

are their choice from among themselves, subject to their judgment and decision for continuance or removal.

It teaches that the church is essentially a *life*. Not an organization simply, however perfect; not a ceremony or form of worship, however scriptural; but Christ filling them, and the soul on fire with His love; loving one another, even as He has loved us; co working with Him in saving men, and filling the world with His salvation. Where this life is not, whatever the name or organization, it is dead; a corpse of spiritual putrefaction; repulsive to Jesus Himself; however admired of men. Just in proportion, therefore, as this life is maintained in Christ, and with Him and for Him, is there a true church. Such are some of the things which are characteristic of Congregationalism.

The progress of these principles in this Dominion, in the multiplication of Congregational churches, has not been so great as desired. Many reasons could be given. In conclusion we name one. The difficulty the *few*, (whatever their principles) find in succeeding against the *many*. A business man with limited capital, however honest he is, finds it hard to keep pace, and succeed alongside men with larger means and influence. So it is in every line of life. Denominational life is not exempt from the rule. Such has been from the beginning our experience. Number, we know, is no certain evidence of true spiritual growth. Quality may be among the few, as well as in the quantity; but there is a fascination about number, there is not in a few. It takes a long time for unthinking persons, who are not governed by strong convictions, to associate with, and give themselves to the weaker, however pure and free their principles and doctrines. As churches, we labour against overwhelming odds. Number, wealth and agencies are against us; but have we not a work to do, as well as in the past? Is not the freedom we enjoy, and the manhood we teach, needed in this land? Can we not help to bring about that ideal church and Christian life, the denominations are all tending to? Let us who believe our principles are divine, go forward with an unwavering faith in God, and the certainty of the final triumph of the rights of all believers, as members one of another, calling no man *Master* or *Lord* but Jesus Christ!

HAVE YOU MADE YOUR WILL?

The Canada Home Missionary Society groaning under a deficiency and asking what shall we do next? is also a matter of deep concern to some who are not now living in Canada.

As a Life Member of that Society and one who for many years acted as Secretary of the Western District Missionary Committee, and sat on the board of the General Committee, the writer of this may escape the charge of not minding his own business, if he offers some suggestions.

It is useless to speculate on how this thing came about, though tempted to do so. What can be done now to get the Society out of the deep waters, is the chief concern. *The debt should be met by the whole body, as a personal debt would be.* The Missionary Pastors should pay their share *fairly; but not more than their share.* It would be a shame to take the deficit out of their incomes, when the debt really belongs to the whole constituency of the Society. Pastors and people of self-sustaining churches should every one do an honest share of this work. If it cannot be done by small sums, larger sums must be forthcoming. It is *now a debt*; to render payment should *not* be regarded as a gift, but an obligation. Fifty or a hundred dollars "cut" on a missionary pastor's salary, should be met by an equal payment on the part of the pastors of the self-sustaining churches and their members; for the debt is the obligation of all. Missionary pastors are sometimes squeezed without asking them if they can stand the pressure. If it were made optional they each would say, I cannot give so much, I cannot afford to pay fifty or a hundred dollars. Reductions, however, are not prefaced with—"By your leave."

May not something be learned from the societies on this, the American side of the lines. The pressure on the churches by the schemes of benevolence put forth by six or seven societies, is something *constant* and unremitting. The Foreign and Home Missionary Societies employ the press to the verge of extravagance. They keep on, and then, *keep on; keeping on.*

Both societies run behind sometimes; but by God's help they catch up.