

purity of churches which have been little else than the strait self-righteousness of the Pharisee minus his respectability. Cannot some of us remember singing about a little garden fenced around with very small experience of any fragrance flowing therefrom? "We are the chosen people, all grace and glory are our peculiar heritage?" Notwithstanding all this, and much more that can be truthfully said, we must distinguish between the mere material structure called the church into which people are pressed to hear the message, and the spiritual reality known by that name; there is a manifest difference between the mere church goer, the hearer, and the true church member whose hearing leads to doing as it has already brought faith; between the comer to the feast and those who having put on the wedding garment have secured an entrance. It is quite within the range of experience that from the maimed, the halt and blind may come those who refuse the vesture of the King, as well as from among the invited guests, and the old idea of "gathered churches" must not be lost to view. Nevertheless, let our brother's enquiries stand and lead to necessary searching; for we need to hear such statements as these lest we wrap ourselves up in a robe of self-congratulation, oblivious of the great throbbing life around, taking the rustic cackle of our burgh for the great wave that roars around the world. And so Mr. Hay continues:

Is not this a main reason for our existence as one of the denominations, that we testify that the Church of Christ, shall consist of true Christians, and such only? But while this principle is scripturally sound, and indeed self-evident, have we not weakened our cause by the manner in which we have often presented the subject? To be careful of the entrance, so that none be received but those who are willing to confess their Redeemer is very desirable, but, to ask Christian maturity at the door, is quite another thing, and goes beyond what is written. We have no right to demand the fruits of summer from spring, nor the strength of Christian manhood from an infant disciple. The scales of error, prejudice and sin had scarcely fallen from the eyes of Saul, before he arose, was baptized, and joined himself to the disciples. It was years after, by the aid of Barnabas, and the help of the church, that he became a shining light, and chief of the apostles. The terms of communion that we require, according to our standards, would have closed the church to thousands who have proved themselves the most devoted of the Christian name.

Mr. Hay very forcibly pressed upon us the question of the children's relation to the gospel and church, characterizing as "awful doc-

trine" the view that "all the children are born rebels, and must run a career of vice and iniquity," and justifying them in saying, "Jesus loves me, this I know, for the Bible tells me so." And here again we are indebted to our brother for these utterances, not taking these words as contrary statements to the dread fact of "in Adam all die," but as giving prominence to an oft forgotten relation of children to the church to which Paul refers (*e. g.* in 1 Cor. vii. 14), and which forgetfulness has exalted the Sabbath school in too many instances above the Church, and thereby independent of it.

ON Thursday morning the Rev. C. Duff, M.A., delivered the retiring chairman's address, his subject being, "Our position and needs as a denomination." He noted the progress of Congregational principles in other denominations as was evident from the history of these denominations during the past few years. All financial measures were on Congregational methods. Young Men's Christian Associations were based on Congregational principles. How are we to diffuse these principles? is the question we have to deal with. We must be as earnest in spreading abroad the truths of God as are business men establishing their business. The second part of the address had to do with our needs:—1st. We must insist on a converted membership—Christ says: "If any man love me he will keep my commandments." In receiving members we ought to ask is the man's life changed? It is far more important to ascertain whether a candidate is willing to obey Christ than to ascertain at what time he was brought to Christ. Rev. Charles Beecher says: "the apostacy of the Church of Rome is not that she rejects Christ as a mediator, but that she adds other mediators." One church member has nothing to do with another church member, except through the Master. This is one of the first principles of Congregationalism as taught in the New Testament. There must be agreement among those who hold such principles. We must have one banner which can be detected as soon as seen. Other churches have a banner. The Episcopalians claim relation to the apostles by the golden chain of succession. The Baptists insist on adult membership, and baptism by immersion. The Presbyterians march under the banner of