questions of eschatology, theories of regeneration, of Jesus, it ought to be welcomed by other Proatonement, inspiration, etc., open. Hence, it in-testant Christians, and make strenuous efforts on cludes such men as White, Dale, Henry Allon and its own part to spread itself, and become a living Dr. Parker, in Britain: Joseph Cook, Lyman power in the Dominion of Canada Abbott, Richard S. Storrs and Washington Gladden in the United States, and the Rev. J. Burton, F. H. Marling and Dr. Wild, in Canada, But because of this breadth of charity and liberty it must not he supposed that it is in any sense loose in its evangelical foundations. As we have seen, its very elemental principles—lesus. Lord, because He is Saviour, and the freedom of those who crown Him such renduced by His own spirit -constitute the very essence of New Testament evangelicalism.

As to the modes of worship, each church is as free to select for itself as it is in the election of its own officers, or the management of its financial SETTOTE IL

anded recipiones instruction in the Public schools.

Their momentument and enterprise are present me. They suggest the London Missionary Society and the American Board of Foreign Missions. The sames of Eurola Williams of Errapation, Not weeds whereave the history of the foreign best is: L'mren.

There taken terior term appeared the text have a wass up maded the trate of the most of Carnel England, I amberstand. na the greather of a west could bratery, to less direct in the House it the Gibert

and the a commence of the second present of the second i alimila sifiliser a serv sic astrono distributo es a fina i The will, it has nothern a fire the line where he will berand the same the property of the trans. Sittle Language for the territor beside the establishment action a Maile govern suggestion in the Price more of Line. the and the great was an absence to the entry that the latmember and the second of the Lit of the second and the second of

ons faith and duty. They, therefore, leave many spiritual, yet unconquerable power of the Gospel

## MR. H. J. CLARK.

Mr. H. J. Clark, of the Copp-Clark Co., a member of the Northern Congregati nal church, was found by the reporter busy in his warehouse; and, when asked to give to the public his reasons for being a Congregationalist, he readily assented; but first sought to secure the conversion of the press man by putting into his hands a pithy little pamphlet bearing the title, "Our Principles, a Church Manual for Corregationalists," written by Mr. G. B. Johnson.

Mr. Clark said, by way of definition of Congreaffairs. Many charches favor a medified ritual gationalism: "The principal basis of Congregaservice, while others—probably the great majority tionalism is that even separate organization is a very rigidly exclude everything that in any sense Church of Christ, and that the power for its own arrangement rests with that Church. It is sup-In matters of education. Congregationalists have posed always of course, that it is a congregation ever been in the front rank, maintaining a Christ of believers, and it has all power for its own ortime basis and upholding the Tary highest stand-dering. We to not believe in hishops, presbyters, As to State education, they support it in or any orders, the one above the other. In so far England as "secular, compulsory and free," and as that goes, we are identical with the Baptists, some anything in the shape of State grants to but we differ from them in the acceptance of pedosememinations, schools. In the United States haptism, or infant haptism, which they reject; they were the hunders of the free and universal though we have no objection to an adult being hap-Common school system that operates in every tiped should be wish it. Then we believe, as dis-State. In Canada they hold intact the perneiples tinguished from the Episcopalians and Presbyterof their seethers in the United States and Great pins, that only believers should come into the Bestam. They do not favor Separate schools, and Church. The Presbyterians are now coming more common communicatly support compulsory, or State into this way of thinking, but with the Anglicans it is just limited to the borders of the parish."

" Have you any means, then, for punishing THING

"No; if the man preaching false doctrine can get any one to hear him. Of course we have a fat. Le raggione. Elis and John are boundered union, and the person teaching heresy would not the invested as a member of that union, nor acknewledged by any other Congregational church."

"Yva are descended from the Independents of

" Yes, 141 the rigid Independency of England has were modified wenewhat in this country. There I was a reaction from the State Established Episcorporate visassina as best bus done? I mare use in attained, but here it takes the shape that while one Church may not interfere with another, to constant amore or near to the acceptance a trader and type to expect the straightful for the section of the section Russes Catherinente, with as an economistica and schalever. In New South Wasse, where all other widne. I think have been endewed—it is the policy nor and trademic It for his other removal that of the tentermient to ender all chardens—our the personance of the residence of the To any Littleborne matter the confidential and other communicatic and refused endorsees for