

tionalism without its disadvantages, united with the advantages of Presbyterianism without its disadvantages? If so, will they tell us how it is to be secured? We have little sympathy with children crying for the moon, and equally little with men asking for what is impossible, or what they cannot define."

At a meeting held in Angel street chapel, Worcester, in connection with the jubilee of the Congregational Union of England and Wales, an address was delivered by Mr. R. W. Dale, in which he observed that "the objects of the jubilee were not only to raise money, but to endeavour to make their own people better acquainted with Congregational principles and Congregational history. They had no desire to make converts to Congregationalism from the other Churches. *Their business was to convert Congregationalists to Congregationalism, and judging from the impressions he had received from a long acquaintance with them, he was inclined to think that there was no section of the Christian Church so profoundly indifferent to its characteristic principles—so profoundly ignorant of the glorious passages of its history, as they were.*" We venture to ask, are the remarks of Mr. Dale true of our churches in Canada also? Our Methodist brethren keep ever fresh the memory of the great revival in which their organization had its birth, at least in so far as it enables them to partake of the *eclat* attached thereunto. Our Presbyterian friends tell over and over again the tales of the Covenanters, and the stirring events of John Knox's history. What know we and our children of Brown and Barrowe, of the Independents who alone stood up for liberty of conscience when both bishop and Covenanter would have ruled with despotic power? True, the martyrs of Congregationalism had no John Fox to lovingly record the words they uttered with the halter round their neck, and thus embalm their memory, but there were men whose enemies could exult over their cruel death, as some rhymer did over John Penry's:

"The Welshman is hanged,  
Who at our kirk flanged,  
And at her State hanged,  
And burned all his bukks;  
And tho' he be hanged,  
Yet he is not wranged,  
Tho' the de'il has him fanged  
In his crooked kluks."

WE append an extract from Dr. Dale's address on the occasion referred to above, lest a similar misunderstanding among us as to that to which he refers should obtain: "Nine out of ten Congregationalists would define Congregationalism as meaning that every separate society of Christians had the right to elect its own minister and deacons, and to arrange for the conduct of its own worship according to its own convictions, and that every member of a Congregational Church had the right to a voice and vote in relation to all ecclesiastical affairs. It might surprise some Congregationalists to learn that, in the early literature of Congregationalism, no trace can be found of it having been a movement for the assertion of rights of this kind. They heard nothing about rights; but they heard a great deal about duties. The root of Congregational principles consisted in a profound and serious faith in the reality of that mystical union which existed between the Lord Jesus Christ and all Christian people. They seriously believed that Christ was a vine of which they were all branches, and that their life came from Him; they believed that Christian people were the body of Christ, and that just as the same life was in a man's hand, foot, and brain, so the same Divine life penetrated all Christian people. No one believed in the real presence of Christ more than they did, but they had not to go within sacred walls to find it; they had not to wait until a priest had pronounced words of mystic power over bread and wine. The real presence of Christ was in everyone, and all Christian people were the organs of His thought, and love, and will. Their founders said that when Christian people were gathered together as a Christian Church they had the presence of Christ among them. He took part in their church life, controlled it, shared their acts, led them to wise and definite issues, and surrounded with His sanction the conclusion at which they arrived; and that an assembly in which He was present could permit of no appeal to Parliament, Synod, or Pope. They did not assert that they had a right to manage their own affairs; but that, since Christ was amongst them, He had a right to manage His affairs, and that they would not suffer any external interference with the decisions to which He might lead them." Let these utterances of confessedly one of the very foremost men from