

News of the Churches.

TURNBERRY.—I wish to call attention to the Turnberry Church in which Mr. McIntyre has been laboring for the past seven weeks. Having been present for the past few evenings I was pleased to notice the interest taken in the meetings. Fifteen have been added to the church and many more have professed their faith in the Lord Jesus Christ. Truly we can say the Lord has been working in their midst, and that they have all been blessed in the good work in which they are all engaged. And now as Mr. McIntyre is about to leave we wish him prosperity, and may the Lord crown his labors wherever he may be with abundant success as he has done in the past, and at last may he hear the Lord say to him, "well done good and faithful servant thou hast been faithful over a few things. I will make thee ruler over many things enter thou into the joy of thy Lord." The church is now without a pastor but we trust it may not be so long, but that they may find a suitable man, a man filled with the spirit of Christ, one who will be able to lead them beside the still waters and into green pastures, so that they may be kept faithful until the last, until they receive that crown laid up for those who hold fast the profession of their faith without wavering. May the Lord grant that this may be the portion of each and everyone of us.

DAVID MINNS.

Dec. 13th, 1880.

GEORGE. Yesterday being the first anniversary of the induction of Rev. Mr. McGregor to the charge of the Norfolk street Congregational Church, it was observed in a very happy and most appropriate way by the people and their pastor. Last night the regular monthly after tea social, which has become such a popular and profitable event, should have been held in the basement of the church; but with a view of celebrating the first anniversary of their connection as pastor and people, it was held at Rev. Mr. McGregor's house. During the evening Mr. McGregor was made the recipient of a sewing machine and a very handsome China tea set. The presentation was made on behalf of the congregation by Mr. D. Spragge, who expressed the high esteem and respect they had learned to feel for him as their pastor. The reverend gentleman was taken completely by surprise, but made a very feeling and suitable reply to their expressions of esteem. Afterwards the company sat down to a comfortable supper, such as they are not accustomed to receive at after tea socials. What with parlor games, music, etc., the balance of the evening passed off most enjoyably. Both the pastor and the congregation, over which he presides, are to be congratulated on having formed so strong an attachment for each other. —*Guelph Mercury.*

QUEBEC. Amid many discouragements the friends here have been struggling bravely to hold the banner of Christ aloft. The financial storm of the past few years, coupled with deaths and removals have greatly reduced the strength of the cause. But difficulties have drawn the true-hearted closer together, and developed a spirit of determination and liberality worthy of the highest praise. To the efforts of the ladies the noble stand made by the church is largely due. By an unsparing devotion of time and skill the Ladies' Sewing Society has, during the last year, raised about \$170. Of this sum \$100 was contributed to the pastor's salary, and \$25 presented to the pastor's wife as a token of kindly regard. On the evening of Dec. 15th, a tea-meeting for church and Sunday school was held. After a bountiful repast had been partaken of, an interesting programme was presented. Several choruses were sung by the school. The

superintendent, Deacon W. C. Young, reviewed the past history of the school showing that many former pupils were scattered widely, filling important places and reflecting credit upon the school; while many others had been called home by their Saviour. He trusted that many now "in the days of their youth" would give their hearts to Jesus. Solos were sung by Misses Mary Jackson, Lillie Duffett, Evelyn Dalkin, Annie Duffett, and Lavinia Young; Readings were given by Misses Gracie Hatch, Annie Young, Marion MacColl, Mary Jackson, Florence Eutchart, and Masters Henry and John Willis. Miss Lillie Tremaine and Miss Pye contributed each a piano solo. The accompaniments were played by Mrs. Jackson and Miss Longmuir, to whose kind exertions the success of the musical part of the programme was due. The utmost cordiality prevailed, and all down to the "tiny tots," seemed to enjoy themselves thoroughly. A brief address was given by the pastor, whose heart was cheered by witnessing the kindly spirit which prevails among the people of his charge.

AT THE yearly meeting of the Toronto Ministerial Association held on the 13th instant, the Rev. Henry D. Powis, of Zion Church, was elected president by acclamation.

WINNIPEG. The First Congregational Church have sold their building lot which was purchased about nine months ago at an advance of \$1800.00, and have secured a larger and more eligible site at a reasonable rate by a favor from the Hudson Bay Co. This indicates the rapid progress of the North West and is a strong argument for the wisdom and economy of beginning work for Christ now in its many growing towns.

Dec. 15, 1880.

Literary Notes.

"MOST PERFECT OF JUVENILE MAGAZINES," is what the *Detroit Free Press* calls *St. Nicholas*. Its growth in England is keeping pace with its success in this country, and the English papers are unanimous in praise of its beauties as the American press.

"Bright-eyes," the young Ponca Indian maiden whose sketch of Indian life is to appear in the January *St. Nicholas*, writes as follows to the editor of that magazine: "It seems so hard to make white people believe that we Indians are human beings of like passions and affections with themselves; that it is as hard for us to be good as it is for them,—harder, for we are ignorant,—and we feel as badly when we fail as they do. That is the reason I have written my story as I have. It would be so much better for my people if the white people had a more thorough knowledge of them, because we have felt deeply the results of their ignorance of us." Price, \$3.00 a year. Published by Scribner & Co., 743 Broadway, New York.

"Dictionary of Christian Antiquities, 2 vols. by Dr. Wm. Smith and Prof. Cheetham. Willing and Williamson, Toronto. Their work we noticed some months ago, our knowledge of it then was very limited; we have not yet by any means exhausted its columns, but we have had frequent occasion to consult it and have never been disappointed. In its own department the articles are fully equal to those of the new edition of the *Encyclopædia Britannica*. We would note in the second volume the article on marriage and prohibited degrees as specially opportune just now when legislation is approaching upon one particular relation, which though tolerated is under ecclesiastical ban in some quarters. Every minister should be possessed of the leading points, they are reliably presented in this work. The articles on the catacombs, music, papacy, mecca and the councils, etc., are really treatises on those subjects, they are but samples of many more. The work presents for the most part facts, and seldom theorizes, hence it is in the main thoroughly reliable, and though an exact reprint from the English plates is sold at a very reduced cost.

Apropos of the new revision of the New Testament, now on the eve of pub-

lication in this country and in Europe, Scribner's Monthly will contain three articles: one of these by Rev. Charles S. Robinson, D. D., on "The Bible Society and the New Revision," in which the record of the society on this whole subject is traced with some care; the second by Professor George P. Fisher, of Yale College, showing "How the New Testament Has Come Down to Us," and the third a review of the revision itself, in which the excellence and thoroughness of the work—the American scholars will be pointed out. The first appears in the January number.

AN INCIDENT IN THE LIFE OF DR. A. CLARKE.

Dr. Adam Clarke was a man of high integrity, with an exquisite sense of honor, such as it is generally supposed, only the higher walks of life are acquainted with. This is placed in a strong light in the following adventure. Dr. A. Clarke is the narrator:

"I will tell you a curious circumstance that happened to me some years ago. A friend desired me to take charge of a young lady to Dublin, to which I readily agreed, and she was sent to me at the coach. I soon found from her conversation she was a Roman Catholic, and I also quickly perceived that she had been led to entertain a very high opinion of me. After we had travelled some distance, talking occasionally on various subjects, the daylight began to sink fastly away, when she took out of her reticule a small Catholic book of prayers, and commenced most seriously her evening devotions. While she was reading, such thoughts as these occurred to me: I believe this lady to be sincere in her religious creed, which I think to be a very dangerous one, she appears to be of an ingenious temper, and to feel much personal respect for me. Is there not here, then, a good opportunity to exercise my influence, and to deliver her, if possible, from her erroneous creed? 'But,' continued I, in my thoughts, 'was she not intrusted to my care? Would her friends have so intrusted her had they even suspected that an attempt at proselytism would be made? Would not the attempt be a breach of trust, and should I, even were ultimate good to accrue to Miss —, be a morally dishonest man?' I instantly felt that my own honesty must be preserved, though the opportunity of apparent good might be lost. In a short time Miss — closed her book with this observation: 'We Catholics, Dr. Clarke, think it much better to believe too much than too little.' I replied, 'But, madam, in our belief we should recollect that we should never yield our assent to what is contradictory in itself, or what contradicts other ascertained truths.' This was the only observation I made that looked at all towards Catholicism. In process of time we arrived at our journey's end, and I deposited her safely in the hands of her friends.

"From that time till about two years ago, I never heard of Miss — till we met in the following way: I had been preaching at Chelsea Chapel, and, entering the vestry after the service, a lady followed me, shook hands, spoke with much emotion, and said, 'Do you not recollect me, Dr. Clarke? I am Miss —, whom you kindly took care of to Ireland. I was then a Catholic, now I am a Protestant, and have suffered much in consequence of the change.' I inquired how the alteration in her views were affected, and she gave me in detail the account which I will shortly sum up to you. When she heard to whom she was about to be intrusted, she resolved closely to watch and observe this eminent Protestant minister; she was pleased with the conversation and the friendliness shown to her, and was so struck with the observation I had made in the coach, that she said it absolutely haunted her, caused her to examine and think for herself, and at last led her to freedom from her thralldom.

'But,' said she, 'I should never have been induced to examine had it not been for the examination I had previously made of you. From the first moment you entered the coach, I watched you narrowly; I thought, now I have a fair opportunity of knowing something of these Protestants, and I will judge if what I have heard of them be true. Every word, every motion, every look of yours, Sir, was watched with the eye of a lynx. I felt you could not be acting a part, for you could not suspect you were observed. The result of all was, your conduct conciliated esteem, and removed prejudice. Your one observation on belief, led me to those examinations which the spirit of God has blessed to my conversion; and I now stand before you, the convert of your three days' behaviour between London and Dublin.'"

KAREN SACRIFICES FOR CHRIST.

"We heard the other day a little incident which seemed to us well worth recording.

"A Baptist Missionary and a friend from America were visiting a Karen village out in the district. The native Christians gathered about, and the Missionary inquired concerning their circumstances. The report told of much suffering and loss. The crops had been very badly damaged—nearly all destroyed, indeed—by incursions of rats, and the people, poor at the best, were in great straits, hardly knowing which way to turn. The pastor had only a bushel and a half of paddy (rice in the husk) in his house, and did not know where more was to come from. They had all been driven to eat the rats which were so superabundant, and this food, though not at all to their liking, was better, they explained, than the common house rat, because the field rat lived on rice; and it was no more than fair that if he ate their food they should eat him. After a pleasant season of Christian intercourse for these men, though poor and heard pressed, were cheerful and uncomplaining the Missionary was about to depart, when the deacon of the native church pulled out of his girdle ten rupees and handed them over, saying, 'This is to go towards the support of the Missionary among the Kha-Tchins' (a heathen tribe farther north, among whom the Karens support a Mission). Our friend was completely taken aback by this, and, after a little consultation with his American companion, strongly remonstrated, saying, 'It is too much; you should not do this; the poor fund of your church here, which is so badly off, should have this money; I cannot take it.' But the deacon insisted, and the other brethren heartily united with him, saying, 'It is God's money; it has been given for this Mission; we cannot touch it; you must take it; and the pastor clinched the matter with the noble words, 'We can eat rats, but the Kha-Tchins cannot do without the Gospel.'"

"So the money went as was designed. But if anybody thinks those Karens will be the poorer for the gift, he greatly misunderstands the economics of God's Kingdom. And if anybody wants to go and do likewise, he will have to give a good large sum before he begins to reach their standard of self-forgetful and self-sacrificing benevolence." — *Missionary Herald.*

A young lady on being asked where her native place was, replied, "I have none; I am the daughter of a Methodist minister."

A minister was questioning his Sunday school concerning the story of Eutychus, the young man who, listening to the preaching of the Apostle Paul, fell asleep and, falling down, was taken up dead. "What," he said, "do we learn from this solemn event?" When the reply from a little girl came, pat and prompt: "Please, sir, ministers should learn not to preach too long sermons."