

Avenue, city property, has been leased to the Archbishop for a very long term, for one dollar a year! On it, he is building a magnificent cathedral, of white marble. The Romish charitable institutions get five or ten dollars for every one dollar given to others. No wonder that the people are crying out—"No sectarian grants"—like any Upper Canada Clear Grit.

CHURCH COUNCILS.

I had the opportunity of attending two Councils called by Congregational churches, and eagerly availed myself of these occasions to acquaint myself with the workings of an arrangement with which British Congregationalists are little familiar, but which is strongly recommended to their adoption. I cannot enter into the whole subject now, but will simply relate what I saw and heard.

The first was held at the call of the Berkeley Street Church in Boston, to consider the resignation of the pastor, Rev. H. M. Dexter, D.D., in order to his taking charge of the *Congregationalist and Recorder*. By "letters missive" from the churches to sister-churches in the city and neighbourhood, stating the object of the council and who had been invited to compose it, the pastors and lay-delegates of several of these were gathered together. The letters being read the roll called, and a majority being found present, Rev. Alonzo Quint, D.D., (Dr. Vaughan's friend, habited, by the way, in a suit of grey,) was chosen moderator. Dr. Dexter's letter of resignation was presented; also, the resolutions of the church reluctantly consenting to his departure. Verbal statements by the retiring pastor and a committee of the church followed. The council having thus heard the whole case, voted to be by themselves, when each member gave his opinion, upon which a committee was appointed to prepare the "Result," or advice of the council. In this instance the case was clear. No accusation lay against minister or people. They loved him, but were willing to part with him for a service to which he felt conscientiously called. He enjoyed the confidence of his brethren, and, while recognizing his pastoral services, they were satisfied of his preëminent adaptation for editorial work and accordingly advised the church to accept his resignation, and commended him to the grace of God as a preacher with the pen. This body of "grave and revered seigniors" also perpetrated a solemn joke upon the brother in question. Dr. Dexter, in his work on *Congregationalism*, had strenuously advocated the doctrine, that, when a man laid down the pastorate of a church, he lost all official status in the church, and became a lay-brother till chosen to such an office again. This doctrine is repudiated by nearly all his brethren, who hold that there is a being "separated unto the gospel" and to "the work of the ministry," apart from eldership in a particular church. Therefore, in drawing up the "result," they took care to commend him to the churches as a good minister of Jesus Christ!

The other Council, at Paterson, New Jersey, had to deal with a rather more intricate case. It was called to advise in relation to the installation of a pastor: but the former pastor had not been dismissed by advice of a council although he had resigned; and this was an irregularity. How came it to pass? was the question. It was found that the church had not formally asked him to unite in calling a council. But on the other hand, they stated that he had made it well understood, that he would not submit his case to such a body. A deputation was sent to invite him to appear. Meanwhile, the Council proceeded to examine the newly-chosen pastor on his doctrinal belief, religious experience, and kindred subjects, which examination was