

and oppressively. Local influences tend to blind the eyes and pervert the judgment, and it is of the highest importance that there should be the right of appeal to tribunals far removed from these influences. It is here that Congregationalism utterly fails. A mixed congregation, men and women, boys and girls, have a right to judge cases of the most difficult and peculiar character,—cases that would require extensive experience, knowledge and judicial calmness in all who had to deal with them. Congregationalism makes no adequate provision for preserving the purity of the churches, or their soundness in doctrine. The history of the last two centuries has shown pretty conclusively that Congregationalism is chiefly valuable as a protest against Prolacy, and that it is not to be the form of evangelical church-life in the future. As the rights of the laity are beginning to receive consideration in Prelatic churches, the Congregationalists are awakening to the necessity of more efficient and practical unity with the subordination of parts to the whole.

To us it seems every day more clear that Presbyterianism is essentially the form of Church government for the future. It is the Scriptural form; it secures order with liberty; it provides for the rights of the individual and of minorities. Its apparatus for disciplinary purposes is theoretically perfect. The grand drawback in connection with our Presbyterianism is that we do not live up to it—that we do not with sufficient care, energy, and zeal translate theory into fact. How often do the zeal, the devotion, the hallowed enterprise of other denominations rebuke our remissness! A system however perfect is not self-working. The best Church after all is the one that gathers in the largest number of souls to the fold of the Redeemer. Thanks be to God that both Prelatic and Congregational churches have done much for the Redeemer's cause. We gladly acknowledge them as brethren and fellow workers in the same vineyard, and most cordially do we rejoice in the prospect that approaching events will draw us all more closely together in the bonds of purity, liberty and true love.

## ADDRESS TO SABBATH SCHOOL TEACHERS.

All Churches are now alive to the great importance of the Sabbath School as a means of grace. It is not intended to relieve parents of their duty as the primary religious teachers of their children; but there is work enough for all; and it is too obvious that many parents are unable and unwilling to do their duty.—The General Assembly of the Free Church has issued an admirable Pastoral Address to Sabbath School Teachers, the sentiments of which are applicable to the Teachers in these Provinces, as well as to those in Scotland. We quote the larger portion of the Address, and commend it to the special attention of Teachers:—

### I. YOUR AIM AND MOTIVE \* \* \*

Doubtless your main business is to store the minds of your scholars with a knowledge of the great leading facts, doctrines, and duties of that Word of God which is able to make wise unto salvation, through faith which is in Christ Jesus. But this is not all. Ever keep before your mind that you are teaching for eternity; that by nature your scholars are not only ignorant, needing to be taught, but lost, needing to be saved. Let the burden of all your efforts and prayers be the *present conversion of your scholars to Christ*. Watch for their souls, as that must give account. Be interesting, cheerful, lively in teaching; but beware, lest by anything even approaching to irreverence, you teach them to trifle with the things of God.

Seek to have fellowship with Christ in your work. So shall your faith and love be kept ever fresh and flowing, and you shall not be discouraged by the want of present fruit, or the fancied or real want of appreciation or sympathy on the part of those around you.

### II. THE MATTER OF YOUR TEACHING.

—Amid the pains taken to interest your scholars, and to attach them to the class, never forget that these are but means to an end. Let the Word of God, contained in the Scriptures of the Old and New Testaments, ever form the foundation and substance of all your instructions. Be careful lest your teaching pass into a habit of mere superficial exhortation, which, however well meant and earnest, and though it may excite for a time, leaves no solid knowledge behind it, and is in danger of ministering self-importance to the speaker, rather than grace to the hearers. "The seed is the Word of God," (Luke viii. 11). Remember that it is only as you are enabled, by patient explanation and catechising, to fill