

OBITUARY.

ROBERT ROBERTSON.

The subject of this sketch was born near Glasgow, September 25th, 1811, and emigrated to Canada in 1832. Settling in the township of Lanark, he knew well the hardships and privations of pioneer life. For thirty-eight years as farmer and lumberer, his strong will, robust health and shrewd judgment in business matters, aided by thrift and economy on the part of his wife, procured the means of raising a large family in comfort, and gave weight to his unflinching advocacy of the temperance cause in circumstances of unusual difficulty. Conversant with political issues, he viewed them in their bearing upon public morality, and took a prominent and liberal part in the establishment of a Congregational church. In 1870 he retired from the absorbing cares of public business, and removed with his family to a farm in Crowland, in the county of Welland, where he found abundant scope for his yet undiminished energies. After fifty years of uninterrupted health, about two weeks before his death, an attack of erysipelas rapidly wasted his strength. With great effort he said to the writer: "What could I do now without Christ? All of grace! All of grace!" One of his children failing to arrive when expected, he said: "It would be pleasant to see all here once more, but how much more blessed for all to meet me in the better land." On Tuesday, the 20th, he seemed to rally, and the physicians gave hope of recovery; but on Sabbath morning, the 25th of April, 1880, after saying he felt better and was glad all the children had come, he suddenly passed away, we reverently believe, to enter the Paradise of God, leaving a widow and ten children to mourn the removal of a husband and father, whose sterling character and childlike faith in his Saviour gave special value to his counsels. His departure leaves a blank in his own neighbourhood, and especially so in the Congregational church at St. Catharines, where his warm sympathy and liberal hand assisted much in the counsels and support of the church. On the 27th his body was laid in Don's Ridge cemetery, near Welland, in the presence of many mourners and sympathizing friends.

Correspondence.

TO CORRESPONDENTS.

Write as briefly as possible—our space is limited—on one side of the paper only.

The Editor is not responsible for the opinions expressed by correspondents.

DR WILD AND ADVENTISM.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—In your paper of the 8th inst., I notice a criticism of a work by Dr. Joseph Wild, a Congregational minister of Brooklyn, N.Y. He is described as "a believer in Second Adventism and Anglo-Israel." I don't know how the writer of the article has obtained his information, but if by "Second Adventism" he means the doctrine of the personal premillennial coming of the Lord Jesus Christ, I do not think he is correct.

I have not seen the work referred to, but I have seen a work of his entitled, "The Lost Tribes and 1882," being a series of lectures delivered by Dr. Wild in his own church, and published in 1879, and have failed to find therein any favourable reference to the premillennial return of the Lord. On the contrary, in this work he speaks of "the blunderings of prophetic writers and the leaders of adventism and millenarianism." And again, "Adventism, Millerism, Shakerism, Spiritualism are untimely excesses." And again, "and Jesus, our beloved Master, will not come till the world is settled long in perpetual peace—till the house is prepared for the bride, then shall He come." If Dr. Wild is an "Adventist" his change must have been very sudden and recent, for such a paragraph as this last could not have been written by one who believes that Christ and His apostles uniformly taught that the world will *not* be prepared for His return, that He will come as a thief, as a flash of lightning, and that the world will be in the same state in reference to His coming as was the world in

Noah's time, and Sodom in the days of Lot. Believers in the coming and kingdom of our Lord Jesus Christ see in Him "the seed of David," who is "to reign in righteousness," and "whose dominion shall not pass away," and are not looking for a descendant of Queen Victoria.

Whatever may be said of the "Anglo-Israel" theory, I beg you will not class the doctrine of the Lord's second coming as a "vagary."

It is not my purpose to write an article on this subject. There are now so many excellent works published at a low price, advocating and expounding this teaching, that ignorance of the views of those who hold it as a precious and blessed truth is inexcusable, yet the writer is free to say that he never heard anyone attempt a refutation of it, who appeared to apprehend what the doctrine really is.

Hamilton, April 23, 1880.

ED. SAVAGE.

News of the Churches.

THE Rev. S. T. Gibbs has been engaged to supply the church at Lanark for a period of three months.

THE Rev. James Davies has received and accepted a call to the pastorate of the Congregational church at Banks, Michigan.

THE Rev. George Willett, through failure of health, has resigned his charge in Vankleek Hill and Hawkesbury and is at present staying at Eaton, Quebec.

THE Rev. W. M. Peacock, pastor of Bethel Church, Kingston, is somewhat improved in health, but will not be able to resume his work for some weeks to come.

THE proceeds of the lecture by the Rev. J. F. Stevenson, D.D., in the First Church, Kingston, on the 27th ult., was devoted to the appeal made for the starving Christians in Armenia, Turkey.

HENDERSON, ONT.—We have finished a picket fence, built by volunteer work, and have planted twenty-seven maple trees. The attendance at the Thursday evening prayer-meeting is increasing.—E. J. BURGESS.

AYR.—On Friday evening, 26th ult., the friends connected with the E. U. Church, Ayr, met at the residence of James Dryden, Esq., and presented their pastor, the Rev. James Davies, who is leaving Ayr, with a handsome purse of money, as a token of the appreciation in which he was held by them. They expressed their regret at having to part with such an amiable and devoted pastor. Mr. Davies replied at some length in a very feeling and suitable manner, and expressed great sorrow in having to part. In concluding his remarks the rev. gentleman thanked them for the present he had received and though, perhaps, they would never all meet again on earth, he trusted they would all meet in heaven above.—COM.

THE St. Francis Association meets in Melbourne, Que., Tuesday, May 11th, at four p.m. In the evening sermon by Rev. A. Duff, D.D., primary; Rev. G. Puskist, alternate; Essays, by W. H. Hubbard, on "Church Finance;" W. McIntosh on "Christianity and War;" by L. P. Adamson on "Temperance;" by J. G. Sanderson, subject not given; by R. K. Black, on "The Teaching of the Old Testament on Immortality;" by W. W. Smith, on "Ministers' Wives," in reply to the "Canadian Spectator;" by G. Purkis, "How to deal with Non-professors, or Pastoral Work among the Unconverted." Plans of sermons by all on Who are meant by "such as should be saved" (Acts ii. 47); Exegesis, James v. 14, 15, Rev. A. Duff. On Wednesday evening, at seven p.m., public meeting, addresses by several ministers.—A. D., Scribe.

COWANSVILLE.—On Saturday evening at an early hour between twenty and thirty young people assembled at the residence of J. P. Stinehour for the purpose of bidding the Rev. B. W. Day and wife farewell. After spending a few hours in social conversation, Mr. Jaques, on behalf of the young people, presented Mr. and Mrs. Day with an elegant silver cake basket, butter dish and knife, as a very small token of love and esteem felt by them towards their retiring friends. Mr. Day gave a very feeling reply, thanking

the young friends for their generous remembrance and expression of good will, also stating that his aim had ever been to promote their spiritual life. He urged them not to follow the example of others but to take Christ as their pattern and guide in everything. Mr. and Mrs. Day have many friends here among the young people, and their departure leaves a void in each heart that none others can fill, and should they ever return to Cowansville they will receive a hearty welcome from the young people of all denominations.

BRANTFORD.—A day or two since we referred to the fact that Deacon Thomas Cowherd had been the recipient of an address, accompanied by a well-filled purse, from the Congregational church. The following is the address, which explains itself, but we may just say that we know of no one who better deserves such an acknowledgement: "To Thomas Cowherd, Deacon, Congregational church: Dear Sir,—Your many friends and fellow church members desire to place on record the deep obligations they have been and are under to you for valuable service rendered, not only in the conducting of the church service from time to time in the absence of a stated pastor, but also to express their appreciation and regard for you as an active Christian worker, and as one who has always heartily co-operated in everything tending to advance the interests of religion and the Church with which you are intimately connected. You have lived an active and useful life in this community for many years, devoting considerable of your time in visiting the poor and the sick, and have shewn by your zeal and devotion in the great work in which the Church of Christ is engaged, what may be done by a life of daily activity in this service. We trust that you may be long spared in full health and vigour to this church and to your family, and that you may be enabled to continue the good work in which you have so long taken a foremost part. The accompanying purse we ask you to accept as a slight token of our esteem and regard. On behalf of your fellow deacons and congregation, James Wilkes. Brantford, April 22nd, 1880."—*Brantford Expositor*.

Items from Abroad.

DR. JOSEPH ANGUS, of England, reminds the Christian world of the fact that with 50,000 missionaries at work, and \$75,000,000 a year to support them, the Gospel might be preached again and again to every human being within ten years.

THE supreme court of Illinois has decided—in the case of McCormick vs. Burt—that school directors may order Bible reading in schools and compel the pupils to desist from study while the reading is in progress. The plaintiff in this case is a Catholic.

IT is stated that the munificent bequest left by Mr. Muter for the Sustentation Funds of the English Presbyterian Church and the Free Church of Scotland, and which fell into Chancery, is in a fair way of being secured, and that each Church will receive something like £40,000.

REV. DR. WILLIAM M. TAYLOR will sail for Europe with several members of his family on the 2nd of June, in search of rest and recreation. His congregation have voted him a four months' leave of absence and a gift of \$2,500 to defray some of the expenses of his trip.

THE Abbe Thier cure at Montiers (Oise), has announced his intention to leave the Romish Church, and has begun delivering evangelical lectures in Montiers and the neighbourhood. The cure in an important town in the next department has taken the same step, and is about to commence his studies for the ministry in a Protestant faculty.

ON Sabbath afternoon, March 28th, the Rev. Mr. Borland, Clerk's Lane Evangelical Union Church, Kilmarnock, intimated at the close of the services that he thereafter ceased to be pastor of the church, and further, that his connection with the Evangelical Union body was at an end. It is thought (a Kilmarnock correspondent adds) Mr. Borland will join the Established Church, and the opinion prevails that possibly Clerk's Lane Church may take a similar course. It will be a rather curious theological turn to see the mother church of Morisonianism absorbed in the Establishment.

AN English correspondent of the "Evangelical Churchman," speaking of converts from Romanism in Ireland, says: "Here are a few interesting facts in connection with the work of the Irish Society in Ireland: 1. About forty persons instructed by the Society, once Roman Catholics, have entered the ministry of the Churches of Ireland and England. 2. In the general Synod of the Church of Ireland sit many of the convert clergy, one a dean of his diocese, several canons and prebendaries. 3. Nineteen churches have been built for converts, and one church has been built in America by emigrant converts from Galway."