

more of these committees—but “which one or more would he enter?” Now, we would all look upon such a church as that, as being vigorously active in the Lord’s work. Well, suppose these ten “Committees” were named, respectively: “Christian Endeavor,” “Ladies’ Aid,” “Sunday School,” “King’s Daughters,” “Band of Hope,” “Mission Band,” etc., etc., where would the difference be, except in name? The only thing to be constantly kept in mind, is that in each of these lines of work, it is *the church* working; working by a chosen committee, and that committee not only a part of the church, but working under the church’s direction. And it is just as much the church’s privilege and duty, to put work upon these “Societies,” and guide them, and watch and help them, as with deacons and trustees. Thus looked at, there never will be any conflict of interests or authority; and all will rejoice at the multiplication of such Societies within the church.

WHO’S WHO?—There have been a good many changes in the pastorates of the Congregational Churches of the Dominion, since the list for the *Year Book* was made up in July or August last year. The following are the present pastors of the churches named:—

Belwood and Garafraxa; pastor, Rev. James Webb, deceased.  
Bowmanville; vacant.  
Howick and Turnberry; Rev. E. T. Carter pastor.  
Pine Grove.—Rev. George Skinner.  
London, Southern; vacant.  
Listowel; Rev. S. Nicholls, pastor.  
Stouffville; Rev. C. H. Whisker, pastor.  
St. Thomas; vacant.  
Toronto, Zion; vacant.  
Toronto, Mount Zion; Rev. J. P. Gerrie, pastor.  
Stratford; vacant.  
Ayers Flat and Fitch Bay, Que.; Rev. C. Moore, pastor.  
Eaton, Que.; vacant.  
Montreal, Point St. Charles; Rev. Thos. Hail, pastor.  
Waterville, Que.; vacant.  
Cobourg; Rev. J. A. Waterworth, pastor.  
Brooklyn and Beach Meadows, N. S.; Rev. J. D. McEwen, pastor.  
Economy, N. S.; Rev. J. W. Cox, pastor.  
Milton, N. S.; Rev. R. K. Black, pastor.

Truro, N. S.; vacant.  
Sheffield, N. B.; Rev. Jas. N. Austin, pastor.

CHURCH BUILDING IN THE U. S.—When the Congregational Union was organized, an agreement was made with the churches aided, by which, if the church failed, the money aided should be returned; but this was not a legal claim. Then the plan was devised of giving money only to pay the last bills, and making the gift a first mortgage on the property, the mortgage being held by the society and collected only when the church ceased to be used for the purposes designed. All church erection societies now work under this plan, and they have since added to it, generally, a Loan Fund, designed especially to aid churches in the larger new towns, where a considerable sum is needed, and where there is good reason to believe that the growth of the church will make it possible to return the money in a few years. In such cases the money is loaned usually without interest, it being generally stipulated that one-fifth of the principal shall be returned annually. This money, so far and as fast as it is thus repaid—for there is some delay and failure—is again loaned, and so new Congregational service. Most of the have been thus aided during these forty years in erecting their houses of worship, and some of them are among the strongest churches in the country.—*N. Y. Independent.*

HEAVEN: A PICTURE IN WORDS.—The following is from a recent sermon by Talmage: “There was silence in heaven for half an hour.” You will find the inhabitants all at home. Enter the King’s Palace, and take only a glimpse, for we have only thirty minutes for all heaven. “Is that Jesus?” “Yes.” Just under the hair along his forehead is the mark of a wound made by a bunch of twisted brambles, and his foot on the throne has on the round of his instep another mark of a wound made by a spike, and a scar on the palm of the left hand. But, what a countenance! What a smile! What a grandeur! What a loveliness! What an overwhelming look of kindness and grace! What an overflow if he had redeemed a world! But, come on, for our time is short. Do you see that row of palaces? That is the Apostolic Row. Do you see that long reach of architectural glories? That is Martyr Row. Do you see that immense structure? That is the biggest house in heaven; that is “the House of Many Mansions.” Do you see that wall of the wall of heaven, jasper at the bottom, and amethyst at the top. See this river rolling through the heart of the great metropolis? That is the river concerning those who once lived on the banks of the Hudson, or the Alabama, or the Rhine, or the Shannon, say: “We never saw the like of this for clarity and sheen.” That is the chief river of heaven—so bright, so wide, so deep.