

The article closes with this remark: "If she (Congregationalism) could see her way to put the Presbyterian spoke in her wheel, she would prove herself to be all that is wanted, etc." No! Decidedly, no! The spokes in our system's wheel satisfy us well as yet. The timber is good. It is well-seasoned. It stands the strain well. And we are not yet ready for the Presbyterian wheelwright to knock our wheel to pieces, and put in his spoke. We are content with what we have tried and found good. In other words, we are not yet tired of Congregationalism; we are not yet tired of the liberty with which it crowns us; we are not yet prepared to substitute for it the other system which our advisory friend admires.

Finally, with reference to the question of absorption so kindly suggested by our contemporary, we submit two things for his most serious consideration. It might be death to us, but it might also be most uncomfortable for them. The boa-constrictor who swallowed a hedge-hog was unhappy ever after.

SHALL MINISTERS TRAMP ABOUT OR ABIDE?

The "Christian Guardian," in a recent issue, argues for tramping about. It points out as one of the chief sources of Methodist success, the system which makes the minister take his gripsack, and start for a new place every three years. And it points out the danger of abiding; although it admits that "it is possible that we may over-estimate the amount of local disruption produced by the changes of pastors in other churches."

Now, we have not a word of censure for Methodist belief in the itinerancy. If our Methodist brethren believe it to be the best mode for them, they have as good a right to hold that belief as we to hold the opposite. It is not against the itinerancy we object so much as against the unwise manner in which the "Guardian" seeks to make a point in its favour. Now, the editor of the "Guardian" is, taken all in all, as fair a controversialist as one would wish to meet. And that fact makes us the more astonished to find such a little bit of captiousness palmed off on an unoffending public as a fair point, in the article to which we refer.

The article contains extracts from the Chicago "Interior" about the "candidating" customary in the Presbyterian Church of the United States, and the suggestion that the Presbyterians should partially adopt the itinerating plan. We give one extract as a sample of the many which the "Guardian" gloatingly quotes: "There are bold, selfish, pushing men in the ministry, who think no more of asking a church to call them, than a tramp thinks of blushing when asking for a dinner, and who will take a snubbing as coolly as a lightning-rod pedler." By quoting such statements, the "Guardian" seeks to convey the impression that scheming for a position is

connected with those who believe in the permanency of the pastorate, and there is no such scheming among disciples of the itinerancy. That is the broad hint given by the "Guardian." It never stopped to ask who the correspondent of the "Interior" was, or whether his remarks were worth reproducing? But because some dyspeptic Presbyterian, annoyed perhaps at the fact that he has not got the position he thinks his sublime talents are fitted for, writes a caustic article against ministerial scheming, the "Guardian" thinks it good enough to quote and comment upon approvingly. Deceived by appearances, the editor has made a poor move on the chess-board.

If then, the "Guardian" would court a little enquiry into the matter of scheming connected with the itinerancy, we will not be behind in furnishing it evidence which will open its eyes. And if it persists in its unkind hints that scheming naturally nestles under the wings of the permanent pastorate, and never nestles under the itinerancy, we shall suddenly dissipate its ignorance by a few examples. But for this we have no desire. Yet if unfair means are taken to puff a system in which we do not believe, we will not be slow in check-mating them. Will the "Guardian" publish this statement of a Methodist which has become somewhat widely known? And will he print a list of the Methodists who believe it true? The statement made is this: "When the Stationing-committee sits, it first looks out fat berths for its own members; it then looks after the interests of its peculiar friends; and then Heaven help the rest of us!"

OBITUARY.

MRS. WM. TRACY.

Died at the village of Claremont, in the township of Pickering, County of Ontario, Eleanor Tracy, widow of the late Wm. Tracy, on Saturday the 8th of Feb., 1879, aged eighty-seven years, one month, and eleven days.

On the following Wednesday, the 12th ult., her remains were conveyed for interment to Macpelah Burial Ground, beside her late husband. The funeral services were conducted by the Rev. E. D. Silcox, Congregational minister of Stouffville, of which church she was a member for many years. Deceased was born in the County of Essex, England; emigrated to Canada, and settled with her husband and children in Pickering, and lived there until her death. She leaves beside her seven children, fifty-five grandchildren, and eighty-one great grandchildren. Our departed friend, like her late husband, had for many years known and loved Israel's God and Saviour, and fidelity to Him and confidence in Him continued steadfast to the end. The last word she was heard to speak on earth was the precious name of Jesus, hope of earth and joy of Heaven. Her last end was peace. E. M.

THE Rev. John Durrant sweetly fell asleep in Jesus on the morning of Friday, Feb. 21st, at his home in Stratford. He was born in Brighton, Eng., July 2nd, 1796, and was therefore past four-score when called to "come up higher." He has been laid aside from active work for about five years, during which time he has suffered greatly. But during all this time he has displayed how patiently God's children can endure as well as serve. We hope to give more particulars of his life and work in a future issue.

News of the Churches.

MR. W. EWING, student, has received a call to the pastorate of Whitby church.

MR. ALLEN MCFADYEN, student, has received a call to the pastorate of Inspector Street church, Montreal.

THE Rev. M. S. Gray intends resigning his charge of the Howick and Turnberry churches at the close of the current missionary year in June next.

THE Congregational College Literary Society met on Friday evening, Feb. 21st, and discussed the question: "Is it advisable to have a Home Secretary to devote all his time to the work of the Missionary Society?" It was decided in the affirmative. A prize essay was read by Mr. Edie on the English Idioms.

On the 5th ult., a very successful entertainment was given, under the auspices of the Pine Grove Congregational Church. The chairman, Rev. E. Ireland, with a few appropriate and amusing remarks, introduced Prof. Blackburn, of Toronto, with a talented choir, who kindly gave their services for the evening. The excellent music rendered, together with readings by Mr. Fullerton, both humorous and instructive, were fully appreciated by the audience. The proceeds, some \$46.60, will be devoted to the re-lighting of the church.

ZION LITERARY ASSOCIATION.—The first public meeting, this season, of the above Association was held in the lecture room of Zion Church, Toronto, Monday evening, 24th inst., the newly-elected president, Mr. George Pim, in the chair. There was a large attendance. The president delivered his inaugural address, which was a very able production, and was listened to throughout with marked attention. Piano solos were given by Misses Nellie Richardson, Ada Snarr, and J. Logan, and songs by Mrs. Macdonald and Mr. Freeland. Readings were given by Miss Ashdown and Miss Barber, and by Messrs. Pyne, Casper and Harris. The names of fifty-three new members were enrolled at this and the last two meetings, and the prospects of this Association are very encouraging. Much enjoyment and benefit will no doubt be afforded those who may attend the meetings during the remainder of the season.

Religious News.

MR. GOUGH is drawing crowds to his temperance lectures in England.

REV. A. B. MACKAY, of Brighton, England, has been lecturing on Canada.

MR. HENRY DUNCKLEY, the "Verax" of the "Manchester Examiner," was at one time a Baptist minister.

WE see that Dr. W. P. Mackay, who was lately in Canada and the United States, has returned to Hull, England.

THE Archbishop of York, speaking at a recent banquet, said that he saw no signs of approaching dis-establishment.

ON a recent Sabbath all the saloons and rum-shops in Richmond, Va., were closed, for the first time in the history of the city.

OVER 200 of New York street boys have been provided with good homes among the farmers of Southern Virginia by the Children's Aid Society.

THE Japanese churches connected with the Presbyterian, Reformed, and Scotch United Presbyterian Missions propose to send a pioneer missionary to Corea.

ARTHUR MURSELL's open communion views, and particularly his open way of expressing them, did not find much favour with the American Baptists. So he says.

A COMPANY of twenty-two young Japanese meet weekly in the Chinese Methodist Mission House in San Francisco, to study the Bible and to discuss religious questions.

BESIDES preaching so constantly and reaching such multitudes with his voice, Mr. Spurgeon has published one sermon a week for twenty-four years, or 1,450 in all.

A MISSION-HALL has been opened at Marseilles, France, on the Boulevard National, in a district where thousands of workmen meet every night. The religious meetings have been crowded.

DURING the past six years the committee of the Established Church of Scotland, having charge of the extension scheme, have aided in the erection of eighty-nine churches, the entire cost of the same being \$1,000,000.

THE City Temple, London (Dr. Joseph Parker, pastor), has been afflicted in the death of one of its best members, Mrs. Fowler, wife of Prof. L. N. Fowler, once known as a prominent phrenologist. Mrs. Fowler was also a successful temperance lecturer.