

tent with supreme love to God and Christ's measure of the love due to your neighbour, you can do it; but if what you do brings a cloud between you and your Father in heaven, if you cannot look up in the confidence that His smile of approval is resting upon you, or if it is not for the benefit and blessing of your fellow-men, then it is sin. Avoid the action—you need no other guide. There are the matters of minor importance as to the doing of which Christians are divided. Let each, acting upon this rule of the Master learn, not to condemn others who see not exactly as he sees, but with love and confidence to believe that they are true and loyal to the common Lord, though they cannot see eye to eye.

WE sometimes hear said (generally by those who have left us) that Congregationalism is unworkable, that the theory requires too high a standard of humanity, that in fact, it is only fit for angels, as one said to us. Passing by the compliment (unintentional) of such a statement, let us ask, Is it unworkable? Even our Canadian experience justifies us in saying "no" most emphatically, but when we look to the States or to England, and see what a power Congregationalism is in those countries, our negative is emphasized a hundredfold. More than that, the very principle of our churches to which the greatest objection is raised by such friends, the independence of each church, is the principle that is largely permeating every Protestant denomination, to say nothing of its appearance even in the Church of Rome itself; and those who leave us because of that principle find even now a difficulty in escaping from its workings, although the theory itself may be disowned. The underlying trouble with such objectors is that the will of the church must be signified by the will of the majority, and we invariably find that these friends were in the minority, and so—left us. Now, while we are opposed to majorities ruling, we are still more strongly opposed to the rule of a minority; the fact is there ought to be in every church such love and confidence as will ensure practical unanimity, and though all may not see alike, yet all should be ready to forego their own opinions on matters not vital. There may be occasions when it is imperative to contend earnestly for the faith, but these occasions are rare; as a rule no important principle

is involved in church discussions, they are mostly on questions of preference or convenience. It is well to have discussions, so long as they are carried on in a fraternal spirit, but the action growing out of them should do violence to the feelings or convictions of no one, if it is possible. We rejoice to believe that there are churches that at any rate endeavour to carry out this spirit of consideration and concession, where there is no desire for either a majority or a minority rule. Without being angels they find that the system of Congregationalism is alike workable and satisfactory.

THE question is sometimes asked in Sunday school gatherings, "What is the best thing to do with a troublesome boy?" and while a few cling to the old idea of expulsion, a better plan has been found in giving such a one something to do, no matter how small the service. The idea of responsibility will generally act like a charm; and some amusing stories are told of the success of this plan by those who have tried it. May there not be here a hint to pastors and churches troubled with restive, fault-finding members. Give them something to do! The only trouble is, as one to whom this plan was mentioned said, "they won't do anything," and we are afraid that sometimes it is true that the greatest grumblers are those who do not and will not lift their hand to the work of the church. However, it is worth trying, and if it should fail in some cases, it may happily succeed in others.

THIS reminds us of another class of church members difficult to deal with; those who are always complaining of neglect, want of sympathy from the brethren, and so on. If you ask these friends what they have done in this line you will as likely as not find that their isolation, if it is not, as often it really is, mere fancy, results from their own coldness, reserve, and sometimes even repellant attitude toward those who would be friendly. Friendliness, like almost everything else moral and physical, begets its like, and if people are cold, unfriendly, they must not wonder if they are left on their own ground, and allowed to cultivate the good-will of themselves.

AT the same time it must not be forgotten, that in a Christian fellowship it is the duty, nay the