

error, are prone to exhibit a spirit, and exert a power, which are sadly destructive of any real good which they might do if they were to pursue a judicious and well-tempered course. A very clear-headed man, now dead, said, "There is a large-hearted Christian tolerance which is much more effectual in keeping within bounds all wandering from the path of Christianity, than the polemical zeal of eager controversialists." This is undoubtedly true. Unfortunately there are those who, by an unwise zeal in defending what they regard as being orthodox, have driven from the reach of Christianity the very ones that had been favorably impressed with Christian truth, albeit they had not come into correct apprehensions of some Christian truths. Towards such as these there should be exercised "large-hearted, Christian tolerance." This is the way that Christ treated all honest seekers after truth.

Though sternly intolerant towards the wilful perverters of the truth, yet He was magnificently tolerant towards everyone who manifested the least openheartedness to the reception of His doctrines, even though they were steeped in error, and were very slow of comprehending His teachings. One may be thoroughly loyal to the truth, and yet be so tolerant that Christianity shall be rendered the highest service.

C. H. WETHERBE.

News of the Churches.

OLD CHURCHES.—Anything of last century is "old" with us, and we are beginning to have some old churches. Mr. Shipperley tells us in his statistical outlook, that in the Maritime Provinces, *Kingsport* Congregational church was founded in 1760, by descendants of the Pilgrim Fathers of Plymouth. Liverpool, N.S., started on the rocky Atlantic shore one year later, "As," says Mr. Shipperley in his report, "their forefathers, according to the faith, had done on the bald New England coast 141 years before; when civil and religious liberty were born on this side of the ocean, and this whole continent of North America received the seed-germ of Congregational Independence, which developed into the great Republic across the border; and sent its roots across the boundary line to reproduce all needed religious freedom in Canada. Here it has planted for all creeds a freedom and equality, surpassing that it possessed in the old land of its birth.

"The next organization was that called together by the sturdy settlers in the fertile valley of that grand father of waters, the St. John River in N B. Small as the settlement was, the good old Congregationalists were not at all void of ambition; if we may judge from the name they gave their residence, for they called it after the old-land city of cutlery, *Sheffield*. This church has withstood not only the overflow of the river, but also the turbulence, jealousies, and the antagonists of religious freedom, for 131 years. She still not only lives and moves, but also brings forth fruit in old age.

"Four years after *Sheffield* church started, *Cheboque* was organized, 127 years ago. *Cheboque* shows a remarkable tenacity of life in her green old age. Although sometimes drooping, she is never despondent, and again revives to scatter still more seeds of the staunch old stock of Congregationalism, which take position and root, and become sources of strength elsewhere. She is a nursing mother, whose children never neglect her in times of need. Bro. Purdon writes: 'It is hard to keep our young folks here; they have to seek work elsewhere. So that such a church is largely a nursery and training-ground for the benefit of town churches.' Having said this much concerning those of our last century churches which have not yielded to the onslaught of antagonistic bodies, while others more supine and of which we do not now particularly speak have been absorbed. The other churches are comparatively modern.

"*Brooklyn*, an offshoot from *Liverpool*, was born 85 years ago, in its parent's youthful vigorous days. Bro. McEwen writes concerning *Brooklyn*: 'A new church nearly ready for opening. A glorious revival last winter fills me with thanksgiving to God.'

"Our only church in *Cape Breton*, *Margaree*, was organized in 1822; and has done a good work for the Master in that remote, insular corner of Nova Scotia. Many souls have been brought into Christian life by its instrumentality; and a noble army of workers has been sent forth to labor in different parts of this continent, and in connection with several divisions of the Lord's army. I was reminded by a Baptist evangelist, since I began to write this report, that eight men besides himself entered the Christian ministry, as a result of a revival in the *Margaree* Congregational church, 14 years ago. It was also the writer's joy to receive at one or two communions, over 20 converts into fellowship with that now pastorless church."

NOVA SCOTIA.—*Death.*—The death is announced of the Hon. and Rev. Bunthorne Musgrave, of Auburn, Nova Scotia, on 30th July. He was a