

TORONTO ZION.—Rev. J. L. Foster, formerly of Montreal, has declined the call tendered to him by this church.

Correspondence.

MR. EDITOR,—During my last trip to England I managed to spend a Sunday in London, and, of course, went down to Brixton Independent Church to hear our old friend Dr. Stevenson. I went in while the first hymn was being sung, and was at once struck by the size and superior class of the congregation everything seemed to say here, All is well. The church seats at the utmost 1,500, and the average attendance is over 1,000; there is not a seat to be had on the ground floor are all taken. I will not say anything further about the discourses both morning and evening than that they were fully equal to the best I used to hear from our good friend during the five years it was my privilege and pleasure to sit under his wise, good and sympathetic teaching, the influence of which I trust I may always carry with me. After the evening service I had the pleasure of hearing from him in his own house. That he is very happy in all his relations with his people and that they are much attached to him, from his manner in the pulpit I had judged to be the case; for there seemed to be an air about the discourses of one who was talking to and trying to wisely counsel and help those who were dear to him as friends. His voice was as good as ever, and easily heard through all the building. Though I have always felt deeply that his leaving Canada was a loss to us all, yet all of his numerous friends here will, I am sure, be very glad to hear that "the lines have fallen to him in pleasant places." Since his induction, eighty-four members have been added to the church, of whom twenty-four were on profession of faith, and this noted congregation seems now to have got again into full swing and bids fair to at any rate equal, if not surpass, what it was in Balwin Brown's best days.

It will be doubly gratifying also for you to know that not only is it a good, respectable and wealthy congregation, but also a working one. It has two mission stations—Mission Hall, Russell Street, and the Moffatt Institute, Campbell Street, Lambeth,—these are purely city mission works, comprising Sunday Schools, Bands of Hope, with other regular services and church work. But the genuine nature of these missions is best seen from the work done by the Benevolent Society, which is divided into the following branches, each with its own officers: the Christian Help Society, which gives all possible help to the deserving poor in the district who are found out by the visitors, in the shape of food, clothing, blankets, coal and procuring admission to hospitals, etc., for deserving cases. It conducts also mothers' meetings, and aim to *help* and not to *pauperize* the poor. There is also a Provident Fund, Dorcas Society, Poor Children's Friend Society, a work room to provide needlework for poor people, the work being sold either privately or at the provident sales. This also is often the means of bringing together those who are in need of employment and those who want work done. Then come a night school for elder girls and women, and "dinners" at the Moffatt Institute

which are given for a penny, consisting of a plate of meat, vegetables, gravy and bread with a slice of suet pudding; the cost is about 1s. ½d., the loss of course being borne by the society. Further, there is a Mission to the Sick, a Mission Aid Society, a "Penny Bank," and a "Christmas Fund." Besides the foregoing, which belong to the mission work, there are, of course, a Sunday School, and Library and Discussion Society, etc., so that the needs of the poor seem to be thought of and as well looked after as possible. Of course all this work was organized under the late Baldwin Brown, and it shows the true vitality of the congregation, that it was well sustained through the long time that the church was without a pastor.

Now all is receiving fresh energy and increasing in usefulness, and Mrs. Stevenson with her usual vigour has begun a ladies' Bible class, the average attendance being about thirty. Dr. Stevenson has also taken hold of the young men's meetings. I feel I shall but echo the sentiments of his numerous friends all over Canada when I say that we all wish him God's blessing on all his and his people's work, and that he may have health and strength sufficient to carry it on for many years to come. Cannot some of our churches here learn a few lessons of Christian work from the noble example of this church.

•Yours very truly,

P. H. BURTON.

Literary Notices.

MEMOIR OF REV. HENRY WILKES, D.D., LL.D. (Montreal: F. E. Grafton & Sons), is before us, a neatly printed volume, tastily bound, of 280 pages, with a portrait and autograph readily recognized. The introductory chapter by Dr. Jackson, of Kingston, is a capital *resumé* of Congregational history in Canada up to the time of Dr. Wilkes' activity in denominational work, and indicates the pioneer work done by the body in the early years of Canada's history. The insertion of these mementoes as an introduction to the life of our departed father was a happy thought, and has been as happily carried out.

And our friend, Rev. John Wood, of Ottawa, has proved himself a worthy biographer of a worthy man. In writing and in gathering together these memoirs, not only has Mr. Wood paid a loving tribute to "my pastor and counsellor, by whom I was led into the kingdom," but he has written in large measure a history of the work done in part by the Congregational Churches of Quebec and Ontario. We feel sorely tempted to give extracts, but in truth these memoirs ought to be in the hands of all our friends. Therein may be read the history of a Christian minister, who with intense loyalty to his denomination ever maintained catholicity of spirit, who preserved unwonted calmness amid difficulties under which many not weak minded have sunk into the darkness; and who ever manifested a spirit of unselfishness and zeal which earned for him the admiration of his most intimate friends. He was not faultless we know, but through a long and busy life he witnessed for Christ as few have done, and "e'en his failings leaned to Virtue's side."

THE PRINT OF HIS SHOE. Rev. W. W. Smith. (Boston: Congregational Sunday School Publishing