

tion and life. Knowing that, we need not be astonished that men have at times not spoken well of us and our work." The parallel will be complete if only another Caiaphas can be got to persuade another Pilate to crucify him!

This caricaturing of orthodoxy, and of Congregationalism, may be pleasant reading for the "high class" people who subscribe to the "Canadian Spectator," for whose favour the editor is evidently bidding, or for those "who entertain a profound contempt for the churches," and "sneer at our hum drum homilies, smile at our creeds, and use strong language when we speak of church members"—but we very much question if even they think it an honourable use of a (once) orthodox Congregational pulpit to employ it thus to travesty the teachings and polity of the churches that raised him to the position he occupies among them.

Zion Church was erected for the preaching of an "orthodox" Gospel, and for the use of an "orthodox" minister and people, and is held in trust for such purpose, and such purpose only; and if, as its pastor declares, those who now occupy it "have broken with the orthodoxy of the churches," we think that instead of selling the property to free themselves from the financial difficulties into which "liberal" theology is largely responsible for bringing them, they should be liberal enough to strike out for themselves, and leave the church to the body to whom it rightfully belongs. We sometimes hear pretty sharp things said about the dishonesty of the Ritualistic clergy of the Church of England, receiving her pay and at the same time working for the overthrow of her Protestant faith; how much better in principle would it be, to sell Zion Church to support a preacher who boasts that he has departed from the faith of Congregationalism? ORTHODOX CONGREGATIONALIST.

ALTON CHURCH.

To the Editor of the CANADIAN INDEPENDENT.

As your issue regarding Mr. Breese, therefore we send the following resolutions for publication, being the action of the Church at Alton.

Resolved: That inasmuch as the Rev. J. T. Breese, our late pastor, is now, as we understand, collecting money professedly to liquidate the debt of this church but has made no returns to us, we have recalled his commission some time since, therefore be it resolved that the following resolutions from the church book, concerning Mr. Breese, be forwarded to the CANADIAN INDEPENDENT for publication, with the request that the "Christian Guardian," "Canadian Baptist" and the "Canada Presbyterian" copy.

Alton, Feb. 16th, 1880—Supply and Finance Committee met, and

Resolved: That we withdraw the commission granted to the Rev. J. T. Breese on the 10th September, 1879, authorizing him to collect for the Church Building Fund. (Carried.)

Alton, March, 1st, 1880 - At a church meeting held on above date, it was Resolved: That whereas the Rev. J. T. Breese has absented himself from this church so long and not reporting to the church what he is doing, and in consequence of certain influences at home and abroad against him, this church deem it expedient to sever the connection as pastor and people. (Carried unanimously.) J. W. HARRISON.
Sec. Cong. Church.

Alton, March 17th, 1880.

NOTE.—Will the churches note from the above that Mr. Breese is no longer pastor of the Alton church, and especially that he has no right to collect subscriptions for that church. Not a cent of what he has heretofore collected has found its way to the treasurer. The request to the denominational papers to notice the fact of the dissolution of the connection will, we trust, be complied with, from the fact that Mr. Breese, who is too well known to most Congregational ministers, has in some instances succeeded in enlisting the sympathy and countenance of brethren of other denominations. Kindly pass Mr. Breese round. —Ed. C. I.]

TOBACCO-USING MINISTERS.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—An Illinois Congregationalist church has ruled that a tobacco using minister is ineligible as its pastor." So reads a brief item in the "Globe" of 12th March. Without attempting to form a judgment on the merits of this particular case, it is quite pertinent to inquire on general grounds how far tobacco using may frustrate or destroy a pastor's influence or hinder his general usefulness. Consider the power of example—how can a tobacco-using minister favour Bands of Hope in the Sabbath school, where the pledge excludes tobacco as well as liquors? Shall the pledge be modified so that scholars and teachers and pastor may indulge in the brain-benumbing narcotic? How can he warn his hearers to "Abstain from every form of evil?" In his visitation of the sick the odour of tobacco is all prevailing, the sick are peculiarly sensitive to foul smells, the comfort to be derived from a pastoral visit should not be accompanied with the fumes of tobacco. Then consider the power of associations. A tobacco-using minister will naturally choose tobacco-using men for his companions. "Like draws to like." The company that will sit down to a quiet chat "with the pipe" will be more acceptable and more cultivated than the tobacco-abjuring company. It is unnecessary, and would take too much of your space to do more than name some of the "things" which claim kinship with tobacco-using, such as drinking! an almost invariable companion of the "noxious weed," which may begin by being "light," but will probably end in being heavy, foolish jesting, which is not convenient, and finally a lowering of the law of Christian morality which would undoubtedly follow the general use of tobacco by the Christian ministry; for these and other reasons I say amen to the rule of the Illinois church. No church now-a-days could long stand the services of a ministerial dead-beat or a foolish and profane jester or an occasional drunkard! So may the tobacco-using minister be banished from the church, from which we are now happily delivered.

ANTI-TOBACCO.

News of the Churches.

DOUGLAS—The Church here has, since the beginning of the year reduced its floating debt by more than \$100, and adopted the weekly offering system, the proceeds from which meet the current expenses.

WINNIPEG.—A valuable donation, consisting of Sunday school library, communion service, and other church equipments, has been received from the Eastern Congregational Church, Montreal. These friends have the sincere thanks of the Winnipeg church.—
March 7, 1880. W. E.

OWEN SOUND.—Population 4,600, no vacant houses, stone church (Congregational), cost \$4,000, debt \$600, no pastor—Mr. J. B. Saer, a student, supplied last vacation, and would be gladly welcomed at the close of college term. A few members remain warmly attached. The sympathy and prayers of sister churches are asked for.

SOUTH CALEDON.—On the evening of March 20th a surprise party visited the parsonage. A. Frank, Esq., on behalf of the Sunday school, read a very kind address and presented a purse of \$26 to the pastor, who is superintendent of the school; also another, equally kind, to Mrs. Wrigley, presenting to her a china tea set, a glass set, knives and forks, etc. There were also left eight bags containing flour and feed, one pair of beautiful blankets (donor unknown), and many other useful and valuable articles. *Dignity at par.*

LANARK VILLAGE.—A goodly number of the members and adherents of the Congregational church, Lanark, met at the residence of John Mair, Esq., Lanark village, on Monday evening, 1st March. The object of the gathering was to present the pastor, the Rev. John Brown, with a substantial token of their esteem and affection on his leaving Lanark to take up his residence in the neighbourhood of the Pembina moun-

tains in the Prairie Province of Manitoba. A very happy and pleasant time was spent, and the following address was presented to Mr. Brown, to which he replied (impromptu) in appropriate and affectionate terms. Along with the eloquent and loving address, Mr. Brown was made the recipient of \$36.65—small, but cheerfully given, and as gratefully accepted. Mr. Brown leaves for Manitoba about the 24th of this month, carrying with him the esteem and respect of all good citizens. The address, which is highly eulogistic and much too lengthy for insertion in our columns, concludes as follows: "And now, earnestly wishing and praying for the prosperity of yourself and your family, praying that the Great Shepherd may guide you in His vineyard to still greater usefulness, in your new home in the land of your choice, praying that there you may still be able to raise the standard of the cross and all sinners to enroll themselves under its glorious folds; in short, praying that God may bless you and yours, and make you a blessing, and that when the labours of all of us are over in this world, ours may be the happy lot to be gathered 'home at last,' to meet around the throne of God in heaven, where parting is no more forever; we remain yours in Christ. Signed on behalf of the church by John Mair, and W. A. Hanna, Deacons."

Religious News.

IN Toulon, France, two hundred persons fill one room, the other from eighty to one hundred, three times a week; a third is demanded, and there are children's meetings besides. These represent the interest in Protestant work.

A ROME despatch says that the Papal Nuncio at Paris has telegraphed that the French Government has decided to expel prohibited religious corporations, but the Government will advise the Pope of the particular measures contemplated.

PROTESTANTISM in Spain is to have a "Review," to be published at Madrid by Pastor Fledner, under the title "Revista Christiana, Periodica, Scientifica, Religiosa." A society in London will provide for the expenses of the undertaking.

According to "La Justice," over a hundred and fifty-eight thousand persons, male and female, belong to religious communities in France. The number has been tripled since 1789, and twenty-one thousand belong to unauthorized congregations. The Jesuits number fifteen hundred.

A ROME despatch says it is alleged in the Pope, having learned that several Catholic dignitaries in England used violent language against the British Government and supported the Irish movement, has expressed his disapproval of their conduct, and despatched letters of remonstrance to England.

IN the eyes of French Protestants, a saved and enlightened France, means a saved and enlightened Europe. And all France seems now alive to discussions of Bible themes. Take a hall, announce a lecture on Protestant phases of religion, and your hall will be crowded in whatever town or city you try it.

A BERLIN despatch says the Pope, having made a concession that the names of priests appointed to livings are henceforth to be officially communicated by the bishops to the secular authorities, peace between Berlin and the Vatican has become possible. About a thousand vacant livings will be refilled, and some vexatious clauses in the ecclesiastical laws be repealed.

ICELAND, the region of intense natural cold, is full of religious warmth. The Word of God is the text-book of the people. Every home has its Bible, not just as an ornament, nor as the well-kept cherished marriage gift, nor because of some undefined superstitious feeling of reverence, but for daily use. In Iceland the Bible is constantly read. As a consequence, Iceland is without a theatre or a prison. There is no such office as sheriff. They own no cannon, and military drill is an unknown science.

News has reached the Presbyterian Mission House in New York of the death, at Sierra Leone, Africa, December 2nd, of the venerable missionary, Dr. Albert Bushnell, who, after a brief visit to America, was returning to his mission work in the Gaboon region. Mrs. Bushnell and Miss Cameron, after burying the doctor, continued their journey to Gaboon. Dr. Bushnell had been warned by physicians that his health could no longer endure the climate of Equatorial Africa, but he could not find in America a young man to go and take his place. He therefore returned to his work.

"Le Telegraph" says the principal Jesuits are so persuaded Premier de Freycinet is in earnest that they no longer hope to remain in France, and are preparing to emigrate to Spain and Belgium. At a Cabinet Council on Saturday, the Government will finally decide upon measures regarding the Jesuits. It is understood the French Ambassador at the Vatican will enter into negotiations with the Pope, with a view of inducing unauthorized congregations to submit to the orders of the Government. It is stated the Jesuit authorities have already caused all members of their society who are not Frenchmen to leave France.