

During the past two years very large additions to Congregational church accommodation in London have been made, equal to the increase during the previous ten years. Congregationalists are now taking their full share in providing for the rapidly increasing population of the metropolis. We may safely say that, had it not been for the existence of a strong centre such as the London Union, such a record would have been highly improbable. The last report of the Union records an expenditure of £20,000 for church extension in London alone. A few illustrations will show the kind of work accomplished in relation to existing churches:

A church, situated in a populous thoroughfare, through which, according to actual enumeration, upwards of 40,000 passed on an ordinary Sunday, was in great danger of being altogether lost to the denomination. There was not a single seat-holder, and the entire congregation was less than forty. The income from all sources was less than £50. By the prompt action of the Union, and generous aid from its funds, the cause was resuscitated, an earnest, faithful minister undertook the pastorate, and within four years the church was able to dispense with all further help from the Union, and now reports crowded congregations, a membership of over 400, and a proportionately large income. The various organizations connected with the church, in addition to the regular ministry, exercise a most important beneficial influence in the neighbourhood.

Another church in a crowded neighbourhood was involved in a complicated Chancery suit, which threatened its extinction; but by the aid of the Union new life and power were infused, legal difficulties were removed by arbitration, a minister was appointed, the contributions increased five-fold, and an active pastor and people are now working harmoniously for the relief of the misery and destitution which surround them.

In a neighbouring locality a small band of workers had been struggling for years in the midst of many discouragements, and were on the point of abandoning the position which they occupied when they applied to the Union for advice and assistance. The old chapel was converted into a mission hall, as being more adapted to the neighbourhood, and arrangements were made for making it an important centre for evangelistic and philanthropic work.

In the case of two churches in an important part of London, where from various causes no material improvement has been made, efforts are now being put forth for uniting the two and making one strong church.

In another part of London two places of worship have been saved to the denomination through the intervention of the Union. Recently a third in that neighbourhood has been undertaken. By a wise expenditure of money the building has been entirely changed in its character, and there is every reason to believe that before long a strong church will be doing good work in the midst of a dense population.

In the east end of London the beneficial action of the Union is most especially to be seen. Apart from the aid which has been given in certain cases, a great deal of evangelistic work which is being done in the neighbourhood generally would have been impossible. One church largely aided by the Union is exercising

a very marked and beneficial effect upon the population. Sabbath observance has been promoted to a surprising extent. The people themselves have built and paid for a mission hall at a cost of £1,100. With a prospect of soon becoming self-sustaining, the friends record their testimony, that had it not been for the help given by the Union, they must, as a church, have been extinct.

In the north of London there is a church, where nine years ago the average congregation was less than fifty, and the minister's income £40. By the aid of the Union a new state of things was inaugurated; the minister's income was soon increased to over £200, £70 was contributed for incidental expenses, £45 for external objects, a large Sunday school was gathered; £1,000 expended in providing school accommodation and improvements, and the church is now self-supporting and prosperous.

Cases of a similar character might be mentioned to a very large extent, but enough has been stated to indicate the good work which is being done by the London Congregational Union, and to commend that work to the sympathy and support of the Church and of individual subscribers.

WE inserted in our last number the item from Winnipeg in its integrity with some hesitation. Having done so, we feel constrained to insert replies thereunto. For many reasons we regret the inevitable controversy, but we rest in the assurance that the issue will be a much better understanding on the part of our churches of their duty in the great North-West. As for the editor's "utterly false and baseless insinuation," and his unmanly and unchristian course, the verdict is left with the reader. We insinuated nothing, we entered a demurrer to a statement made, and our justification is ample in the light of what other and long-tried friends have penned in this present issue, and penned without bitterness.

## THE SACRAMENTS.

Speaking generally of the sacraments of the Christian Church, Dr. Dale, in the manual we have already noticed in these columns says: "They were instituted by Christ Himself. They are revelations of Christ. They are revelations of Christ in *acts*, not in words or in things. The sacraments have been described as *significant rites, emblems*. This description appears to omit what is essential to the very idea of a sacrament. Communicants *receive* something and what they receive is *given* to them by the authority of Christ." The position that they are authoritative and significant rites