

friends think me greedy, if I asked some of them kindly to send me another, to be used on Sundays and other great occasions.*

"My greatest trial on the mission has been the torture from black flies and mosquitoes. Our poor children are bitten almost beyond recognition, even by ourselves. If the Rev. Messrs. Powis and Burton should come to make us a visit, as they seemed to promise, I hope they may escape this trial; we are hoping to see them soon." Believing that these communications will interest your readers, and asking their renewed petitions on behalf of the mission. I remain, dear sir,

Yours truly,
Jas. Howell, Sec.

Orangeville, June 17th., 1881.

* The motto on the old flag, wrought by some young ladies in Montreal, I believe, was "Do the Right, Serve the Lord."

J. H.

Denominational Notes.

A compilation from the official year books of seventeen Protestant denominations gives 6,968,839 communicants with a net gain of communicants for the past year of only 260,085.

Of these, the Congregationalists have 384,332, with a gain for the year of 1,792 only.

In view of this the remarks of Rev. Dr. G. F. Penecost at the annual festival of the Congregational Club at Faneuil Hall, Boston, May 25, are timely and forcible. It would be wise to cultivate a little more aggressiveness of spirit. When I took over the statistics and see that the increase of membership in the Congregational churches on confession of faith is reported to be only one and a half per cent. on the membership, it seems to me to be a matter of serious concern. Now, in the midst of all the learning, and the culture, and the wealth, and the historic glory that belongs to this ancient ecclesiastical order, it seems to me that there is one thing lacking, and that is a more aggressive evangelistic spirit in the churches.

—In his opening remarks at the Sunday School Convention at Worcester, lately, Hon. T. W. Bicknell well said:—"Congregationalists need to cultivate not more independence but interdependence. Loyalty to one's denomination is the first principle of liberality, and the chief evidence of one's understanding of the true methods of Christian service."

In 1847 the "Hansard Knollys Society, for the Publication of Early English and other Baptist Writers," published a reprint of the first edition of Bunyan's "Pilgrim's Progress," with notices of all the subsequent additions and alterations made by the author himself. The editor was the scholarly George Offor, who prefaced the reprint with a long introduction, historic and bibliographical. Though the editor cannot resist an occasional hit at the practice of baptizing by affusion, or by sprinkling, as well as that of baptizing children, he makes it appear that Bunyan was hardly a Baptist in the modern acceptation. His church contained members baptized in infancy, members baptized as adults, and members not baptized at all. His special tenet, about which he had his Baptist controversy, was that the baptism essential to church membership was a baptism of the Holy Spirit. Without evidence of this, he believed that no one should be admitted to the church; but that, with this evidence, water baptism of any sort was entirely non-essential. If we can draw any inference safely, it would seem that he would prefer not to have any water baptism at all; but would be as sure as human judgment could be that there had been a baptism of the Holy Spirit. When, toward the close of Bunyan's imprison-

ment, Charles II had concluded that persecution was of no use, and that it was best to license non-conformist preachers and places for non-conformist worship, Bunyan was licensed in the following terms. "We do hereby permit and license John Bunyon to be a Teacher of the Congregation allowed by Us in the House of Josias Roughed, Bedford, for the use of such as do not conform to the Church of England, who are of the Perswasion commonly called Congregational. With further license and permission to him the said John Bunyon to teach in any other place licensed by Us according to our said Declaration. The date was 9th May, 1672. The volume from which this is taken is among the archives in the State Paper Office, called "Indulgences, 1672;" and the license is under the head "Congregational." But John Bunyan's position, as the leader of Baptist open communion and the one who crushed the close communion of his time to powder, is too well known to be denied. The "Philadelphia Confession" is one of the happy products of the conflict, in which he was victorious.

—The committee appointed by the National Congregational Council to select a commission of twenty five to consider the matter of preparing a new Creed and Catechism for the churches have completed their task, and report the following as constituting such commission:—

Rev. Julius H. Seelye, D.D., Amherst, Mass.
Rev. Charles M. Mead, D.D., Andover, Mass.
Rev. Henry M. Dexter, D.D., Boston, Mass.
Rev. Edmund K. Alden, D.D., Boston, Mass.
Rev. Alexander McKenzie, D.D., Cambridge, Mass.
Rev. Samuel Harris, D.D., New Haven, Conn.
Rev. George P. Fisher, D.D., New Haven, Conn.
Rev. George L. Walker, D.D., Hartford, Conn.
Rev. William S. Karr, D. D., Hartford, Conn.
Prof. George T. Ladd, Brunswick, Me.
Rev. Samuel P. Leeds, D.D., Hanover, N. H.
Rev. David B. Coe, D.D., New York, N. Y.
Rev. William M. Taylor, D. D., New York, N. Y.
Rev. Lyman Abbott, D.D., Cornwall-on-the-Hudson, N. Y.
Rev. Augustus F. Beard, D.D., Syracuse, N. Y.
Rev. William W. Patton, D.D., Washington, D. C.
Rev. James H. Fairchild, D.D., Oberlin, Ohio.
Rev. Israel W. Andrews, D.D., Marietta, Ohio.
Rev. Zachary Eddy, D.D., Detroit, Mich.
Rev. James T. Hyde, D.D., Chicago, Ill.
Rev. Edward P. Goodwin, D.D., Chicago, Ill.
Rev. Alden B. Robbins, D.D., Muscatine, Ia.
Rev. Constans L. Goodell, D.D., St. Louis, Mo.
Rev. Richard Cordley, D.D., Emporia, Kan.
Rev. George Mooar, D. D., Oakland, Cal.

The committee, in presenting these names, say:—

"In making the selection, different sections of the country have been drawn upon, somewhat in proportion to the membership of the Congregationalist churches in each. The list embraces men who are understood to represent different shades of opinion, while holding fast to the essential truths of the Gospel. With a large proportion of pastors are joined representatives of theological seminaries and colleges, of the religious press, and of the missionary work of our churches. Letters responding to these appointments indicate that those designated will enter on the work with interest and hopefulness, and that they will be able to co-operate in mutual respect and congeniality of spirit and aim for the important object contemplated.

"It is understood that the commission will choose its own chairman, determine for itself its organization and methods of procedure, fill vacancies that may occur in its number, and take whatever time may be requisite for consummating its work, reporting results directly to the churches, through the press. It is presumed also that the necessary expenses of the commission will be provided for by voluntary contributions from brethren in our churches.

"Messrs. Abbott, Coe, and Taylor, of New York, are charged with the duty of calling the first meeting of the commission, at such time and place as they may agree upon."

A member of the new church in Plainfield, Rev. William Manchee, pastor, has given the church a lot, 150 feet square, worth \$9,000, in a most desirable location, for a house of worship. The church, free from debt and prosperous, is taking steps for a chapel, and hopes to worship in it by next autumn.

Beyond this, as we learn by a private note from Mr. Manchee, his Church has given him about 50 per cent. more stipend than was promised, and one of his members has paid for a trip to Europe this summer. Our old friend has fallen into green pastures.

LITERARY NOTES.

We have received from the enterprising firm of I. K. FUNK & CO., New York, a copy of the Revised New Testament, which came to hand a mail or two after it was in the hands of the Canadian public. Accompanying it, as one of the Standard Series, is Dr. Roberts' Companion to the Revised Version, with a Supplement speaking on behalf of the American Committee and giving some very interesting information thereon. The Companion should be considered indispensable to those who compare the Revised with the older version, and the Supplement, which is not in our English copy-righted edition, shows how thoroughly the work is an international one, and gives the history of the American Appendix.

E. STEYER & CO., New York, are preparing an abridgement of Kiddle and Scheur's Encyclopedia of Education, a book of great interest to teachers. We have before us some specimen pages of the Dictionary, which contains valuable practical hints to the teacher on e.g., Algebra, Alphabet, and if the proposed volume should follow the specimen given, we have little hesitation in recommending teachers and advanced scholars to expect the promised issue.

Through the Winter. American Sunday School Union, Philadelphia. This is one of the best Sunday School stories we have seen. Its whole tone is fitted to lift the daily duties of life out of the sphere of mere drudgery, to correct many of those moods of temper which mar the peace of social life, and to throw the halo of glory where more often than acknowledged it truly belongs, over the heroes of quiet homes. Helen is a true heroine, and the Waldemars a family of which we can truly say, may their number increase. The sentiments moreover of the story are not merely moral, they are decidedly evangelical. Thoughtless brothers and unsympathizing fathers may with profit read, as also tender, conscientious girls. The verse of Whittier on the title page is correctly illustrated by the tale—

"Sure stands the promise, ever to the meek

"A heritage is given;

"Not lose they earth who single-hearted seek

"The righteousness of heaven."

The book is very sightly, but the illustrations, happily few, are unworthy the book.

"Walks about Zion." Many of our readers will remember Rev. Joseph Elliott, once of Ottawa, now pastor of the Presbyterian Church in Cannington, Ont. This volume, small, neat, 172 p.p., is from his pen. Fifteen short addresses on e.g., Christian Unity, Moral Strength, Mourners in Zion, Many Crowns. Simple, earnest, devotional, these short sermons without notes may be read at any time with profit, and might prove, during a pastor's absence from an evening service, a useful selection of gospel readings from which a suitable selection could be made. As a memento of an old friend, and a truly useful little work, we commend "Walks about Zion" kindly to our readers. Published by C. Brackett Robinson, Jordan Street, Toronto.

"GOOD ENOUGH FOR HOME."

"Why do you put on that forlorn old dress?" asked Emily Manners of her cousin Lydia, one morning after she had spent the night at Lydia's house.

The dress in question was a spotted, faded old summer silk, which only looked the more forlorn for its once fashionable trimmings, now crumpled and frayed.

"Oh, anything is good enough for home!" said Lydia, hastily pinning on a soiled collar; and twisting up her hair in a ragged knot, she went down to breakfast.

"Your hair is coming down," said Emily.

"Oh, never mind; it's good enough for home," said Lydia carelessly. Lydia had been visiting at Emily's home, and had always appeared in the prettiest of morning dresses, and with neat hair, and dainty collars and cuffs; but now she was back again among her brothers and sisters, and with her parents, she seemed to think anything would answer, and went about untidy, and in soiled finery. At her uncle's she had been pleasant and polite, and had won golden opinions from all; but with her own family her manners were as careless as her dress; she seemed to think that courtesy and kindness were too expensive for home wear, and that anything was good enough for home.

There are too many people who, like Lydia, seem to think that anything will do for home; whereas, effort to keep one's self neat, and to treat father, mother, sister, brother and servant kindly and courteously, is as much a duty, as to keep from falsehood and stealing.

—The United States has double the number of school-children of any other country in the world. The number is stated by the Bureau of Education to be 9,424,086. The nearest approach to this figure is made by France, which has 4,716,935. Prussia follows with 4,007,176, and England and Wales with 3,710,883. Of the total population, the school-children of the United States form nearly 20 per cent.; of France, 12 per cent.; of Prussia, 16 per cent.; and of England and Wales, about 13 per cent.

SCOTCH DISESTABLISHMENT. —The signs are multiplying that the question of Disestablishment in Scotland is coming to a head. We noticed the other day the prominence assigned to it by the Solicitor-General in his candidature for Clackmannan. The Liberal candidate for Renfrewshire if less pronounced as to the desirability of the change, is equally positive in his promise to follow the leaders of his party when they declare that the time has come. On Wednesday the Committee of the United Presbyterian Church — from which the chief impulse of the movement has always come passed resolutions urging the systematic advocacy of the question in Parliament and before the constituencies. It is well understood, however, that nothing can be done during the present Parliament, Mr. Gladstone having pledged himself to submit the question to the country before attempting to solve it. But in all probability the issue will be really decided — as it was in the parallel case of the Church of Ireland. —*Fall Mall Gazette.* [It may be added that the Glasgow Liberal Association has imported Disestablishment into its programme, and that should the Lord Advocate be come a candidate for the vacancy in that great constituency, he will probably appear as the supporter of the same ecclesiastical change.]