

reverend gentlemen remarked that as soon as he learned that Mr. Hague had entered into full communion with the Church of England, he proposed to him that he should undertake this work, and he had promptly accepted the invitation. Dr. Norton added that he had been himself a listener in the afternoon, and had been forcibly impressed with Mr. Hague's wonderfully clear exposition of Holy Writ.

A GOOD "SYMPOSIUM."—The Congregational ministers in Scotland generally spend a day or two together, over a "Symposium." The following is the programme for this year:

I. The New Testament idea of ecclesia: especially the relation between the Epistles to the Ephesians and Colossians on the one hand and the rest on the other hand.—*Rev. Jas. Troup, M.A.*

II. The two main conceptions of a Church, as historically embodied:—

(1) The conception of the Church as first and foremost a Society (Congregational, &c.)

(2) The conception of the Church as first and foremost an Institution (Romanist, &c.)—*Rev. W. Douglas Mackenzie, M.A.*

III. The constitution of the Church:—(1) The individual Church community. (2) The several Church communities in relation to each other.—*Rev. Professor Simpson, M.A.*

IV. Sacraments.—*Rev. J. Pillans.*

V. Worship.—*Rev. J. Roebuck*

VI. The Authority of the Church.—*Rev. J. M' Munn, M.A.*

VII. Church Creed—Theology—Freedom of thought.—*Rev. T. Templeton, M.A.*

VIII. The Church and missions.—*Rev. Jas. Edwards, M.A., B.D.*

IX. The Church and the loose, unorganised individualistic forms of life and activity at the present day.—*Rev. James Gregory.*

X. Comparison of the Congregational conception of the Church with that of other sections of Protestantism, as laid down in the Confessions of Faith, Articles, Creeds, or otherwise.—*Rev. Dr. Simon.*

XI. The relation of the Church to social and political questions.—*Rev. James Stark.*

XII. The Church in relation to amusements.—*Rev. D. Caird, M.A.*

XIII. Church Discipline.—*Rev. James Ross.*

XIV. The Church in relation to the individual spiritual life.—*Rev. A. R. Henderson, M.A.*

CONCERNING THE TENURE OF THE DIACONATE.—The question as to whether the office of Deacon should be held as a life appointment, or only for a limited period, is beginning to excite fresh interest in some of the churches. And, judging from recent events, the drift of opinion seems to be setting against the old idea, "once a deacon always a deacon." Augustine Church, Edinburgh, has resolved that its deacons shall henceforth be elected for a term of only three years (the holders of office to be eligible for re-election), and the body has been reconstituted on that principle. The eight deacons who remained in office resigned in order to give the new system a fair

trial, and these have been returned along with ten others. A special service in connection with the event was held on the morning of 5th October. It has been supposed that the method of election just referred to is something altogether new in our Scottish Church life: but as matter of fact it has existed in several Churches for some time. It has been found, however, in some cases that the tendency has been to make the office, which is nominally for a limited period, in reality continuous by repeated re-election; and to so far avoid that, Mill Street Church, Perth, has made it a rule that at least one year must elapse before the retiring deacons are eligible for re-election. One great advantage of the triennial election seems to be that it affords an excellent opportunity for training young men in the practical working of the Churches.

Editorial Articles.

THE MOST IMPORTANT.



WE are pleased to receive from time to time, accounts of pleasant gatherings in the churches, and in the homes of our people—and how much of our Church News is of this character—but how much better should we be pleased to hear, on every hand, of vigorous spiritual life, manifesting itself in direct and all-conquering work for Christ.

There is always a strong and constant tendency for us to be just what our talk is.

And a great many people forget the fact—or have never learned it—that what *we ourselves* say, sticks best in the memory! That is one great secret of memory: if you want to remember a thing, *speak of it*. And so we don't want the dear saints in the churches—nor ourselves—to be talking about socials, and concerts, and excursions, and parties, too much; for fear we shall not, by and bye, be able to think about anything else. Even the "Christian Endeavorers" are all running into "Socials!"

Churches of Jesus Christ are institutions for