

among our English brethren be at least pondered well. They are weighty, and wise and true.

WHILE upon this subject we would notice another notion. It seems to be freely admitted that where monetary aid is granted, control should be exercised. There are some Christian evidences of fellowship that to many are of more value than any money consideration. When such are demanded or accepted, is there to be no control? Or is the mere fact of geographical isolation, or weakness which demands monetary aid, to put a church under control? Is ecclesiastical freedom to depend upon cash? What right has a church of millionaires, which one of day labourers may not enjoy? Let us brush away all these cobwebs and touch bottom. Christian love yearns for fellowship; fellowship has not only its privileges, but its obligations; the fellowship of a common faith and love enjoys these privileges and much more readily accepts the obligations, for it is more blessed to give than to receive. Without, therefore, casting any envious glances abroad, we say, "Make the tree good." Consider well the *foundations* of Congregational polity, and let every other system develop its principles and exhibit its own results; if by so doing we all approximate, we shall not suffer loss; but we are not partial to ecclesiastical tinkering, or to an indiscriminate patchwork. "There is room," as an old country exchange has it, "on God's earth and in God's patience for various church systems, good, better, best; and between those who love and worship under different administrations, but the same Lord, there may be, and ought to be, cordial co-operation and warm spiritual sympathy."

A CENSUS of the church attendance of Boston has been taken. 124,909 people were found in the 250 churches. The population of Boston is now somewhere toward 400,000. Of the 124,909 people found in the churches as a whole, about 50,000 were in those of the Roman Catholic faith—a most remarkable result when we remember that Boston is the historical centre of Puritanism. The greatest attendance among the Protestants was in the Congregationalist and Baptist churches, which contained about 30,000 people, nearly equally divided between the two. The Methodist

worshippers, white and coloured, were nearly as numerous as the Episcopalian. The Presbyterians had only 3,300, and the Unitarians, whose churches were formerly the most fashionable in Boston, where the doctrines of Channing took their deepest root, numbered less than 10,000, or fewer than the Episcopalians by nearly 3,000. A great change has therefore come over Boston within this generation, so far as its religious predilections and observances are concerned. The writer concludes as follows:—"Roman Catholicism has made an enormous advance. Congregationalism has not gained proportionately with the growth of the city in population, but has fallen back. The Baptists and Methodists have, perhaps, become comparatively stronger, or at least have held their own. The Unitarians have declined, many of them having passed on to Agnosticism, religious indifferentism, and utter infidelity; and others have gone over into the Episcopal Church. These significant changes in ecclesiastical relations and in religious sympathies and opinions are not confined to Boston. They are taking place throughout New England. The increase of the foreign-born population is rapidly building up the Roman Catholic communion. Congregationalism is losing vitality. Unitarianism is passing away as a distinctive denomination. Episcopalianism is gaining. The Baptists and the Methodists are appealing to the more fervid religious feeling of the ordinary run of Protestants in the communities. Infidelity is rampant."

THIS century is a century of rapid changes, and the manifestations of religious life are partaking of the character of the age. Can we expect otherwise? Yet the true followers of Him who came to seek and to save the lost will see in the difficulties of religious life, not discouragements, but obstacles to be overcome. What can be more dispiriting than the *ennui* of an aimless life? And is the paradise of the sluggard to be the paradise we seek? Rather let us catch the inspiring, "Tell the children of Israel that they go forward." This is the time of conflict, be not dismayed:

"Forward all the lifetime,
Climb from height to height,
Till the head be hoary,
Till the eye be light."

THERE has been a grand bazaar in Man-