

whereabouts of Congregationalism, had he by his antecedents given security that he would preach a good gospel sermon, such as he had reason to believe all his brethren could say "Amen" to, I certainly should have raised no objection to his appointment.

The Hamilton Church express sympathy with their pastor, "on the ground of his decided maintenance of the terms of communion hitherto observed in the Congregational Union of Canada, and also in the Congregational Union of England and Wales." This quite begs the question. Neither of these Unions has ever, so far as I know, adjudicated the case of an applicant or member making the distinct avowal, "I am an Arminian." The Congregational Union of England and Wales says in its "Declaration" concerning twenty "Principles of Religion," two of which (Nos. xiv. and xv.) Mr. Pullar denies, "they believe that there is no minister and no Church among them, that would deny the substance of any one of the following doctrines of religion, though each might prefer to state his sentiments in his own way." Mr. Pullar may deem his right of membership in any Congregational Union unquestionable, but I know of one member of the body, who some years ago was unsettled in mind on the "five points," and for a time felt himself drifting toward Arminianism, whose greatest trial while unloosed from his moorings was the inevitableness of his withdrawal from the Union if compelled to embrace Arminian views. And I know too, that when Dr. George Smith was here on a visit, he was asked if in his opinion, Arminians had a right to membership in the Congregational Union, and his reply was an emphatic "No!"

What is said in the resolution of the Hamilton Church about a "second class of ministers," who are only "tolerated," may pass as a manly protest against persecution, but others, and those the thinking portion of mankind, will probably hold the opinion that a voluntary association has a perfect right to fix its own rules of membership. The Union will doubtless find it necessary to give a distinct utterance on the status of any member or members who are avowed Arminians. My position is well defined, and I am reluctant to think that the inaction of the Union is to be interpreted as an unwillingness to sustain that position. I am no heresy-hunter or bigot. I have always gone for large liberty to differ. I shall not move for the expulsion of Arminians from the Union. But I shall always resist what is unfair or unmanly, shall refuse to be put in a false position, and never knowingly help into a representative capacity one whose avowed aim is to misrepresent his brethren. I frankly avow that it is because Mr. Pullar is open to complaint on these grounds, and not so much "on account of his theological sentiments," that I for one do not wish him to "be appointed to represent the Union on public occasions." I cherish no unkind feeling toward him, but I "withstood him to the face," as Paul did Peter, for the same reason, viz.: "because he was to be blamed."

Guelph, Aug. 12, 1868.

WM. F. CLARKE.

CANADA INDIAN MISSIONARY SOCIETY.

MY DEAR BROTHER,—With much pleasure and confidence I regard your elevation to the editorial chair of the *C. I.*, and have no doubt but you will fill it with much credit to yourself and advantage to our churches.

Be assured the love and confidence and prayers of your brethren are with you. Truth is with you. The freedom and manhood of Christian churches