."

In the words of the sainted Robinson of Leyden, "He that strives for error, strives for Satan against God; he that strives for victory, strives for himself against other men; but he that strives for truth against error, helps the Lord against God's and his own enemy, Satan, the father of lies; and this specially if withal he handle God's cause according unto God."

"Thus onward will we press,  
Through evil and through good,  
Through pain and poverty and want,  
Through peril and through blood.  
Still faithful to our God,  
And to our Captain true;  
We follow where He leads the way,  
The Kingdom in our view."

THE Moderator for the coming year, by unanimous vote, is Rev. Charles Duff, M.A., of Speedside, and editorial congratulations are extended accordingly.

THE missionary work of the denomination, except that its income is in advance of last year, presents little beyond the regular quiet work of faith and toil, save in Winnipeg, where the church planted by Mr. Ewing, and now served by Mr. J. B. Silcox, has partaken of the marvellous prosperity of the place. At a missionary meeting held on Thursday evening Mr. Silcox spoke regarding his work there. Expressing his pleasure at being among his brethren again, he spoke of the North-West as a mission field. The tide of emigration was in that direction, and we must follow the multitude with the Gospel. That country was being settled by as fine a class of men and women as you will find in Ontario or Quebec. In the month of May 100,000 immigrants landed at New York, most of whom were on their way to the North-West. We must follow them. He knew of a Presbyterian minister who left Winnipeg a year ago on a buckboard to go out to a place where there were no people living; but he went and waited till they came, and now he is pastor of a large church. If the church in Winnipeg has been successful, it was due to the preaching of the Gospel of Christ. Christ's words, "And I if I be lifted up will draw all men unto Me," is just as true now as in the days of