

he was himself converted to Congregationalism. He says: "In no approved writers for 200 years after Christ is there any mention made of any other organical visible professing church but that only which is parochial or Congregational." That finding is in harmony, I believe, with the best scholarship of to-day.

But little by little changes crept into the church. Associations of sister churches were occasionally held, presided over by a moderator, who would naturally be selected from among the older or more influential ministers. These moderators became influential advisers. By and by the term Bishop came to be worn by them alone. Ambitious men coveted these moderatorships and labored to enlarge their powers. So Episcopacy grew and Congregational liberty declined. The right of private judgment in matters of faith and order slowly faded out, until at last the laity were silenced by the proverb: "Hear the church," which, being interpreted, meant, of course, "Hear the clergy."

So radical a change would not have been possible if the State had not interfered. But the State did interfere. When Constantine came to the throne, Christianity became the national religion. Vast numbers pressed forward for baptism, and the membership of the church was enormously increased. This sudden prosperity was a great trial of the church's purity, and she did not bear it half so well as she had borne persecution. Pride lifted up its head. The clergy were organized into ranks. At the head of all were the Bishops of the great cities, Alexandria, Antioch, Constantinople and Rome, and in later centuries Rome climbed to the Primacy and demanded homage from all. And thus the simple brotherhood of believers, meeting together in self governing congregations, taught and led by a humble pastor, became the great Roman Hierarchy, whose power and pomp and pride overtopped everything which this poor earth of God's has ever seen elsewhere; a Hierarchy whose chief officer was served by mighty kings, and at whose frown kings bared their knees and crawled on the earth; a Hierarchy, to gain whose favor whole nations begged as for the mercy of the living God.

**MONTREAL, POINT ST. CHARLES.**—Another great success was scored at the O'Brien Hall, Point St. Charles, in the New Year's gathering of children.

Early in the morning the city Congregational Sunday schools mustered in force in their several churches, and with banners and songs made their way in large sleighs to the Point, where they were met in the hall by the local school. They filled to overflowing the floor of the hall, the gallery being occupied by parents and friends. The Rev. Thos. Hall, pastor of the Point St. Charles church, as

chairman, welcomed the Sunday schools in his happiest vein, after a selection of music by the Point orchestra, under the leadership of Mr. R. Donaldson, Jr. The opening hymn was followed by a prayer, led by the Rev. Mr. Silcox, of Emmanuel church, and the twenty-third Psalm, in which the children heartily joined. Elder James Rodger, of Erskine church, brought the greetings of the great Presbyterian gathering in Crescent Street church, and in a few choice words struck the keynote of the day, rejoicing in the unity of spirit and of aim, and the mutual sympathy and gladness of all the children of all denominations in the march onward and upward.

On motion of Mr. Cushing, delegates were sent to bear New Year's greetings: Mr. S. P. Leet to Crescent Street church, and Mr. C. T. William to the great Methodist gathering in St. James' church. Before leaving, Mr. Williams gave one of his short characteristic speeches, full of wit and sound sense. Rounds of applause welcomed the Rev. Mr. McCann, the bearer of the greetings of the Methodist children, who in their thousands were gathered in St. James' Church. Then the Rev. Mr. Warriner, pastor of old Zion, expressed his delight with the beautiful O'Brien Hall and its complete apparatus for concerts, gymnastics, etc., also the pretty decorations and Christmas trees, and rejoiced in the success of Sunday-school work at the Point; Mr. Warriner was warmly cheered and so was the Rev. E. M. Hill, of Calvary, who specially warned the young against little sins; and to show their danger he called a little boy to the platform, and wound two or three threads round his arm which the boy snapped with ease, but when a dozen or more threads were then wound about him he could not break them; so after many sins are committed, the habit of sin becomes dangerously strong.

The Rev. Mr. Silcox spoke last, and very earnestly urged the children to give themselves to the Lord at once, and led them in a few words of consecration. The addresses were most interesting and were interspersed with hearty singing. The distribution of bags of sweets as the children dispersed, terminated the largest and best gathering yet held of the Congregational Sunday-schools in Montreal.—*Witness.*

**TORONTO, BOND ST.**—The church has begun a little monthly, called *The Bond Street Gazette*; from which we extract a few items:

The series of sermons on "Joseph's Life" is completed, and has proven very beneficial in more than one way. As the pastor has been so successful in this his first of the kind in Bond Street, we hope he will choose as a subject for another such series some shining light as brilliant, that his flock may take with them as a noble example to assist in guiding them through the rough and thorny road of life.