

as their wealthy sisters, and afford as good a field for usefulness. For obvious reasons ministers prefer the larger, wealthier churches; and the stipend may have something to do with it. A good salary is no bad thing when there is a large opportunity for usefulness with it, though it requires more grace, strength and talent to do it justice.

A minister who has consecrated himself to the service of the churches, should be ready to take a weak or poor church. A man with a family is not to be blamed for looking out for a support. If he is pinched for means, his usefulness is hindered. An aged man is not to be blamed for desiring a charge with no out-stations—a single church where he would not be worried into the grave by a church debt. The younger brethren should spare the elder, and be willing to take their share of the heat and burden of the day.

It may be true that the churches in Canada have a predilection for ministers trained in other countries. All ministers are not alike efficient. Some of the best, and some inferior, come out of every college. It depends much on what goes into it. We cannot make the colleges responsible for what turns out to be a poor student. It may be prejudice; but the writer of this thinks that the ministers trained in the Congregational College of Montreal, will compare favorably with those trained elsewhere; and even without finishing in Oberlin or Yale, may do as good service for the Canadian churches as even *better* men trained elsewhere. If men have failed to be qualified in Montreal, so men have failed to take a finish in Harvard and Yale. Some material won't take a polish anywhere, and some will.

It is peculiar to Canadians to undervalue and belittle their own *country*, and *government*, and *men*, and *churches*, and *ministers*. The very reverse is characteristic of the American. There everything is praised, prosperous, progressive; and whatever is wrong is kept out of sight. None of the religious papers seem to be willing to publish the dark side of anything. Anything great, prosperous, progressive, will find its way to the public eye at once; but anything that will interfere with the self complacency of the people, and leave the impression that something is wrong, and should be corrected, will not find a welcome in

the columns of the press. In reading the accounts of things here, Canadian readers must make an allowance, and discount the flaming accounts they read. In many things the churches here are much as they are with you. In some things the churches here may have the advantage, in many others the Canadian churches are preferable.

I fail to see the correctness of Brother Solandt's inference, that "it would be a *thousand* times better for the Canadian churches if they were more closely drawn to the American Congregationalists; and had gradually cut themselves adrift from English influence." I ask why? In what respect? Has not England always kindly helped you? Her influence, I take it, is anything but bad on Canadian churches. Draw as near as you like to the churches here, but *do not* "cut adrift from English influence." We are brethren, but England has shown a parent's love and a parent's care. May it be a distant day, when you shun her influence!

W. H. ALLWORTH.

Memphis, Michigan.

A MANUAL OF DOCTRINE AND CHURCH POLITY.

BY REV. WILLIAM WYE SMITH.

XLVII. INDIVIDUAL RESPONSIBILITY.

1. The natural disinclination to think for one's self, and assume one's own responsibilities, is a weakness upon which the Roman church has traded, and become powerful.

2. The Scriptures tell us that "every one of us shall give account of himself to God"; and no priest, church nor party (however willing such may be), can assume our responsibilities before God, or answer for us.

3. An individual responsibility which cannot be transferred to another, calls for an individual liberty of judgment. We must therefore search the Scriptures for ourselves; and whatever truth we find—and as fast as we find it—believe and follow it.

4. Each one hears for himself, receives an individual salvation, and must answer for himself. Our connection with Christ, therefore, is not