

candidate for matrimony; and this use of the word is comparatively recent.

WHEN Mr. Emerson spoke disparagingly of the use of churches, Sunday schools, and the like, in contrast to works of direct beneficence to the needy, James Freeman Clarke retorted that one might as well disparage the steam-engine of a factory in comparison with its loom. The former wove no sheetings, but it supplied the motive-power to the latter. So no money goes farther for the promotion of the best social ends than that given to the cause of Christ.—*S. S. Times*.

OUR thanks are due to the Methodist Herald for kindly calling attention to the relation which Congregational churches sustain to other evangelical bodies, as the union organization among them all. It says:

A Union church is a Congregational church under another name; it is never quite what it seems, until it gets strong enough to drop the fiction, Union, and takes the name Congregational, which it should have borne from the beginning.—*Ex.*

JAPAN.—The influence of the Japanese women is already being felt in Parliament. In the House of Commons one in twenty of the members are Christians. The wife of Mr. Nakashima, the President of the House of Commons, is a devoted Christian, and one of the foremost temperance workers. She is also one of the principal contributors to a magazine which has for its object the elevation of Japanese women.—(*From an Address by Tozo Ohno.*)

AUSTRALIA has now practically decided on union. The decisions of the Convention will no doubt be ratified by the several provinces, and by the Home Government. It is to be called "The Commonwealth of Australia," consisting at present of seven States; including New Zealand. The House has one member for every 30,000 inhabitants; elected for three years. The Senate consists of eight members from each State, sent for six years by the State Legislatures. "Responsible Government," with a cabinet of seven members. The Governor-General appointed by Great Britain.

THE JUNE MEETINGS.—A correspondent writes:—"Your article on 'The Union Meetings' let every delegate attend to. I empha-

size 'Weak Churches,' and the 'Publishing Company.' The Guelph Union Meetings should be made an inspiration. If so, let all come with a definite purpose, authorized by the churches how best to help weak churches to put on strength—how to get every family to receive the INDEPENDENT. Your suggestion in 'Support your own Paper,' is the right one. If we want a Weekly, get the monthly strong! The mission of Congregationalism is not yet fulfilled. Let us look for it!"

SYSTEMATIC MISSION WORK.—Near the close of last year I went into my pulpit one Sunday morning, and, after speaking of the relations which properly subsist between the saved and the unsaved, stated that I had with me a detailed account in black and white as to the condition, moral, intellectual, and pecuniary, of twelve families, living in the poorer part of the town, that I was anxious to assign to the Christian interest and oversight of as many members of my congregation, and that by the time those twelve were disposed of I engaged to have another invoice ready for assignment. About four times that number have now been allotted, and there seems to be no necessary limit to the practical possibilities of the work.—Rev. Dr. Charles H. Parkhurst, in *The Congregationalist*.

REV. HERBERT MACY, at the Congregational Club: "A Congregational church is a popular institution; and if it cannot be made to give promise of success, the people will leave it. They are not fond of holding on to it just because it is Congregational. A Baptist will hold on, sink or swim! A Methodist will hold on, through heat and cold. A Presbyterian will hold on, verily believing that from all eternity it was foreordained that he should. An Episcopalian will hold on, just as long as there is a vestige of 'the true church' in sight. But a Congregationalist will exercise the liberty that has been bred within him, and he will leave the church for one that is a success. We build people that way and then wonder why they leave our enterprises."

OBJECTING, BUT NOT PROPOSING.—Saying a thing is not as it should be, seems to imply that the critic knows how that thing ought to be; yet many a man is ready to find fault with what is, without being able to say how it can be bettered. Here is a good test for