

the furtherance of the Gospel of our common Lord and Master." The Dean of Bristol headed the deputation of fifty-seven clergymen. There are clergymen upon whose heads the Anglican Episcopate has laid its hands, not one hundred miles from Canada, who would be shorn of none of their apostolic dignity did they show towards their brethren of other denominations the courtesy manifested by the Bristol clergy. But they will not, and as we occasionally meet with some young would-be-something aspiring to the supreme dignity of sacerdotal caste, we menally repeat Cowper's prayer:

"From such apostles, O ye nitred heads preserve the Church,  
And lay not careless hands on skulls that cannot teach  
and will not learn."

The English *Congregationalist* in its Union notes draws attention to the striking contrast between Congregationalism as it is in 1882, and as it was in 1865, when the English Union last met at Bristol. "At that time the Union was a body of which the outside world knew little and cared less. Its meetings attracted little attention in the city itself, and hardly any beyond. They were but the private gatherings of a humble sect, about which the busy men of the world could not concern themselves, and to which great ecclesiastical dignitaries or a privileged clergy did not need to give such attention even as opposition would imply." Then the local paper scarcely noticed it. Now extended reports are given, and the leading London papers have felt constrained to notice extensively and criticise. "It is recognized now, as it certainly was not then, as one of the most potent factors in the life of the nation." This change is due to the inherent worth of the men who, in the scriptural liberty of Congregational principles, have struggled for God, and Christ, and man. Men who fought their way to the present vantage ground by sheer moral power, and have compelled ecclesiastical snobbery even to own that they have right to perform duties whose discharge has given Congregationalism its present position of growing honour and power.

THE address by Dr. Macfadyen was entitled "Faithful in a very little, faithful also in much," and was an earnest and forcible appeal to be true to those principles which are held

as distinctively Congregational. "The essence of Congregationalism," said the chairman, "is that our churches are what our fathers called *gathered churches*. Christians are necessary to the being and well being of a Christian Church. If it is said God alone can judge the heart, that is true; He sees the spiritual state of every man before he has expressed it. Christ knew who should betray Him long before the suspicion of one of the apostles had fastened on Judas. But when Judas had betrayed the Lord, every man both formed an opinion about him and acted upon it. We need more than ever to keep in view this one fundamental of our polity and liberty, the Church is a body of faithful men, and only where the fruit of righteousness grows can the finger of truth be pointed to a Congregational Church indeed."

SPEAKING of the self-denial and effort needed in striving for and realizing this ideal, Dr. Macfadyen said: "Some say, 'Is the game worth the candle?' Worldly men and worldly Christians say 'No.' Talk of livings, indeed starvings would be the proper name. It may be a noble vocation; it is a miserable trade. A skilled artisan, a junior clerk, gets better wages. Ministers are not as well paid as cricket players, and for a good reason—religion is not the national game. The utmost a minister can say is what the farmer said of his cow, when grazing on the bare top of a lofty hill, 'If she has a poor pasture she has a fine prospect.' But there is another side; you can estimate the dignity of our ministry when you can estimate the value of a *man*. There is a remarkable story told of Dr. Belgrave. His wife died after less than a year of singular and unbroken happiness. He had no portrait left of her, but resolved that there should be one, and though ignorant of drawing, he determined to do it himself. He procured the materials for miniature painting, and eight prepared ivory plates. He then shut himself up for fourteen days, and came out of his room wasted and feeble with one of the plates (he had destroyed the others), on which was a portrait full of subtle likeness, drawn and coloured as no one would have dreamed that such an artist could do. We have given ourselves to harder labour, *to reproduce the image of Christ in the hearts of men*. It is a work that will curve the shoulders in