

much admired by all. It is painted a pale sky blue, with a border of alternate bands of drab and lavender, relieved by a narrow belt of deep marone. Depending from a beautifully gilded centre-piece, in the middle of the church, is a magnificent chandelier, of a perfectly new design and pattern, the work of Messrs. Mitchell, Galt, & Fitch, Montreal. A smaller one of the same pattern hangs above the pulpit. The church is heated by a furnace situated in the basement. The acoustic properties of the church are excellent, and altogether the main audience room presents an appearance of great comfort and elegance. It is but little more than eighteen months since the foundation stone of the beautiful edifice was laid, by the Rev. Dr. Wilkes, and now it is completed and set apart for public worship. As it stands it has cost about \$7,500, a marvel of cheapness. But what is far better is the fact that the cost has been fully provided for by the people themselves, without begging from other churches or going abroad to seek assistance. Meanwhile, though all have done well, special thanks are due to the building committee, composed of Deacons Key, Neil, and Mr. Henderson Miner, under whose management the work has been so tastefully and economically done, also to Mr. George Miver, of Boston, Mass., eldest son of the late Deacon Miner, for the gift of the bell; to Mr. Henderson Miner, his brother, for the gift of the centre chandelier; to the children of the church for the gift of the pulpit chandelier; and to the ladies of the Ladies' Aid Society for the upholstering and carpeting of the church. It is but justice to say that Deacon William Neil was both the architect of the church, and superintended the erection, while Messrs. Sweet and Barrington, of Waterloo, P. Q., were the painters. How the remaining debt was provided for will appear in the subjoined account of the dedicatory service. On Wednesday, the 9th inst., at 11 a.m., a large congregation gathered in the new church to participate in the opening services. In the pulpit with the pastor, Rev. R. K. Black, were Rev. Dr. Stevenson, of Montreal, and Rev. Messrs. Rodgers and English, Wesleyan Methodists, of Granby. The service commenced by the hearty singing of what is commonly called the Doxology, "Praise God from whom all blessings flow," by the choir and whole congregation, to the tune "Old Hundred." Then came the invocation, by Dr. Stevenson, followed by an anthem by the choir "O how amiable are thy dwellings."

The Rev. Mr. Rogers then read the 7th chapter of Judges, after which the whole congregation joined by singing the hymn beginning, "I love thy kingdom, Lord." Next followed what is called the Responsive Dedication which consisted simply in selection of Scriptures bearing upon church worship lead alternately by pastor and people. This though quite new in practise, had success that was heartily entered into and proved impressive. Then followed the dedicatory prayers by Dr. Stevenson and an anthem by the choir, "O give much unto the Lord."

The sermon which followed was preached by Dr. Stevenson from Judges 7 and 20, "The sword of the Lord and of Gideon." It is hardly needful that I should characterize the sermon that followed as a most able, eloquent, philosophical, and practical illustration of the grand truth that in the accomplishment of great moral and spiritual results the Divine forces work through human instrumentality. What even one man may do with God behind him was finely illustrated by great historic movements of mighty moment, which had their origin in the enthusiasm of the man. The Divine methods of testing man's fitness for a great work was also beautifully illustrated, while many a homely but, withal, kindly thrust was given the

somewhat numerous band of obstructionists, of which there are not wanting examples in all churches. The sermon, which was listened to with most appreciative interest, was followed by prayer by the Rev. Mr. English. A liberal collection was taken up, and after the singing of a hymn and the benediction by the pastor, the congregation adjourned to meet in the basement of the church at 1.30 p.m.

There a most sumptuous dinner was served up by the ladies of the congregation, admission by ticket. The tables were set for two hundred guests, and they were soon filled up by members of the congregation, and not a few strangers from Montreal, St. Albans, Waterloo and, Brigham. All denominations were here represented. Independents, Roman Catholics, Episcopalians, Methodists and Presbyterians joined us in the feast. It is needless to say that the tables presented a most attractive appearance, not the less so because of the numerous bouquets of flowers from the conservatory of Mr. Lait, of Montreal, who also favored us with his presence.

After supper, the meeting was called to order by the pastor, who spoke of the enterprise that had just been completed, and made us all so happy, but intimated that he could not rest easy until the \$1,200 that still remained of debt on the church was provided for. To encourage immediate effort, he intimated that he was authorized to state that provided the whole was subscribed, the Ladies' Aid Society would become responsible for \$200. The pastor was followed by Dr. Stevenson, who strongly urged an immediate effort to cancel the whole of that debt. He was followed by Rev. Mr. Rogers, who spoke to the same purpose. Soon an amount of enthusiasm was manifested. Mr. Frederick Miller presented \$300, Deacon Neil, \$100, Deacon Kay, \$100. A good many other sums of \$50, \$40, \$25, and lesser sums until, ere the appeal had closed, the response was \$1,500, thus providing for the debt and leaving a balance of \$300 towards the building of sheds for the use of those who came to church from the country.

In the evening it is estimated that not less than five hundred assembled for tea, among whom was the Hon. L. S. Huntington, M.P.P., and his lady, who had come by invitation from Ottawa to be present with us. At eight o'clock p.m. all repaired to the main audience room, where some interesting addresses were delivered by Hon. L. Huntington, our representative in Parliament, and Dr. Stevenson, interspersed with singing by the choir and also musical pieces by Mr. Hopkins, leader of the choir of the Congregational Church at St. Albans, Vermont, recitations and singing by the Misses Allan of Montreal and Miss O. Dwyer of Granby. A floral presentation concluded the proceedings of that most memorable day. The pastor of the Church was requested to present, on behalf of the ladies of the congregation, Mrs. Huntington and Miss Black, each with a magnificent bouquet. This delightful duty performed, the doxology sung and the benediction pronounced, the assembly broke up at 10 p.m. The cash proceeds of the day amounted to about \$250, but the pleasure, delight and profit to all, both old and young cannot thus be estimated. To God be all the praise.

Official.

CONGREGATIONAL COLLEGE OF B. N. A.

It will greatly oblige if those who may require the labors of theological students during the ensuing vacation, would write to me early on the subject. If the District Secretaries have any suggestions to make regarding missionary work for one or more of them, we shall be glad to hear

from them. Early communications are a great help to us in making satisfactory arrangements.

HENRY WILKES,

Principal.

Montreal, 22nd January, 1881.

CONGREGATIONAL COLLEGE OF B. N. A.

Received since last acknowledgment for current expenses the following amounts, viz.

Toronto, Zion Church	\$66 60
" " Western	20 00
Martintown	12 53
Guelph, 1st Church	20 40
Lanark	44 00
Middleville	6 25
Indian Lands	18 23
Sherbrooke	48 75
Inverness	5 00
Montreal, Emmanuel Church	16 00
Yorkville	19 90
Cobourg	44 00
Coldsprings	8 00
Mrs. McGregor, Listowel	1 00
Rev. W. Ewing, Winnipeg	5 00
Jos. Greenfield	1 00
Rev. Thos. Baker, Hamiton	10 00
Alexander Buchanan, Petrolia	2 00
Rev. E. Barker, Canning, U. S.	2 00
Mrs. Brigham, Brigham, Q.	50 00
	\$398 06

R. C. JAMIESON,

Treasurer.

Montreal, 25th Feb., 1881.

Contributed Articles.

RAISING FUNDS FOR CHURCH PURPOSES.

"So," said Deacon Good to his pastor, "I understand our ladies are going to have a bazaar and a tea-meeting to help pay off our indebtedness, and to make further improvements on our church property. I shall not countenance such things."

"And why not?" said the pastor, "Why not lend a hand to help in such a good work?"

"Good work, aye?" said the deacon, "Raising money by tea meetings, bazaars, lotteries, and such things."

Now on such occasions the deacon always coupled "lotteries, and such things," with bazaars and tea meetings, although he knew they were not necessarily connected, and further, he knew that the ladies and workers of the church were as much opposed to any doubtful means of raising money as he was, but those who desire to attach a stigma to tea meetings and bazaars, always put in the word "lotteries," a mode of raising money which few right minded persons will defend - in order that by classing the bad with the good both may alike be condemned. Very much as the owner of a certain town in England had a clause in every lease, prohibiting the building of "slaughter houses, Dissenting chapels, and other nuisances." Now the deacon put in the word "lotteries" to bring the bazaar and the tea-meeting into contempt.

The pastor then asked the deacon if he thought the money for religious objects should be raised in any particular manner.

"No sir," said the deacon, "but it should not be raised in a wrong way."

"Certainly not," responded the pastor. "Money should not be raised in a wrong way for anything. What is wrong should never be countenanced in raising money, for our own purposes, or for the Lord's. Wrong is wrong, and if it would be wrong to raise money by the sale of needle-work, and fancy articles, by teas, and dinners for religious purposes, it would be wrong to raise money so for any other purpose. The wrong must be in the way of raising the money, not in its application to religion."

"Just so," said the deacon—a little cornered. "It is the mode of raising it I object to."

"And how," said the pastor, "would you propose to raise money, Mr. Good?"

"Well sir, for religion I would have a man put his hand in his pocket and give what he gives directly."

"Well sir," was the response. "You have told us how the man should give, and where he should put his hand for the money, but the question is, How is the money to be raised? Money will not grow in men's pockets, and a great many pockets happen to be empty. Shillings will not multiply like potatoes in a hill. An empty pocket is an inflexible and unyielding vacancy 'ex nihilo nihil fit.' Money must be put into the pocket before it can be taken out. It must be conceded by every right minded person that money should be raised honestly and honorably, for ourselves and for the Lord. Men mystify themselves by supposing there should be a difference between money raised for secular purposes and money raised for religion. If the method is wrong the object to which it is applied does not make it right. If the method is honest and honorable, applying it to religious purposes cannot make it wrong. Some of the congregation keep boarders, and some sell needle work, do you object to their money?"

"No, of course not," replied the deacon.

The pastor continued, "Some of the church raise their money by precisely similar means to those our ladies employ, and you do not object to that, which shows that your objection after all is not to the mode of raising the money, nor to its application to church work, but your real objection is to the Lord's people uniting to work for a common object. Why is this? In Apostolic times they had all things in common, this plan, however, did not work well, and it was not perpetuated. But united efforts for common objects are still open to us, and bazaars and tea-meetings afford us excellent opportunity for a working church to show to the world that their aims and ends are one. To work and sell what is made for a fair price, is both honest and honorable, and there is no money that ever comes into the treasury of the church that we can be more certain has been honorably obtained. Moreover, we have found that a well conducted effort, by these methods, has been a means of good in calling out workers, and promoting friendship and fraternal feeling towards each other. Money may be inherited, or earned, or begged, or stolen. Very few of us have any inherited, therefore the only honorable way of raising it is to earn it. Money for church purposes may be honorably earned by the methods our ladies have adopted."

"But," replied the deacon, "it is quite popular to cry down tea-meetings."

"Yes, sir," replied the pastor, "and by persons who do not give much in any other way. Some people find fault with every method, because they have no mind to give, and no mind to work. They devise no plan themselves, and oppose whatever others attempt. They are not helpers, but hinderers, by trying to bring what others do into disrepute. These flatter themselves that they are conscientious in objecting, while the truth is, it is not a tender conscience, but a cold heart that lies at the root of their opposition. You know, deacon, if you will testify, that the men who oppose tea-meetings are not the most conscientious of the congregation, but the reverse. They will do without scruple what many of the church workers would not do, and neglect the plainest Christian duties."

"Well," responded Deacon Good, "your way of putting it, I cannot gainsay, therefore, I will turn in and help, and we will try and secure a good meeting."

W. F. A.

Paris, Ont., Feb. 10th.