

in other places. As before stated, Congregationalism is strong in Boston, and in her pulpits are to be found men of the highest mental culture and intellectual ability, among whom may be mentioned Rev. Dr. J. T. Duryea, of Central Church, and Rev. Dr. Meredith, of Union Church. The former was called from a Presbyterian pulpit in Brooklyn, and the latter from a Methodist pulpit in South Boston. Dr. Meredith is of Irish birth, and about forty-five years of age. He is an eloquent speaker, and were his theology as sound as he is able, we could listen to him with increased pleasure. He is an active Sabbath school worker, and conducts a Bible class in Tremont Temple every Saturday afternoon for the study of the Sabbath school lesson. This class is attended by about 1,500 persons, who pay Dr. Meredith a salary of \$1,200 per year. All denominations take advantage of the opportunity offered, and the interest seems to be growing all the time. It is remarkable the readiness with which Dr. Meredith answers the various questions addressed to him by auditors. Now it is a venerable D.D. posing on some knotty point of theology; now it is an enthusiastic teacher asking the Doctor's views on original sin, and then some deep read lady-teacher will innocently ask to be instructed on the origin of evil. These questions are all attended to in their order, and, if not answered in the most civil fashion, are certainly sharply answered; but the genial Doctor never loses his temper, and always sends his large, curious and critical audience away well pleased. It speaks well for Dr. Meredith and for the Sabbath school workers of Boston that such a meeting can be called together at such an hour on the afternoon of Saturday, when so many people are bent either on pleasure or business.

Dr. J. T. Duryea is a man of a different type, and only that our esteemed brethren of the Congregationalist Church need orthodox teaching we would like to see Dr. Duryea in a Presbyterian pulpit. Our Church in Canada has suffered by calls from the States. Lately one of our esteemed ministers, the Rev. Andrew Burrows, has been settled in Boston, where he is creditably sustaining the reputation of our Canadian ministers. On the principle that fair exchange is no robbery, it might be excusable in us if we would covet earnestly such gifts. Dr. Duryea's is among the finest churches in the city; it cost \$325,000 and is free of debt. The interior is well arranged, the reading desk and pulpit are on the same level. The choir is neither behind nor before the preacher, but is seated at his right hand. Its members occupy seats similar to the ordinary seats in the church, and as there is no whispering or unseemly conduct on the part of the choir it would be difficult to distinguish it from the general audience. The doctor appeared in a rich silk gown. He is apparently a man under the average height, his face clean shaven, and his steel-gray hair neatly parted, not necessarily in the centre, as he is too clever to part his hair in the centre or spell his second name in full. The devotional services are conducted at the reading desk, and the sermon is delivered from the pulpit, at the conclusion of which a short prayer is offered, when the preacher resumes his place at the desk, and concludes the services, which are interesting throughout. The sermon was clear, crisp and pithy, every word of which could appear in print to advantage.

A volume might be written on Boston churches, but I will only refer to one other—which is Trinity Church, of which the famous Phillips Brooks, D.D., is pastor. Dr. Brooks is regarded as the foremost man in the English Church in the city, and Trinity is said to be the finest in the New England States; it cost \$750,000 and was established in 1735. Dr. Brooks is a graduate of Harvard and is an eloquent preacher. When on a visit to England last summer he preached in St. Paul's, London, and had conferred on him the degree of Doctor of Divinity.

#### THE YOUNG MEN'S CHRISTIAN UNION

is one of the institutions of the city, having been established in 1852. It is situated on one of the prominent streets and is largely patronized, not only by the young men, but by the young old men of the place. There is a gymnasium in connection with the building, and a library of from 40,000 to 50,000 volumes, with the largest reading room in Boston, being 112 feet in length. The institution, I think, is identified with the Unitarian body.

#### THE Y.M.C.A.

is actively engaged in Christian work, and occupies a

handsome building which is well furnished throughout, and contains twenty bath rooms and dressing boxes for over 1,000 persons. There is also a large library, and provision for various amusements, such as chess, checkers and parlour games.

During the war the committee raised \$300,000. They sent to the sufferers by the Chicago fire \$34,000, and clothing and provision to the value of \$213,000. This is pure and undefiled religion. The association is the oldest in the United States, and has a membership of 3,000. It was established in 1851.

#### THE PRESS

is a power in Boston, and is wielded by vigorous hands. There are 188 daily, weekly, monthly and quarterly papers and periodicals published. The *Herald* is among the most prominent of the dailies. It is stated that in 1876, on the day after the Presidential election there were 223,256 copies printed, the largest edition of an American newspaper ever issued.

The *Congregationalist*, which is to be seen on the files of THE CANADA PRESBYTERIAN, is the leading religious journal, and is alike creditable to editors and publishers. Although possessing many religious privileges and advantages, Boston has had some rather queer types of criminals. There are in the State prison for life a boy who murdered a boy and girl, and who treated other children in a most inhuman manner, and the man Piper who, a few years since, murdered Mabel Young, a girl of six years of age, in the belfry of a Baptist Church.

#### THE FIRE OF 1872.

A serious conflagration took place in 1872 by which much valuable property was destroyed. The fire extended over sixty-five acres, and destroyed about \$80,000,000 of property. But this even did not retard the prosperity of the place. Its progress has been continued and uninterrupted, and as in the past, so in the future, this city is destined to exercise an important influence either for good or evil throughout the Christian world.

On the whole, the Sabbath is well observed in Boston. The business portions of the city are quiet on Sunday, taverns and saloons are closed, and outwardly, at least, there is the greatest respect paid to the sanctity of the day. It is true there are Sunday papers, and the street-cars run; but for the present it would appear that these are forms of Sabbath desecration which must be borne with. There are many things in Boston worthy of our imitation and cordial approval; but, on the other hand, let us shun the vices and forms of evil which are so common in the large cities of the Great Republic.

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#### AUGMENTATION.

MR. EDITOR,—“Knoxonian” is making a name for himself—also fame. I like him. He is human, and understands human nature. Occasionally he reminds me of the “Country Parson,” whose “Recreations” were so pleasant to read a quarter of a century ago. He has a vein of humour about him also, such as used to gush from the author of “Wee Davie.” I like him particularly for the stand he has taken regarding the Augmentation Fund, and the stipends of ministers generally. THE CANADA PRESBYTERIAN is sound on the same question, and has such an undoubted influence throughout the Church that it will only be by some strange mishap if the Fund is not put beyond the peradventure of a doubt.

Few of our ministers are too well paid—a very great number are underpaid. The extra loaf is needed on many tables; the rusty coat is to be seen on many backs; anxious minds about making both ends meet are to be found in many manses. Whether a minister has a poor dinner or not—whether the payment of his taxes weighs heavily on him or not—and whether he be insufficiently clothed or not—he is expected to carefully prepare his sermons, deliver them with eloquence and power, and perform cheerfully all the pastoral duties that devolve upon him. To his credit, be it said, he does what is demanded of him. There is no more uncomplaining man than the minister, and although he may suffer, and see his family suffer, it is but to few he will unburden himself. You remember a few years ago, in your own city, a minister died, and when too late it was found that his stipend had been inadequate to properly support him—too late it was realized that an injustice had been done to a faithful servant. It was want of due consideration on

the part of the congregation for the welfare of their pastor. An earnest, faithful, Christian brother, who during his forty three years of ministerial work has given largely to the support of the congregation over which he has had charge, said to me the other day that the amount he would receive from the Aged and Infirm Ministers' Fund would just keep him from the poorhouse. Yet he is always in good spirits, never grumbles, is an able man, and has spent his life in the service of the Church, and his income in promoting her welfare.

Now, suppose that he was to be incapacitated for further work in his calling it is a very serious matter, too serious to joke about, according to “Knoxonian,” and had to decide on becoming an inmate of the poorhouse on one hand, or to keep a tollgate or saloon on the other—and suppose still further that he chose either of the latter, how would a decent, well-to-do farmer feel when arriving at a tollgate he found the collector of taxes to be the gray-haired servant of the Lord who had for many years broken to him the “Bread of Life”—or worse still, how would it touch the heart of the good deacon or Sabbath school teacher to know that the minister who had baptized him, who had received him into the Church, and who had married him, was now compelled through his negligence, to dispense across a bar, not the elements of life, but the elements of death?

The first object of a congregation should be liberal payment to the minister, and members should never lose sight of the fact that in nine cases out of ten there is no minister better than their own. Many of our people cannot see that a pastor needs a good income; they think his expenses small and his labour light. Then they cry out, if an advance is spoken of: “We can hardly meet current expenses now, and we would be in debt if we gave the minister an increase.” Some of our congregations have allowed too free scope to tea meetings, anniversaries, musical entertainments, etc., as means to collect money. Even bazaars and auction sales have crept in to help in the same manner. It is forgotten that the pulpit is the power of the Church, that it is the strength of the Church. The Church will prosper by the effectual preaching of the Gospel. “Go ye forth unto all nations and preach the Gospel.” From the Church direct should come every cent to defray expenses. There should be no side-shows to help it. But the minister is too often overlooked. Increase the church officer's salary, increase the precentor's salary, build new churches, spare no expense, pay for organs, pianos, carpets, etc., move votes of thanks to all who have taken any part in church work, but not one word to encourage the faithful pastor—not one dollar added to his salary. I feel sure, Mr. Editor, that you know of many such churches. No feeling, no sympathy, no proper consideration for the comfort of the servant of Christ. As I have already said, everything first, the minister last. A few think that because they give a little to the support of the Church they are entitled to say what they please to the pastor—and frequently the language used is not the most courteous. Happily, however, they are only a few, but unhappily they are too often allowed to have their own way. They desire to be considered leaders and rulers in the Church. Patronage in its worst form had more consideration for the minister than they. The affairs of a congregation lie in the hands of the people, and no two or three or half-a-dozen of men can rightly take upon themselves to speak for the people. Our Christian men and women are modest and too frequently remain quiet, when by a word or two they could express their own opinions, instead of leaving it to a few to do all the talking.

I have no fear of the Augmentation Fund collapsing if left to the sober judgment of the membership of the Church, and for the same reason there would be few complaints from our educated ministry about too small stipends. Now and again the subscription fever takes hold of a congregation, and they eke out the minister's salary in that fashion. I remember a friend of mine who for many years filled an important charge, and during his incumbency it increased wonderfully in Christian work, but his salary remained the same. By and by it occurred to some of the very good that they might take up a subscription for him, and waited on him to inform him of their intention. He answered, nobly: “No; you'll take up no subscription for me.” Their eyes were opened; they saw they were placing their minister in the position of a pauper. The refinement of cruelty could not go further. Such a state of affairs would not, I suppose, happen in any of your large city churches, yet I am informed strange things do occasionally take place even there.

TRANSFORTHANA.