

ceremonies ; compared with what is said about holiness, benevolence, and humility ? But, alas ! alas ! how much more eager are the multitude of professors about the one than the other, inverting Christ's order, and setting forms above spirit : just because it is so much more easy, and so much more congenial with all the feelings of our proud and corrupt nature, to hear a sermon, observe a sacrament, and repose for safety upon the trueness of our church, than to mortify the corruptions of our own mind, and to transplant into it the virtues and the graces of the mind of Christ."

It is undoubtedly a scriptural principle, that fellowship is not to be maintained with those who deny the power of godliness. However flaming their zeal for forms, *from such withdraw thyself*. True fellowship is based on unity of feeling and of principle. What communion hath Christ with Belial ? The obligation to withdraw is not only an individual duty, but it presses for church action, 'tis carried out from necessary repulsion. There is an affinity in kindred minds. No sympathy can be felt in common by those who hate, and those who love the Lord. The cross attracts and repels. The high elevation of gospel truth fails to be reached, and on that mountain table-land the formalist never walks with the Son of God. Since no call exists to assume the form before the experience of the power of godliness, the stern question is put, who hath required this at your hands, to tread my courts ? To prevent the influence of an evil example, a testimony for the purity of communion must be made. Contamination is sure from the working of a leaven of this character. Disease spreads by contact. Self-preservation is a first law ; while fidelity to the souls of men, an interest in the welfare of the Church, and the salvation of the world, demand the setting of our faces as a flint against all unrighteousness of men who hold the truth in unrighteousness. Holiness becometh the house of the Lord for ever.

NINTH ANNUAL MEETING OF THE CONGREGATIONAL UNION OF CANADA.

Conducted by the good hand of God, the brethren after travelling in safety from the East and from the West, met in the Congregational Church, Hamilton, on Wednesday, 11th June, 1862, and continued to enjoy much friendly and christian intercourse, to the close of our annual convocation, on Monday evening of the following week. The attendance was large, and indicated continued interest in the business and objects of the Union. There were present—*Ministerial Members*, the Revs. W. H. Allworth, E. Barker, J. T. Byrne, R. K. Black, R. Brown, J. Brown, A. Burpee, Wm. Clarke, W. F. Clarke, J. Climie, B. W. Day, H. Denny, J. Durrant, E. Ebbs, J. Elliot, K. M. Fenwick, R. Hay, W. Hay, J. Hooper, S. King, D. McCallum, A. McDonald, A. McGill, Dr. Lillie, F. H. Marling, D. McGregor, R. McGregor, J. McKillican, J. McLean, A. J. Parker, C. Pearl, T. Pullar, A. Raymond, T. M. Reikie, E. J. Sherrill, P. Shanks, S. Snider, J. Unsworth, C. P. Watson, H. Wilson, J. Wood. A letter of much interest was read to the Union from the highly-esteemed and deeply-loved brother, the Rev. Dr. Wilkes, at present in England. Other members sent friendly epistles explaining their absence, one of which, that from Rev. Joseph Wheeler, elicited the highest appreciation from the members of the Union.