

mind will follow the tongue; and what at first was but the tribute of *duty*, will soon be the full outcome of a heart that will not be repressed.

SIGNOR GAVAZZI is dead. He was an old man, and full of labor as well as years. One of the men who made Italy what it is to-day. The "Free Church" in Italy, of which he was the founder, was on the democratic model of the Congregational Church with us. An evangelical man himself, he sought to lead men clearly and directly to Christ. We once heard him tell of preaching at Garibaldi's suggestion (1860,) the first free gospel sermon in Naples that had been preached there for a thousand years! He rests from his labors; but the warm hearts of that sunny land will not forget him!

CHURCH UNION IN JAPAN:—Rev. Dr. Knox of Tokio, Japan, a Presbyterian Missionary, ends a long letter on the subject of union:—

"It is possible so to state the Presbyterian polity that the new Constitution shall appear to be a complete surrender of fundamental principles, and from the extreme Independent view point a strenuous case of surrender can be made out. Judged, however, not by high and dry technical theory, but in accordance with the actual facts of to-day, no fundamentals are surrendered. The modified Presbyterianism of the Constitution differs little from the practice of the Congregational churches in Japan. From this point of view the difference is one between written code and unwritten precedent. The Presbyterians have learned that the desire for a broader creed on the part of the Congregationalists is not in the interest of heresy; that there is nothing to choose between the two communions in point of orthodoxy. And the Congregationalists have learned that the written Constitution is not for the sake of rigid ecclesiasticism and the overthrow of freedom, but in the interest of order and efficient organization. A prominent Congregational minister, one of the few Japanese of influence who had not warmly favored the union, summed up the matter in the remark: 'It is evident that no obstacles to the union now exists save of a personal nature.' It cannot be that personal objections shall stand in the way of practical union for the Christianizing of Japan; and equally it cannot be that the Church in the United States shall so misread the signs of the times that, in the interest of a strict Congregationalism, it shall decree that these two, so united in heart and purpose, must abide asunder."

Editorial Articles.

LONDON CONGREGATIONAL CHURCH.

The writer was present at the Anniversary Services of the Sunday School on Sunday, 13th January. In the morning, the pastor, Rev. H. D.

Hunter, M.A., had directed the attention of his people to the great importance of education—physical, intellectual and spiritual—for their children. The children had the evening all to themselves. A platform was erected around and in front of the platform, and all the children, with their teachers there seated, the wee ones in front. Their behaviour and interest in the proceedings were all that their parents and best friends could desire, and their singing and "responsive reading" with the pastor were likewise very pleasing. Mr. J. F. Jeffers, Superintendent of the Methodist Queen's Avenue S. S., engaged their attention for some time, asking them many questions in order to get in touch with their young minds. He was



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followed by Mr. S. Woods, Principal of the Collegiate Institute, who gave an excellent address. The church was very crowded.

On Tuesday evening, 15th January, the annual tea was provided for the children. The church was crowded, and an interesting programme followed the bountiful spread. It was one of the best meetings of this kind ever held by the London friends. Mr. H. Ashplant, Secretary, read his Annual S. S. Report, which showed the school to be in a most prosperous condition. The total number of pupils on the roll is 242, with an aver-