

number who take no interest in the extension of our church polity, and who never second the earnest efforts of the ministry as they ought, by earnest work, and earnest prayer, and earnest giving? Is there not a kind of a feeling among a great number of our church members that the minister ought to do all the work, as a teacher in a day-school, and that they are masters and the minister a lacquy or servant of all, instead of looking at their minister as an ambassador for God? How many there are in all churches like the good old member in the Scotch Kirk, who, when his minister asked him to engage in prayer, looked up and said, "That is what you are paid to do." Is there not too much of this kind of talk of paying ministers, instead of giving to God and for His work? Would not the Congregational body grow stronger and more aggressive in the world if it looked at the matter in this way? No matter how good a captain a ship may have, if his crew are not willing to work and obey his just commands, he cannot manage it by himself; and how can it be expected that a hundred men can manage to till every field in a vast dominion like Canada, without help, no matter how good they may be? I believe the ministers of Canada will compare favorably with the English both in character and intellect, and if all the Church members would unite with the minister and follow him, there would soon be brighter days and more prosperity in our churches in Canada, for unity with determination is strength.

W. P.

THE PRAYER MEETING.

To the Editor of the Independent.

SIR,—Any one who is in the habit of going to a country prayer meeting cannot fail to notice how few business men attend. And why? Just because they won't close their stores an hour earlier one night in the week. They give of their substance to the Lord, but of their time they will not even bestow an hour in six days. Brothers, should a message come from heaven that Jesus would be in your church (in bodily form) next week, would you not be there? Yes indeed you would be ready and there before the time, for fear the Prince of Glory might pass and you not see Him; and why not now? Though your eyes cannot behold Him, He has promised to be there every week. Is it not a great insult? Oh! think of it and give Him at least that one hour; then you will have His blessing and peace which passeth all understanding.

OBSERVER.

News of the Churches.

FROME.—This Church has secured the services of Mr. Vivian, as pastor.

PERSONAL.—Rev. James Howie, of Zion Church, Guelph, preached his farewell sermon there, on Sunday, April 10th.

SARNIA.—The Church here held a very successful social on the 6th inst. The attendance was large and the programme interesting. Upwards of \$40 was realized.

STOUFFVILLE.—On April 3rd the Rev. J. Howie, of Guelph, supplied the pulpit in Grace Congregational Church. Subject in the morning, from 2 Cor. iii. 18; in the evening from Rom. iii. 20, 21. Both subjects were well reasoned out, and the message was well received by an attentive and large congregation. On Sunday, 10th inst., Mr. George Flint supplied; subject, Paul at Athens. Mr. Robinson, Presbyterian student, preached in the evening from Revelations xxii. 17, with great earnestness.

WESTERN CONGREGATIONAL CHURCH. A large congregation assembled last evening in the above church to welcome

the new pastor, Rev. A. F. McGregor. A substantial tea, provided by the ladies, was partaken of, after which Mr. Flint, senior deacon, read a statement showing that the Church, while without a pastor, had been well sustained, and in a few well chosen remarks set forth the aims of the Church, and concluded by welcoming the pastor to the Church and to the homes of the members. Short addresses were delivered by other friends on the Sabbath School and the work among the young, etc. Mr. McGregor happily responded to the hearty reception accorded him, and the happy meeting was then brought to a close.—Toronto Daily Globe.

Denominational Notes.

—The committee of twenty-five to draw up a Confession of Faith in accordance with the action of the National Council has been selected, and the list will be made public as soon as vacancies can be filled in case of any who may decline to serve.

—It is understood that Dr. Storrs, of Brooklyn, is to be invited to preach the annual sermon of the Congregational Union in Manchester next October. This is a happy idea, but a happier idea still would have been to invite Henry Ward Beecher to do the work. He is the one American minister who stands head and shoulders above all others: a fact about which there is no doubt, even among his brethren. The Jubilee services of the Union are to extend, intermittently of course, from May, 1881, to May, 1882. If good use be made of the time the country ought to know something of Congregational principles on the completion of the Jubilee year. We hope there will be a good deal of evangelistic preaching during the period. Whilst the press and the platform are vigorously employed the pulpit should not be neglected.—Fountain.

—Sunday evening, 13th February, the Rev. Dr. Hitchens preached in Eccleston-square Church, London, on "Lessons from the Life and Death of Thomas Carlyle." The text chosen was Ecclesiastes ii. 16. After remarking on the advantages of secular wisdom, the teacher proceeded to show that there are some respects in which there is no distinction between the wise man and the fool. One of these particulars is that of the common lot—death. The life and character of the Chelsea sage were then sketched briefly, the various excellences of the great historian finding prominence. Among his excellences conscientiousness and honesty were conspicuously treated of. These were early manifest in Carlyle declining to enter the Christian ministry because of his change of views on some doctrinal points. "Better," said Dr. Hitchens, "would it be for the Church of Christ in all her branches to-day, if some who have entered her ministry had followed Carlyle's example. A man enters the service of Christ ostensibly because he accepts the teaching of and concerning Christ, and desires to defend, enforce, and inculcate what he as a Christian has come to believe and feel. He does not—or at least, he ought not—to enter the pulpit in order publicly to ventilate his own doubts nor to sow the seeds of doubt in the minds of anxious hearers." The question of Carlyle's religious life and opinions was dealt with, and many extracts from Carlyle's works were given to prove that the departed philosopher was the subject of much religious thought and feeling. "Everywhere," said the preacher, "everywhere throughout his writings one conviction is evidently prominent—namely, that obedience to God is the secret of individual and national happiness and prosperity. The life of such a man should influence us to right living—living with

a noble and heavenward purpose—living with a resolution to effect that purpose only by God-approved means—living in imitation of Jesus, whom Carlyle pronounced our divinest symbol, a symbol of quite perennial, infinite character, whose significance will ever demand to be anew inquired into and anew made manifest."

MISSION NOTES.

—One church in Lagos, Western Africa, has contributed during the past three years £3,412 for church purposes.

Four missionaries have sailed from England for the Congo, West Africa, to reinforce the Livingstone (or Congo) Inland Mission. This new expedition took with them a steam launch for the navigation of the lower river, and a seven-roomed house, in sections, to be erected as a depot and mission station at Banana, at the mouth of the Congo.

—The latest news from the mission of the London Missionary Society in Uganda, Central Africa, is up to July 1. Mr. Pearson, one of the missionaries, writes that King Mtesa had a dream in which he was asked why he had given up saying "Allah Akbar," and ordered to resume it again. Mr. Pearson adds: "Mtesa then ordered all the court to say Allah Akbar, and he has proclaimed himself a Moslem again. The flag is not to be hoisted on Sundays nor the gun fired, the two things in which his Christianity consisted."

—As showing what the natives themselves do towards the support of the gospel on missionary ground, it is stated that in New Hebrides, in 1879, the native converts contributed about \$200; in Blytheswood, South Africa, the Fingoes gave \$15,000 for mission buildings; in South Ceylon the Church Missionary Society received \$3,500 from native Christians. Fifteen churches of the Madura Mission of the American Board in India are self-supporting and in Central Turkey many of the churches meet all their own expenses. Many of the Karen churches in India, though very poor, are self-supporting. In fact, wherever Christianity gets much hold upon the hearts of the people self-support will be reached, or at least there will be great effort to do this.

—In 1818 Raiatea, one of the Society Islands, was in fall the darkness and degradation of idolatry, and Opao was the metropolis for the offering of human victims from all the South Pacific Islands within the limits of 500 miles. Through the efforts of the missionaries the people are now civilized and Christianized, and in May last a church costing \$8,760 was dedicated, which the Raiateans had been two years in building. The gathering was a very large one, multitudes coming from neighboring islands, and the choirs of singers alone numbered 500 persons. It is said that the amount expended on the church averages \$8 for each man and woman and each child of fifteen years of age on the island.

—The London Missionary Society is now discussing the advisability of changing their route into Central Africa. Hitherto all parties for Lake Tanganyika have started from Zanzibar, and have made the long land journey, transporting their goods by pagazi, or hired porters, a vexatious and extensive method. The route now proposed is by way of Quilimane, the Shire River and Lake Nyassa, on which lake the Scotch Free Church Mission has a small steamer, the "Ilala." From the northern end of Nyassa, Tanganyika is only 220 miles distant, and a road might be built there making a much quicker and easier

transit. By the present route, however, tidings from Ujiji reached England in thirty-five days.—Missionary Herald for March.

—ZALIM SINGH'S ARGUMENT.—One day, when Zalim Singh, a Christian convert, was crossing the Ganges in the same boat with two Brahmins, they began to reproach him for having become a Christian.

"What do you know, you ignorant fellow, of your own religion, or of Christianity?"

Zalim replied, "What you have said, Pundits, about my ignorance, is all true, but whether I have acted foolishly in ceasing to worship my thakur (household idol) is another thing. I had a capital god at my house, he was beautifully made, and cost me some money, for the man who made him was a skillful workman, and I paid him handsomely. But, look here, Pundits, suppose I had my thakur here in this boat, and in my left hand this little dog, and cast them both into the Ganges, whither would they go?"

The Pundits were silent, but the people said, "Why, the god, being of stone, would sink, and the dog would swim ashore."

"If so," the Christian replied, "then the dog must be greater than the god, for he can save himself, which the god cannot do. Do not expect me, Pundits, to worship a god which is inferior to a dog. No! I will no longer worship a stone, but I will worship Him who made the stone. I worship the Lord Jesus, who died for me, and Him only will I serve."—Church Missionary Instructor.

LITERARY NOTES.

A number of representative New York clergymen, including Dr. John Hall, the Rev. H. C. Potter, D. D., Robert Collyer, Father Thomas S. Preston, Drs. Chapman, Armitage and Crosby and Henry Ward Beecher, contribute to THE CHRISTIAN LION for April 6th, their views upon the alleged decline in church attendance and church work. All of them concur in the opinion that these have not declined, and their comments upon the religious situation will be found interesting reading.

A paper by R. W. Emerson, on his personal impressions of Thomas Carlyle, made up from his unpublished letters written at the time of his first visit to England, will appear in SCRIBNER for May. The publication is made by special arrangement with Mr. Emerson and the Massachusetts Historical Society, before which the paper was read, and in the minutes of which it is to be printed after its appearance in SCRIBNER.

DEATH.

In Sheldon, Vt., at the Congregational Parsonage, on the 7th April, of consumption, Isabella Massie, wife of Rev. C. P. Watson, and only daughter of Mr. John Massie, Sr., Cowansville, P. Q.

PAIN AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago, and any kind of a Pain or Ache. "It will most purely quicken the blood and heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted. "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle.

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