

not gifted in the matter of organization and therefore leave that to others who are, but when at work let me suggest that measures be taken to insist, as a condition of help in any form, that the trust deeds be so constructed that it shall be wholly illegal and void to mortgage a church building in order to pay the minister's salary or any part of current expenses, even those for repairs. There may be an original mortgage on the property if that cannot be paid off; this involves no loss of what has been given in order to obtain it, unless the whole movement fail, and the property is sold by the mortgagee at less than its cost. But if minister's salary and current expenses cannot be met, there is reason for a change of some sort, yet not for placing a mortgage on a property which a previous generation has put in trust for all time, that it may be used for divine worship and Christian work. Let me add that the sum for which the church property in Meaford has been sold may form the nucleus of the proposed church extension fund.

3. One word on the questions to which the able letters of "A Practical Man" are turning our thoughts, namely: How far did the personal visitation of places and congregations by the late Mr. Roaf in the west and your correspondent in the east up to 1855,—visits that were for the most part annual,—conduce to the progress he describes during the previous twenty years? Have the District Committees to whom the work has been assigned during the last twenty-five years been the best arrangement for promoting advancement? I offer no opinion, but simply throw out the hint for others to think upon.

Yours truly,
HENRY WILKES.

Montreal, 4th May, 1881.

News of the Churches.

BUFFALO.—Just one year ago this month Sec. Holbrook met, by invitation, a company of persons in Buffalo, for consulting as to the expediency of forming the First Congregational Church of that city. It was decided to go forward, and the church was organized and Rev. G. B. Stephens secured as pastor. On the 5th inst. the Niagara Square Free Will Baptist Church was purchased for \$15,250; one half paid down, and the other half to be paid in six months, and the amount is all pledged. This is a fine edifice in a very central and eligible locality, and is to be renovated and refitted at once. There have been accessions to the church at every communion; there is a large and prosperous Sunday-school, prayer meetings are well attended, there is much harmony and much enthusiasm in the society, and a membership now of nearly 200, with every prospect of rapid growth and prosperity. —*Chicago Advance of April 14th 1881.*

NORTH WEST.—Rev. W. Ewing preaches each Sunday at West Lynne, Manitoba; Pembina, Dakota Territory; and St. Vincent, Minnesota. It is expected that a Congregational Church will be organized in each of these thriving towns. An organ is much needed in West Lynne. Will some friend or friendly church assist in this matter?

MISSIONARY WORK OF AN OLD FRIEND.

The friends whom Rev. F. H. Marling left in Canada—and their name is legion—will be glad to find that he is surrounded by good workers, and that the Church and School with which he is now connected gives very active support to Home Missions, as the following from the *S. S. Times* will tell:—

"Many daughters have done virtuous-

ly, but thou excellest them all," is a commendation that might well be applied to the Sabbath School of the Fourteenth Street Presbyterian Church of New York city (Rev. Dr. Marling's), in view of their missionary contributions. During the last twenty-five years they have amounted to \$23,959.17; annual average, \$958.36; for the last year they were \$1,033.70. Yet this school is by no means one of the largest. In case each member of the senior and intermediate classes in a full attendance had made an offering every Sabbath there would have been 8,518 distinct offerings during the year; there were 8480, only 38 omissions. This indicates an average attendance in these classes of about 164. The primary department is about half as large. In every point of view this result is remarkable.

How was so much money gathered? Of course by exciting and maintaining a lively interest by the efforts of the pastor, officers, teachers, parents and other friends, by addresses, letters, &c.; but chiefly by the creed of their Missionary Association carried out by thorough system and persistent energetic endeavor, faith working by love, "all at it, and always at it." Their *esprit du corps* is evident from the almost infinitesimal fraction of omissions, and the fact that of 2,357 absentees during the year, 810 sent offerings.

For twenty years this association has contributed to the support of Martin B. Lewis, one of the missionaries of the American Sunday School Union in Minnesota; and his more than 200 letters and occasional visits have been a large factor in the result. They have had the monthly details and incidents of his work, keeping it and him continually in their hearts. They appropriated to him last year \$500. In reviewing these twenty years of co-operation, in his letter read at their "Silver wedding," he says: "29,873 scholars have been gathered under 4,859 teachers, into 825 schools organized where there were none before; 1,129 other schools have been visited and aided. 7,645 families have been visited, and 2,684 Bibles and Testaments have been given where there were none, and \$5,115.99 have been disbursed in books and helps to needy schools." Well does the Congregationalist say of such a school, "The members are acquiring a most valuable education in the matter of Christian giving at an age when it may easily be made a fixed habit."

A VISIT TO THE CHURCH

A subscriber sends us the following from the *Victoria Independent*, suggesting that it may not be without its lesson to our Canadian Churches. We think so too, and publish it accordingly. The letter tells its own story, and the extracts from the article in the *V. I.* are pertinent and deserve all attention. Because the office of the pastor is a spiritual one, churches are sometimes found to think that any sort of arrangement, or none at all, will suffice for his support. It cannot be too strongly insisted upon, that the relations of a pastor to the church should be settled on business principles, which should be sacredly observed. Pastors themselves should see to this.

"MY DEAR FRIENDS.—On Thursday I received your deputation, and from it I hear that you wish to know if I will reconsider or withdraw my resignation, provided you will re-arrange the general management of the church with a view to the increase of my income.

My dear friends, I cannot. Please consider the following facts.—In 1854 you began to exist as a congregation. I came in 1860, and, as was agreed, received during four years £300 a year, you being assisted for ten years by the Home Mission Society of New South Wales, after which period that aid ceased. Because of the circumstances of that

period, I released you from your agreement of my accord, offering to accept what you could raise; and during sixteen years I have had the balance after all other expenses were paid. Meanwhile, your own circumstances have greatly improved. You have known by the annual reports read, printed, and delivered to you, how little money came to me. I waited patiently, and you know I have said little about money, save as to the general principles, and that you have shunned all responsibility by promises of a definite sum to me. I have been slow to move, lest I should run before sent from a trying post, but once convinced that I could righteously do so, I felt bound to act, hence my resignation. Now you kindly offer to discharge your duty; but, my dear friends, it is too late, as regards myself. I cannot for any money you can offer remain now. I and my family have suffered such privations that nothing but a stern sense of duty would ever induce one of my children to think of the ministry unless they had other means of existence; and this is the case with most ministers' sons, because of like experience. For years I have suffered the agonies which honest men feel when in debt; and for years since have worked from sixty to seventy hours a week. All this I have afforded; but I cannot afford to have you or any think that I could resign my church (as it were a mere business matter) to extort more money. No! I resigned as the best means to lead you each to feel and discharge your duty, not to me, but to Christ, the Church, and the world. Now you must raise a certain sum, or the building as a church must be closed, for no true minister will come unless he sees how to live. I see no reason why you, (some of you have made thousands by business) cannot, from the present congregation, raise easily £200 a year and manse free of all charges. Of course there must be a little self-denial, but not so much as you have had example of in me. If men maintain any principle they must pay for it. I feel grieved when I think how much this decision of mine will pain most of you; because I know, whatever you may at times have thought, or said, or neglected, there are very few of you but will feel that you are losing both a friend and a pastor. I thank you, dear friends, for your kind offer, though I cannot accept it. I have not thought to build up an organization, or any ecclesiastical system, but to instil Christian principles which I know will live: yet I would be very sorry to have this church become like that of Laodicea and others that have passed away because unfaithful. I entreat, therefore, if you have not received all truth in vain, to be united as one soul in persistent effort to make, by your hearts, lives, offerings, and efforts, this church a praise.—Yours, as ever, affectionately in Jesus,

"RICHD. THOS. HILLS.

From the *Victoria Independent*:—

We are convinced that this *take what you can get* method of doing business is utterly bad, both for minister and people. Churches are but human, and, alas! have "a deal of human nature in them," and, while they can find men who will submit to a condition like the one mentioned, are extremely likely to be very unconscientious in their giving, while the minister himself, to say nothing of the harrowing care that must result from having no fixed income, will certainly be continually irritated by knowing or fancying that persons are niggardly in their contributions. However small the stipend may be, let the minister know exactly what he has to get, and then he can at once either lay his plans accordingly or seek new pastures.

In all this we are quite aware that every man must be prepared to share the ill fortunes of his congregation, and

should disaster come upon his people, as has not unfrequently been the case in the changing circumstances so common in these colonies, loyally and readily suit himself to such change, and sail his vessel with reduced canvas till brighter days enable him to spread sail again. And such, we know, I as been done, and done with a Christ-like readiness for sacrifice, over and over again. But then, on the other hand, as congregations grow richer, their tried and faithful ministers should share in their growing prosperity. It is a scandal to Christianity that any man should have to write of the members of his congregation making "thousands by business," while they permit him to give them the hard labor of his brains for a pittance less than he could have earned in the coal mines of the district.

When will our church members learn to be faithful in these things? There are numbers in our churches who, wealthy men as they are, give no more to the cause of Christ than they did when they were mere clerks or workmen. The matter of astonishment is that educated men, many of whom could tomorrow double their incomes if they went into secular pursuits, should remain faithful to the ministry. To our minds it is one of the standing proofs of the truth of the Gospel, that its preachers should, as a rule, be so unselfish. We trust the West Maitland Church will at once "bring forth fruit meet for repentance," and that other churches will take warning and see that they amend their own ways.

LITERARY NOTES.

A "General Directory of Missionary Societies," giving a list of all missions and missionaries, mission boards and officers, is a most useful addition to our books of reference and information, giving us an army list of the Christian world in heathen lands, and affording the means of knowing individually where the members are. The preparatory edition before us contains 52 pages, and is to be followed by a more complete edition. Address of the Editor—Wm. E. Blackstone, Oak Park, Cook Co., Ill.

O. Ditson & Co., Boston, New York, and Philadelphia, have issued a new Sabbath School hymn book, "The Beacon Light," which we have run through. A few of the old stand-by pieces are retained, and a more than usual number of pleasing new ones appear. It may safely be commended where "frequent changes of books" are deemed "necessary in a wide-awake school."

[While on the subject of Sunday School music we may be permitted to say that a condensation of the three separate volumes of Gospel Hymns by Moody, Sankey, and Bliss, into one, has been published in Toronto, and should not be passed over by those who are not tired of such hymns as "The Old, Old Story," and yet desire to add to their present stock of children's and of prayer-meeting hymns. In this condensation the repetition of the three separate volumes is avoided, the hymns are numbered consecutively, and the old numbers, for ready reference to the older books, are also retained, so that the new and the old may be used together.]

I. K. Funk & Co. are still continuing their Standard Series in the new octavo form. The second part of "The Diary of a Minister's Wife" is out: they who have read the first part will not need urging to read the second; they who have not will do well to read now the completed story of real life. "Lothar, by the late Lord Beaconsfield, is the last reprint of standard works of fiction in this Series which has more than sustained its first reputation. "The Preacher's Cabinet," in two series, by E. B. Thwing, is a choice selection of pithy sayings and extracts, arranged alphabetically according to subjects, for ready reference, affording useful suggestions and apt illustrations to the time pressed teacher or preacher. In truth, thus far, we have not seen a useless or inferior book with the mark of I. K. Funk & Co.

HEADS of families should read John Turner & Sons advt on page 8. Their two roll and three roll mangles are the best in the market. Call and see them at 47 Yonge street, Toronto, or write for prices.