

isolated upon, so "as there is an established Church in this country, and the business of the Legislature must to a considerable extent be ecclesiastical as well as secular," it is desirable that men should be in the House qualified to deal with the religious necessities of the country. We quote one paragraph from the Doctor's address, which will best convey to our readers an idea of the burning questions of the day:—

"If you elect me as one of your members, I will vote with Sir Thomas Chambers as to marriage with a deceased wife's sister, with Mr. Osborne Morgan on the Burials Question, with Mr. Henry Richard as to universal disarmament, and with Sir Wilfrid Lawson as to local option in the matter of the liquor traffic. On all questions of finance and municipal government, civic rights and privileges, I will endeavour faithfully to represent the preponderant opinion of my constituents. On detailed foreign politics my mind is not wholly made up; but speaking generally, and leaving myself open to the inspiration of events, I should not object to see Constantinople the capital of New Greece, Egypt (the claims of France being equitably determined) in the hands of England as a base of civilization in Africa, and the official Turk without a footing in the world."

The Doctor's address has the merit of frankness at any rate. We shall watch with some interest the course of the election.

NEWFOUNDLAND CORRESPONDENCE.

FROM REV. J. HALL.

I hope I will not be understood as depreciating the work of your predecessor in the editorial chair, when I say that we, in this far-off land, think that the INDEPENDENT is much improved during the present year. Of course we expect improvement every year; and, notwithstanding the characteristic mandate of the thunderer of "City Temple," we predict that the CANADIAN INDEPENDENT shall go *up*, and not "down, sir."

Our unusually severe winter still continues. The efforts of the philanthropic are largely taxed to assist the needy in our city, for though the harvest of the sea was abundant last year, yet pilches were so low that the poor fisherman had but a small remuneration for his labour, and to add to his misfortune, the necessities of life, which are imported principally from the Dominion, are much more expensive than they have been for years. However, I do not think there is any actual want, nor more distress than can be alleviated by those who are in more favourable circumstances.

Our sealing fleet has gone to gather the harvest of the ice fields. Thousands of men are employed in this hazardous work, which is usually very remunerative to the employers, but as it is managed at present, by substituting steamers for sailing vessels, affords very small dividends to the sons of toil.

Our Local Parliament is in session, but as I do not interfere in politics, I have nothing to say on the subject, except that I think there is not much chance of Newfoundland being linked to the Dominion. Public opinion seems to be as pronounced in opposition to confederation as it was in 1869.

In my next, I hope to give you some interesting information on our Church work, as the last of our annual meetings will be held next week. We have decided to publish our missionary report in the CANADIAN INDEPENDENT, and also pay for that privilege as before.

I am delighted to learn that the Rev. Edward Payson Hammond is working among the children in Canada. Thirteen years ago I made his acquaintance, and laboured with him for about six weeks in the city of Dublin. I was at first strongly prejudiced against his manner and methods of working; but the blessed results I witnessed, and closer observation of the man, completely changed my opinions. His labours in the Irish metropolis were wonderfully owned of God. And if I have any aptitude for interesting children, I owe it to the inspiration obtained during those never-to-be-forgotten weeks in 1867. Let none of the brethren condemn the man and his work as I did, until they have examined for themselves. May God continue to use our honoured brother.

March 16th.

OBITUARY.

Died at Vankleek Hill, Ont., on Thursday, 26th of February, 1880, James Pendleton Wells, in the 76th year of his age.

Mr. Wells was born in Montreal, in the year 1804, of American parentage. During his childhood his parents removed to Hawkesbury, where they engaged in farming. Here he received his education, and when quite young entered actively into business pursuits. In 1827 he removed to Fort Covington, N.Y., where he married; but after a few years residence there, returned to Canada, and commenced business at Vankleek Hill. He soon became closely identified with the interests of the Congregational church in that place, and in 1845, on profession of his faith in Jesus, was, with his wife, admitted into full fellowship, and some years after was appointed a deacon.

For many years he carried on a large and successful business, but at length, on account of heavy losses, and the destruction of his buildings and stock by fire, he was led to retire from mercantile life, and in 1874 was appointed sheriff of the united counties of Prescott and Russell, a position for which he was admirably fitted, and which he continued to hold until the day of his death.

A few weeks prior to his decease, his granddaughter, Miss Lizzie Boyd, one whom the Lord had chosen out of the furnace of affliction, passed away to her rest. The family and friends deeply mourned her loss, but none felt the blow more keenly than he who soon was called to follow her.

On Friday, February 20th, when at his office in L'Orignal, he was seized with an attack of inflammation of the lungs. On the following day he was removed to his home, but notwithstanding every care and attention his disease was destined to prove fatal. For several days, his suffering was severe, but his confidence in his divine Lord was unshaken. When the sacred Word was read to him, he listened with deep attention and delight, and his conversation with those around him gave full proof that the evening of his days was brightened by a glorious hope. His last conscious hours were spent in prayer, invoking the Saviour's blessing upon his family, his friends, his pastor and the church to which he was so devotedly attached; and after an illness of six days, he passed away to his rest and reward.

He was a man of no ordinary attainments. In business he was untiring and energetic, and was regarded by all who knew him as a model of propriety and uprightness. In the social circle, he was happy and mirthful as the youngest, and had a beaming smile and a cheerful word for all. He took a deep interest in political, and other public matters relating to the welfare of his country, and while firm in his convictions and strong in the maintenance of the principles he regarded as right, his kind and generous nature won for him the respect of all classes.

But it was as a Christian that his character shone most brightly. While truly loyal to the principles of our own Church order, he was catholic in spirit, and regarded all evangelical Christians as "fellow helpers in the truth." In the little church with which he was connected, he was ever foremost in all good words and works. In counsel his judgment was clear and reliable, and his words fraught with wisdom. His substance was dedicated to the Lord, as the outflow of a grateful and generous heart. To him the bright side of every question was ever apparent, and in times of the church's deepest adversities his words of hope and assurance have done much to encourage the faithful few, and firmly he has ever stood as a strong pillar in the sanctuary of God. In the Sabbath school he laboured long and zealously. His lessons were carefully studied and made the subject of deep and fervent prayer. He came to his class with "beaten oil;" his love for souls was conspicuous in his labours with the young; and into every department of Christian service he entered with a zeal and devotion which few have equalled. His was indeed a sweet and noble life. He lived for the good of others and scattered blessings wherever he went. He was in a word a cheerful, sunny Christian, who passed

through the many trials and vicissitudes of his changeable life, with a calm, unwavering faith in Jesus—a faith which seemed to grow stronger as he drew nearer to the border land; and after he had served his day and generation here, he "came down to the grave in a full age, like as a shock of corn cometh in in his season." We mourn his loss, but we do not despond; we can only pray that God, who put it into his heart to render such effectual service, and anointed him with such special graces, may raise up others to fill the breach, and emulate his holy zeal.

His funeral took place on the Saturday afternoon, and was largely attended by friends from all parts of the county, who came to pay the last tribute of respect to his memory, and to express their sympathy with his sorrowing widow and bereaved children. On the Sabbath following, his death was improved by the pastor of the church to a large and attentive audience.

G. W.

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.

ZION CHURCH, MONTREAL, AND ITS PASTOR.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—The "Canadian Spectator," of the 13th inst., contains a sermon by the Rev. A. J. Bray, of Zion Church, Montreal, on "Church debts and difficulties," which purports to be an authorized explanation of the action of that church in resolving upon the sale of its building, and the causes which have, in their opinion, rendered such a step necessary. With regard to the statements of the preacher in respect to the financial difficulties through which the church has passed we have nothing to say, further than to express our profound sympathy for those who have suffered so severely, and to say that the Zion Church may even yet right herself again.

There are statements and representations in that discourse, however, which we very deeply regret to see made, and which we cannot allow to pass unchallenged. Mr. Bray has a perfect right to his own opinion of Congregationalism, and the desirableness of having but one Congregational church in Montreal, instead of four; but he must also admit that it is at least very doubtful whether, if there were only one church in that city, all the people who now compose the four would accept the teaching of the present pastor of Zion Church. Nor would the difficulty be wholly as he describes it—that Congregationalists are so apt to "baptize a godless, unregenerative crocheted with the name of conscience, or produce a thing moulded on a corkscrew which they call a principle, and after gathering a few friends together, and executing a war dance around it, start the fight, and divide the church." They might find enough indeed, in this sermon to make them pause and inquire whether the pulpit of old Zion gives forth the "certain sound," on evangelical doctrine, which it once did!

We judge Mr. Bray by his own words, for in explaining the reasons for the "new departure" the church is to take under his guidance, he says: "We have broken very manifestly with the orthodoxy of the churches—we have boldly declared that religion is reasonable—may be wisely thought, and deeply felt, and honestly lived." In doing this he would have his hearers believe they had been following the example of the divine Master, for "as I have been telling you lately, Jesus Christ deliberately broke with the Church of His day, and fought against the Church, and died at the hands of the most eminent professors of the time." "And from my heart I believe that what is called orthodox Protestantism is not one whit more liberal—one whit less wedded to its creeds and forms—or one whit more prepared to see the working of fresh developments of the divine plan for the salvation of the world, than was Judaism when Jesus Christ came with His word of emancipa-