

church of Christ were willing to try these methods more generally and so gain this double good. Our richest and largest churches have long been family churches, existing for a definite and chosen constituency, rather than churches for the people. But times are changed. As this is an age of applied science and of applied Christianity, antique methods must give way to wiser ones.—*Christian Mirror, Boston.*

CLERICALISM.—We are afraid the INDEPENDENT is not very "clerical," in the way of claiming any particular power or privileges for the "clergy." And now our neighbor, the *Christian Guardian*, seems to be running in exactly the same direction. We agree with every word of the following, from a recent editorial:—

If Mr. Wesley meant by presbyters having the right to ordain, that it is a proper thing for an ordained minister to take part in setting apart to the work of the ministry those whom the Church has accepted for that work, we fully agree with him. But if he meant that every ordained minister has, by virtue of his office, a right to appoint others to the work of the ministry, we cannot accept this view of ministerial authority.

A BUSY HOME MISSIONARY.—A Congregational Home Missionary in Washington State, writes to headquarters thus:—

It was never so hard to find time to write letters as now. Between calling and being called upon, principally by book agents, women with patent darners, patent boilers, teachers of fancy stitches, etc., etc. (not being married I can make quick work with the latter), fixing up hurt feelings, reading to the sick, doing part of the church janitor work, being on hand to ring the bell, to say nothing of preparing two sermons a week, working up the prayer meeting, planning for the Sunday school, the superintendency of which I hope to put on other shoulders at a meeting called for to-night, being on hand to see that the church choir does not split into a dozen pieces over some trivial question, drilling the Sunday school choir and looking after the church finances; between doing these things and wondering where I can cut down so as to accomplish other things that are left undone, letter-writing time has fallen among thieves.

AUSTRALASIAN INDEPENDENT.—The "Australian Independent," originally the "New South Wales Independent," is again changing its title and widening its field. It is a good and enterprising magazine, published at 6s. 3d. a year (they have not got as far as decimal money in Australia yet), at Sydney. Our friends there, no more than ourselves, have arrived at a weekly organ. The *Independent* says:—

Again the name has become too narrow. The large circulation in Tasmania and New Zealand demanded

recognition, and now, at the request of the New Zealand Union, the style and designation of *Australasian Independent* will be adopted. The jubilee of Congregationalism in South Australia in 1887 suggested the *Australian Independent*. The jubilee of Congregationalism in New Zealand in 1892 will be marked by the enlargement of our designation to the *Australasian Independent*.

THE CONGREGATIONAL UNION.—Our readers will remember that the last Union closed without a formal invitation from any church. Montreal was in the minds of the members; but it was then supposed that the many hundred delegates of the Christian Endeavor Convention would assemble there in 1892. As however that has been otherwise arranged, the three older churches of Montreal unite in the invitation to the Union, for June 1892. The brethren assure us that every necessary and possible preparation will be made, and that the Union will be heartily welcomed. The meetings will probably be in Emmanuel church, as the largest, and on the whole most convenient edifice for the purpose.

SECRET OF A HAPPY LIFE.—I have peeped into quiet "parlors" where the carpet is clean and not old and the furniture polished and bright, into "rooms" where the chairs are neat and the floor carpetless, into "kitchens" where the family live and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead; and I see that it is not so much wealth and learning nor clothing nor servants nor toil nor idleness nor town nor country nor station, as tone and temper that render homes happy or wretched. And I see, too, that in town or country good sense and God's grace make life what no teachers or accomplishments, no means or society can make it—the opening stave of an everlasting psalm, the fair beginning of an endless existence, the goodly, modest, well-proportioned vestibule to a temple of God's building that shall never decay, wax old or vanish away.—*Dr. John Hall.*

DR. MCFADYEN OF MANCHESTER.—The present writer well remembers how in the last conversation he ever held with him, McFadyen, speaking of ministers being regarded as dishonored if they were not able to carry their own proposals at church meetings, remarked: "Some of our people seem to forget that the very principle of a Congre-