

CAPT. N. K. CLEMENTS.

The following notice of the late Capt. N. K. Clements, of Yarmouth, N. S., is one of many that have appeared in the columns of the secular press of these provinces, and is so just and appreciative that I venture, in spite of its length, to ask your insertion of it, in an early issue of THE INDEPENDENT. At the same time permit me to say that only a little more than a fortnight intervened between his death and that of his youngest son, Hermann, of whom it could well be said, "his father loved him, and his life was bound up in the lad's life."

The dear youth departed, strong in faith in God, rejoicing in the swellings of the Jordan, and exhibiting a child-like confidence in the Saviour, refreshing to witness in a youth of fifteen summers. They are "not lost, but gone before"; "they were lovely and pleasant in their lives, and in their death they were not divided."

Truly yours,

ALEX. MCGREGOR

Yarmouth, Sept. 22nd, 1880.

With feelings of no ordinary sorrow—feelings in which we are sure our readers generally will share—we record the death of our townsman, N. K. Clements, Esq., which occurred at his residence on Parade street, shortly after 6 o'clock on Saturday evening. In the demise of Mr. Clements—or Captain Clements, as he was familiarly called—it is not too much to say that Yarmouth has sustained a loss which cannot, or at all events will not, be repaired during the lifetime of the present generation. There is hardly a department of her outward life—religious, educational, or commercial—which will not miss the stimulus of his wonderful energy, and the fostering aid of his still more wonderful liberality. He was the life and soul the leading spirit of the religious organization with which he was connected, the founder and munificent patron of the noble Seminary of which we all feel so proud, the promoter and, for years, the sole proprietor of the efficient steamship line which has done so much to build up the trade and further the interests of our port. His enthusiastic advocacy it was which forced the subject of a local Railway upon the attention of both the Provincial and General Governments, and made the project feasible; and his, too, was the clear-eyed sagacity which long ago foresaw the consequences to our capitalists of making an idol of their shipping, and pointed out to them, on every fitting occasion, that through the establishment of manufacturing enterprises lay their surest road to prosperity. When such a man, in the mysterious providence of God, is called away from the activities of life, to mingle with

"the cold shadows which divide
The living from the dread unknown."

we instinctively feel that respect for the honored dead demands at our hands something more than a mere casual notice. It is not easy within the compass of a newspaper article to do full justice to the character of Capt. Clements, or to dwell upon his sterling virtues and countless good deeds without seeming to indulge in the language of extravagant eulogy—than which nothing can be farther from our purpose, feeling, as we do, that in this case the simple recital of the truth is the noblest encomium in our power to pronounce.

NEHEMIAH KELLEY CLEMENTS—the subject of this notice—was born at Chebogue, on the 3rd December, 1816, and was therefore in the 64th year of his age at the time of his death. On both sides of the family he came of the grand old Puritan stock—his mother, indeed, was a native of Plymouth, Mass., the original landing-place of the Pilgrim Fathers,—and to the fact of his Puritan ancestry we readily trace the salient points of his character. Coming of such an ancestry, born of God-fearing parents, and trained

by them from earliest youth in the careful manner which was the fashion of the time, we feel at no loss to account for the deep religious convictions that, through after life, constituted an innate principle of his moral being. Circumstances led him, in common with most of his young compeers, to choose a seafaring life, which he continued to follow until his settlement in Yarmouth, some time previous to the year 1848.

In that year was organized the Congregational Society now worshipping in the Tabernacle. It was an era so to speak in Capt. Clements' existence. Sympathizing in all respects with the aims and views of the infant Society, of which the Rev. Frederick Tompkins was at the time pastor, he threw himself with heart and soul into all its movements. It was without a place of worship; he caused a hall to be fitted up in the second story of his place of business, for its temporary occupation and in this primitive apartment, known to the bygone generation as Puritan Hall, the sabbath-day and weekly services of the church continued to be held until the opening of the Tabernacle.

The corner-stone of that edifice was laid in 1849; and here it may be remarked, that, taking into consideration the numerical weakness of the Society, and the fact that no one in Yarmouth was at the time particularly rich in this world's goods, the undertaking was in truth a most formidable one. The men who constituted the Society, however, did not think so least of all did Capt. Clements, and, under his energetic management, the work of building went steadily forward to completion, and the sacred edifice was at last opened for divine worship. This auspicious result, however, was not accomplished without a heavy strain on the pecuniary resources of the leading members of the Society, and, as one of these, Capt. Clements was at all times ready to bear and did bear far more than his proportionate share of the burden. The liberality thus early manifested by him has ever since continued to characterize almost his every act in connection with the church and its various enterprises. It would lead us too far to enumerate the particular instances in which this has been the case; but we may mention that in the spring of 1869 a claim of \$2,500 held by him against the Society, for moneys advanced in furtherance of its objects, was voluntarily and cheerfully relinquished by him, and the debt effectually cancelled.

In no degree less remarkable and noteworthy were his efforts and sacrifices in behalf of the cause of superior education. In 1863, when a series of successful commercial ventures had given him the control of great wealth, he conceived the idea of founding, in this town, an institution of high efficiency—almost collegiate, indeed, in its character—and out of that idea grew the Yarmouth Seminary. The spacious grounds on which that noble edifice is built were the joint gift of Capt. Clements and the late George Killam, Esq., and the deed of conveyance, which lies before us as we write, is an enduring monument of the unselfish generosity, enlarged public spirit, and wise provision of the donors. There were at that time no free public schools in Nova Scotia, nor was there any apparent probability of their being provided by statute. The absence of such schools had long been a source of regret to men of enlightened views, and in the deed of conveyance above referred to, besides due stipulation for the advanced and classical departments as now existing, provision is made for a *Free Primary School* to be open to the youth of the School District in which the Seminary is situated. Capt. Clements' efforts in behalf of the Seminary did not end here. His gift of land for its site was generously supplemented by a subscription of \$1000 in aid of the building fund. The onerous duty of procuring plans, engag-

ing a competent architect, and looking after the carrying forward the work of construction, was, by tacit consent, assigned to him. That duty he faithfully performed. The edifice—a structure of harmonious and beautiful proportions—tells its own story of the good taste and sound judgment evinced in the selection of suitable plans. The energy which pushed forward the work to speedy completion, we all know something about. Of the courageous wrestling with financial difficulties which ensured its steady progress, few in this community have any idea whatever.

Space would fail us were we to attempt an analysis of the character of our departed friend. An eminently unselfish, a just and a generous man—a warm-hearted friend, a public-spirited citizen, and a consistent Christian, his death is an irreparable loss to the community of which he was a generous benefactor and the church of which he was a worthy and honored member. For his bereaved family we have no adequate language in which to express our sympathy—a feeling which we are sure we share with the great body of our townsmen.

News of the Churches.

THE Rev. W. J. Cuthbertson having recently preached at Cowansville and Brigham for a few Sabbaths has been invited to supply for six months.

EMBRO.—The Rev. John Salmon closed his labors as pastor of the Embro Congregational church on Sunday, Oct. 3rd. Any pastor wishing to correspond with the vacant church may do so to Mr. Alexander Ingram, Embro, one of the deacons of the church.

TORONTO.—The fourth anniversary of the opening of the Western Church was held on the 3rd inst. The services in the morning were conducted by the Rev. J. B. Clarkson, of the Sherbourne street Methodist church, who preached from 2 Peter, 1:4, his subject being, "The Promise of Power and the Power of Promise." The Rev. H. M. Parsons, of Knox church, preached in the afternoon from Eph. 5:18, "Be filled with the Spirit." In the evening the pastor, Rev. J. B. Silcox, preached from 1 Chron. 12:32, "The Church for the Times" was his theme. The church was filled at each of the services. The collections amounted to over fifty dollars. It was a day of spiritual refreshment and blessing to all who attended.

WINNIPEG.—The Rev. W. Ewing has tendered his resignation of the pastorate, and a unanimous call has been extended to the Rev. J. B. Silcox, of the Western Church, Toronto. He has not yet, we believe, decided as to its acceptance or declination.

MONTREAL.—We cut the following paragraph from the *Toronto Globe*:—The Sale of Zion Church.—It is announced that Zion Church will be sold without reserve on the 14th of October next, and that Rev. Dr. Wilkes, the honorary pastor, will follow one part of his old congregation to Emmanuel church, of which Rev. Mr. Stevenson is pastor.

THE MINAS BASIN ASSOCIATION held its autumnal Session at Cornwallis, N. S., beginning on Friday evening, 24th Sept., and continuing to the following Monday. The Maitland churches had no representation except that of the Rev. J. W. Cox who had visited them; but the Noel church had four of its membership present besides the pastor and his family, all of whom had travelled with their own conveyances a journey of nearly two days; while the Economy church engaged a small vessel that brought over the Basin twenty four persons, including the pastor and family. The meetings were largely of a devotional character, and in this respect were felt to be very

precious seasons of the Holy Spirit's power. The reports from the various churches were made increasingly profitable by the questions and answers that brought out comparisons of the different methods of financial and evangelizing operations; a mutual sympathy was also thus created that may serve usefully in the event of any of the churches requiring the aid of the others. For this purpose alone, the Association of Churches is almost indispensable to the proper working of our Congregationalism,—it is, at least, so very helpful that only impossibilities should prevent it. A piquant essay on *Church Government* was read by A. K. Moore, Esq., of Economy, the discussion of which was also much enjoyed. The Sabbath was a high day, when five services were held in four different parts of the field, and addressed by various members of the Association. At one service, a blessed communion of all at the Lord's Table, was a feast indeed. The one great drawback to the pleasure of the occasion was the illness of the chairman, Rev. E. Rose, who was laid aside almost at the outset of the meetings, and was thus prevented from preaching the Associational sermons on Sunday morning. On Tuesday, the Association was entertained at a picnic on the "Look-off," on eminence of the North mountain of about 400 feet above the plain below, whence can be seen a grand panorama of the richest and most beautiful agricultural district of Nova Scotia, including portions of five counties, and the spots made sacred by Longfellow's "Evangeline." No wonder that such a view should have given the speakers at the picnic a special inspiration. E. B.

THE RECOGNITION SERVICE of Rev. E. Barker, as pastor of the Cornwallis church was held on Monday evening, Sept. 27th, at the close of the Association meetings, the Executive Committee of the Association being invited to act as council on the occasion, with A. K. Moore, Esq., as Chairman, and R. Faulkner, Esq., as Secretary. The Right Hand of Fellowship was given by Rev. J. W. Cox, who also delivered the charge to the pastor. On account of the continued illness of Rev. E. Rose, who was to have addressed the church, his charge was postponed to Sunday, 10th inst.

CENTRAL ASSOCIATION.—The Central Association meets at Stouffville on the 19th and 20th. The train leaves Berkeley street station at 4 p.m. and 7:45 a.m. Will those who purpose attending drop the pastor at Stouffville a post card intimating the fact. Every minister in the district ought to attend if possible, and every church send a Delegate. A "refreshing time" is anticipated. Let there be no *disappointments*.

SIR MATTHEW HALE.

DIED 1676, AGED 67.

Sir Matthew Hale, Lord Chief-Justice of England, was not more eminent for his station than for his learning and piety. He was one of the accused in the trial of King Charles the First, and wrote several much esteemed moral and religious observations, with directions as to the proper observance of the Lord's day. The letters which he wrote to his son are all models of Christian correspondence. His life was written by Bishop Burnet, from whom we gather the following particulars.

He resigned his office of chief-justice on the 15th February, 1675-6, and lived till the Christmas following. But, all the while he was in so ill a state of health, that there was no hope of his recovery, he still continued to retire often, both for his devotions and studies; and as long as he could go, went constantly to his closet: and when his infirmities increased so that he was not able to go thither himself, he made his servants carry him