

156; benevolent contributions, \$2,398,037; home expenditures, \$6,046,962, an increase for the year of \$1,068,073; average of salaries reported, \$1,047. It will be seen that the contributions for missions and similar benevolent purposes were \$4.86 *per member*; for home church expenses \$12.22 *per member*. If we were to compare ourselves with other denominations we might seem to have something whereof to boast, but measuring our total so-called benevolent contributions by that which might have been, by that which would have been under any adequate sense of personal Christian stewardship and opportunity, we prefer to thank God for the good done and leave boasting for others—*Advance, Chicago*.

WELSH INDEPENDENTS.—The annual meeting of "The Union of Welsh Independents," comprising some 400 ministers and laymen, was held in Beaufort in July. The *Christian World* thus speaks of the address from the chair:

Rev. David Griffith's presidential address was on 'Christian Union.' While advocating in a broad and generous spirit true Christian fellowship, he referred to the recent overtures of the Anglican bishops, and said that they were by no means to be lightly thought of. They knew not what sacrifices the Archbishop of Canterbury and those acting in concert with him were prepared to make in order to obtain Union. He rejoiced to see the olive leaf in the mouth of the dove, for it showed that the angry waters of controversy were abating off the earth. Yet, having carefully read the articles published as the result of the Lambeth Conference, he felt that it was impossible for Welsh Independents, with their present convictions, to give up their Nonconformity and become members of the Anglican Church. To say the least, so long as the church remained in a state of abject subjection to the State, and the Prayer-book was unrevised, so long as teachers of Popery were retained within the Church, and received its emoluments, it would be their grave and solemn duty to remain where they were. He pointedly referred to the extreme ritualistic services held at Cardiff in connection with the Church Congress, services which cut to the heart every true Welsh Protestant. To leave their simple Nonconformity for such services would be to betray 'the crown rights of the Redeemer.' Yet if the Archbishop, when next he visited Wales, expressed a desire to preach the Word of God in some of their sanctuaries, the most spacious would be at his service, and Nonconformists would crowd to hear his utterances, not because they had lost faith in their own preachers, nor of any lukewarmness in relation to their own cherished principles, but because they had the manliness to place Christianity first and Dissent afterwards.

All men have their frailties; and whoever looks for a friend without imperfections will never find what he seeks. We love ourselves notwithstanding our faults, and we ought to love our friends in like manner.—*Cyrus*.

Editorial Articles.

"LAY" PREACHING.

We don't like the word; but we use it because it expresses our meaning. We want to talk of preaching by others than "ministers." This is, we are afraid, a "lost art" now, in our country churches. Can anyone tell us, in how many of our pastorless churches who had no "supply" from outside, regular services were held, morning and evening, last Sunday? Probably not one. And in most of these cases, the last minister they had was to blame for it. For he ought to have seen that there was somebody to do a little public work, before he would dare to leave the Lord's flock.

The venerable Dr. J. H. Wilson was doing a great work in the slums of Aberdeen; transforming morally, the worst part of the city. Those in London got their eye on him; desirous that he should do the same work there. And he was disposed to go. But how should he leave the work in Aberdeen? He asked an old Christian friend, a retired military officer, "whether he should go to London?" His reply was, "In the army, the rule was, 'never leave your post, till the relief comes!' If the Lord wants you to go to London, he will send or raise up somebody to take your place here!" So he remained where he was; till, at the end of two years more, a young man, one of his converts, had so progressed and developed, as to be a perfectly safe man to leave in charge of the work.

So with the country pastor. Let no man dare to take his hand from the plow, till someone stands beside him, prepared to go on with that work! It may be—and generally it is—best that a "minister" should be got; who can give his whole time to the pastoral and teaching work of that church. But what about the months—sometimes even years—intervening between "pastorates"? *These* are the gaps we want filled. And those who fill these, will be the grandest helpers to the regular pastor.

Let us suggest two very practical ways of reaching this desirable end:

1.—In the settlement of a new pastor. Let him make it a *condition* that one service should be conducted, *somewhere* every Sabbath by the members of the church. He could then have *two* afternoon