

in the house of God, and the poor man be consequently thrust into the corner. Let all, at least in such a place, feel their equality in the Lord's eyes.

Granted that the letting and hiring of pews is wrong, it becomes a matter of extreme moment to know how, instead, churches and Church objects may receive due support in a less objectionable and in a more scriptural way. The offertory immediately suggests itself. The offerings of God's people are taken in His own house, laid upon His altar, and seem even from that sacred contact to become hallowed. Every one feels when he gives the sacredness of the place and the acceptableness of the gift. The poor man contributes his mite, the rich man his golden coin. All go before the great God. Insensibly the conviction creeps over both that His eye is upon them.

Would that all Christian Churches would adopt this most excellent system! Would that ministers would diligently teach their people, and the people accept their teaching, when they say that this is indeed acceptable in the sight of God and worthy of a faithful Christian congregation! "If there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say unto the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts" (James ii. 2-4.)

"Upon the first day of the week let every one of you lay by him in

store, as God hath prospered him." (I. Cor. xvi. 2.)

*Baden-Baden, May 10th, 1878.*

Now, O MY SOUL? answer, as in the sight of God, art thou ready? art thou ready? Think, O my soul! when death comes, thou art to enter upon eternity—to be fixed either in heaven or in hell. But it is not in the power of death to hurt a soul united to the Redeemer.—*Dr. Doddridge.*

### SIGNIFICANT FACTS.

*(From the Christian Union.)*

"AMONG some eight or ten persons confirmed by Bishop Paddock, of Massachusetts, at Christ Church, Cambridge, last week, was the Rev. Frederic Palmer, pastor of the Congregational Church at Revere, who has tendered his resignation of that office, and will at once enter the Episcopal ministry. Mr. Palmer's step, taken in its connections, is another sign of the times. The Rev. Edward Abbott, formerly of the *Congregationalist*, was confirmed at the same time. When the too narrow creeds of a traditional and High Church party imposed on the (Congregational) Church, which sought the wilderness for "freedom to worship God," drove such sons of the Puritans back into the Church of the Cavaliers to find the liberty which it once denied but now accords them, it is high time for the children of the "Mayflower" to insist on that theological liberty within their own fold which is the heritage not of any one denomination, but of all who have received the liberty wherewith Christ makes free."

A reference to the above and