

locate himself in another, even temporarily, without furnishing him with those letters of commendation which will entitle him to Christian fellowship, and seeing that those letters have been availed of for the end designed.

A common ministry, common traditions (too little known amongst us), a common order of discipline, and a common mode of worship, are powerful bonds of brotherhood between churches of different localities; in addition to which may be named, a common hymnology. Some of these, though important, are not essential; as, for example, a common order of worship and common hymnology, neither of which exists in the Church of England and its branches, though it cannot be denied that a strong *esprit du corps* pervades all its congregations, amidst the most extraordinary diversities, even where state bonds are unknown. These are, however, essential—a common Faith, a common Order, and a common Ministry. When these exist, it only remains that congregations should know one another, for a powerful spirit of fraternity to be called into exercise. With respect to a common order of worship, it may be remarked that there have always been diversities amongst Congregational churches in this matter, and that to abridge liberty in this non-essential is not desirable.

To enable churches to know one another, it appears to me essential that some other mode of communicating information to the different churches respecting one another, should be adopted. It certainly is an anomaly, that churches may go on for long years, and yet, in the meetings which appertain to the church as such, may never hear a word of the affairs of any of their brethren elsewhere. Individuals may read of them in newspapers and magazines, and as a congregation they may hear of them perhaps in public meetings; but as churches, when gathered together as disciples of the Lord, they hear nothing. We are surely at fault here; and to correct it, I have already suggested that at the Lord's table there should be a diversity of services, not the least of which should be the hearing of the affairs of brethren in other places, and how the Lord is prospering them. The church meeting affords the same opportunity, and it will be thankfully availed of by all who appreciate the value of a reciprocal affection amongst all the churches of a province, and desire to copy those "churches of Asia," who could send common salutations, or those "churches of Macedonia," who abounded in a common liberality.

And as the churches of a city may unite in consultation, and labour for the benefit of the community around them, so the churches of the country may unite in the larger operations of missionary enterprise both at home and amongst the brethren, the preparation of young men for the pastorate, and the promotion by every means in their power of the common good. The rule as to the strong helping the weak, and the rich the poor, holds here also as a matter of course.

The fellowship of the churches as a whole is expressed by and acts through our Congregational Union; but it is a question if their influence on each other would not be promoted by the sending forth, from each representative assembly, of a pastoral letter, to be read in all the assemblies of the brethren, at their next celebration of the Lord's Supper. The influence of a common representative literature is of high importance in this matter. We are fortunate in possessing, in the "Canadian Independent," everything that can be desired of that character; and there are few better modes of promoting practical fraternization amongst the churches than to extend its circulation.

But this practical fraternization should not find its limits in the union of the churches of our own land.