

contented with a roll of nine students scattered over five years. The churches must supply material. The apathy of the west, which allowed the College to be removed from Toronto, where it ought to be, to Montreal, where, because of environments, it can never, we believe, so fully serve the denomination, is paralyzing this right hand of denominational work. That apathy must be removed. *It must.* If it be said we have no churches to invite young men to undertake a laborious College course, we reply, there are abundant fields for the exercise of sanctified talent awaiting those who are willing to endure hardness as good soldiers of Jesus Christ; and the self-denial of a self-sustained College course is no mean discipline whereby the manlier graces are developed. We need to be up and doing. Let the trumpet sound!

ONE question forcing itself upon our churches is the old one: What constitutes a Church? We have not yet, it would seem, established the principle upon which alone our right to exist as a separate denomination rests. We are not surprised but gratified to find our Scottish brethren discussing the question, "What constitutes membership in a Congregational or Independent Church?" We extract two very different replies, each suggestive; and hope in these columns to return, either by our own or another's pen, to the subject again. We need to understand the question also; few questions more important than that very old and fundamental one, "What is Congregational Church membership?" Rev. George Moir, Aberdeen: "Persons who are born again and living for the glory of God. The pastor should satisfy himself by private, and, as far as possible, informal conversation, that the applicant is really united to Christ, and bearing fruit to His praise. But as the Church is a spiritual society, and each involved in the conduct of all, the members have a right to say who shall be admitted to their fellowship. The system of appointing a deputation to report upon applicants is, I believe, both scriptural and expedient (see Acts ix. 26-28). But in order to the proper carrying out of this method, three things are essential. 1st, That the deputation consist of one individual; 2nd, That the pastor has the exclusive right of nominating the deputy; 3rd, that the report refer principally to the life

and conduct of the applicant. When the Church is in a living, vigorous condition, this system is generally satisfactory to all parties. On the other hand, when the Church is in a cold, dead state, and no conversions taking place, complaints are sure to be raised against it. 'It is antiquated;' 'It is inquisitorial;' 'It keeps decent people outside the church,' etc. The probability is, that there are no living souls applying to get in; but the members feel that they must make additions to their number so as to keep up the appearance of prosperity and respectability. It is then and only then that the system we advocate presents any real difficulty. But when a Church has sunk as low as to *manufacture* members by a process of education, without conversion, the difficulty of admission by our recognized method has often proved a blessing in disguise." Rev. John Pulsford, Edinburgh: "The Church meeting,' so called, is the weakness and often the disgrace of Congregationalism. It should therefore be abolished, and Church members be delivered from the conceit that they are better or more religious than the members of the congregation, which they neither are before God or men. The Church meeting, or *the meeting in Christ*, should be at His table, which should be open to all who love Him, and are seeking, through His Spirit in them, to be renewed. For the election of ministers and other officers, the members of the congregation should be called together. This would be strictly *Congregationalism*, and would keep out cabal, and save the members from making invidious distinctions. If it be objected that this would be growing tares and wheat together in the same field, it is enough to quote our Lord's words, 'Let both grow together till the harvest.' Till then, let us be content to love one another, but be careful of judging one another. 'For we shall all stand before the judgment seat of Christ.'"

FAITH'S ROLL CALL.—X.

THE JUDGES—Heb. xi. 32.

The book of "Judges" is characteristic, presenting histories that certainly offend our sense of propriety; delineating characters far from those one would desire to see copied. Samson is decidedly one whose walk, judged by the morality taught in our