

well as men. They ought to vote, therefore, in all the churches; the office of clerk or treasurer might often be filled by a woman with great acceptance; and one or two of them would not be out of place on the standing committee of the Church.

Indeed, if we are to return to primitive usage, we shall restore woman to the diaconate. Phœbe was no doubt "the deacon" of the Church at Cenchrea; and other early churches placed women in the same office. The reasons which led to this practice have not lost their force. The care of the poor and the sick, the visiting of strangers and of prisoners, is a work which ought to be done far more thoroughly by our churches. It is a work for which our deacons are theoretically responsible; but many of them are too busy to give to it the time and labour required, and much of the work they cannot do. If it is done at all it must be done by women.

On this whole subject the paper read by Rev. D. O. Mears at the last meeting of the General Association, and the account given on the same occasion by the Rev. Addison P. Foster of the working of the female diaconate in the First Church, Chelsea, are worthy of the attention of every Congregational pastor.—*Advance.*

MR. SPURGEON ON LONG PASTORATES,

A celebration of a very unusual character was recently held in the Congregational chapel, in Kettering, England, the object of which was to commemorate the completion of the hundredth year of the pastorate of the church by the Rev. Messrs. Toller,—father and son,—the former having sustained that relation for forty-five, and the latter for fifty-five years, without interruption. Among those who were invited to speak on the occasion was the Rev. Charles H. Spurgeon, whose address in the evening was so excellent and appropriate that we are constrained to present our readers with a few extracts from it. We quote from the *English Independent*.

Mr. Spurgeon said: "I am most happy to be here on this occasion to celebrate the long pastorate of my dear and venerated friend—there is so much involved in being 55 years in the same place, so much that does honour to the man, so much that brings glory to God. Think how the Lord has sustained him, how He has given him fresh matter to keep up the interest, how He has guided him in the direction of such a church as this, how His spirit must have been with him, sustaining and blessing him in a thousand ways! We shall never know how much we owe to the grace of God. I suppose it will be one of the occupations of eternity to make discoveries of the amazing grace which God has bestowed upon us at times when perhaps we scarcely knew what was being done, how He has steered us away from the rocks, and guided us both by storm and calm into the desired haven. To God be all the glory. I sat on Monday last by the bedside of one of my old members. I went to comfort her, for I heard she was ill; but, instead of comforting her, she set about comforting me, so that I went away rejoicing. She began in this way. 'My dear pastor, I shall never be able to tell to any soul what I owe to you, both personally and relatively.' I said, 'Now, do not talk about that.' She replied, 'I will, for my former pastor, Joseph Irons, once preached a sermon upon the words, "King Solomon shall have a thousand, but they that keep the vineyard shall have two hundred," and that dear man of God said, "Give God the glory, give Solomon his thousand, but let His ministers who are keepers of the vineyard have their two hundred. Give them all the encouragement you can." Now (said she), that sermon did me good. I used to be afraid to cheer ministers and tell them what God had done by them, for fear that they should be proud; but from that sermon I learned that it was God's business to keep them humble, and my business to encourage them.' Now I must give