

John Owen, born in 1616, a graduate of Oxford and called the "prince of divines," tells us in his own words how he became a Congregationalist (Works vol. xxx. p. 274) as follows: "Not long after I set myself seriously to inquire into the controversies then warmly agitated in these nations. Of the Congregational way, I was not acquainted with any other person, minister or other; nor had I to my knowledge seen any more than one in my life. My acquaintance lay wholly with ministers and people of the Presbyterian way. But sundry books being published on either side, I perused them and compared them with the Scripture and one another, according as I received ability from God. After a general view of them, as was my manner in other controversies, I fixed on one to take under peculiar consideration and examination which seemed most methodically and strongly to maintain that which was contrary, as I thought, to my present persuasion. This was Mr. Colton's book *Of the Keys*. The examination and confutation hereof, merely for my own particular satisfaction, with what diligence and sincerity I was able, I engaged in. What progress I made in that undertaking I can manifest unto any by the discourses on that subject, and animadversions on that book, yet abiding by me. In the pursuit and management of this work, quite besides and contrary to my expectation, at a time and season wherein I could expect nothing on that account but ruin in this world, without the knowledge or advice of, or conference with, any one person of that judgment, I was prevailed on to receive that and those principles which I had thought to have set myself in an opposition unto. And, indeed, this way of impartially examining all things by the Word, comparing causes with causes, and things with things, laying aside all prejudice respect unto persons, or present traditions, is a course that I would admonish all to beware of who would avoid the danger of becoming Independents."

Literary Notices.

FRONDES AGRESTES, by Ruskin, being selections from "Modern Painters," is one of the last but not least of the works republished in the Standard Series of I. K. Funk & Co. The Series is an established fact in the era of cheap literature.

THE YEAR BOOK.—The Congregational Year Book for 1880-1.—Rev. S. N. Jackson, M.D., editor—is now ready, and can be obtained from Mr. A. Christie (Secretary of the publishing company) 9 Wilton Avenue, Toronto. We are writing from advanced sheets, and can say the Year Book will be found worthy of a permanent place in the library. We know the editor has worked assiduously and with good results. Besides the usual matter there are some new features, e.g., the Address of the Chairman of the Union of Ontario and Quebec will be found in it, also an historical and chronological table of events, from A.D. 1380, bearing upon Congregational history, and a paper on "Footprints of Congregationalism in the Maritime Provinces," by J. Woodrow. There is also a chapter of Congregational statistics from which it appears that the estimated number of members in Congregational churches is 880,000. The Year Book looks well, and is better than it looks. Dr. Jackson need not be ashamed of his work. Every family should have a copy. The Annual Address of our Chairman, Dr. Stevenson is also published separately, in a neatly covered pamphlet. The Address is of permanent value, dealing with burning questions in a vigorous, free, and reverent spirit, full of thought and suggestion, yet racy and fresh. Single copies five cents. \$4 per hundred. The price of the Year Book has been fixed at 12½ cents, postage free.

Official Notices.

THE annual meeting of the St. Francis Association will be held at Granby, on Tuesday, 2nd September next, at four o'clock p.m. Preacher, Rev. J. C. Sanderson, primary; Rev. W. McIntosh, alternate.

ENDOWMENT FUND, CONGREGATIONAL COLLEGE, B.N.A.—The Treasurer acknowledges with thanks a donation of £20 sterling (\$96.66) to the second \$20,000 from John Whitley, Esq., Halifax, Yorkshire.

Montreal, July 31st, 1880.

H. WILKES.

IN order to make arrangements for the anticipated visit of Rev. Alexander Hannay, late Secretary of the Colonial Missionary Society, a meeting of the Middle District Committee and all others interested, will be held in the vestry of Zion Church, Toronto, on Tuesday evening, August 24th, at eight o'clock. A full atten-

dance is earnestly requested. E. D. SILCOX, Secretary of M. D.

Stouffville, August 16th, 1880.

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.

RE ZION CHURCH, MONTREAL.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—The letter of Dr. Wilkes in THE CANADIAN INDEPENDENT of 8th July, in which he refers to me as "that very deacon who superintended the re-erection of Zion Church after the fire of 1867," has moved me to request that you will allow a few words more on what has already been too much before the public. As may be anticipated, I have very little sympathy with what has been done, or is further proposed. I have, however, refused to believe that currency had been given to calumnious reports against Dr. Wilkes until pained by a perusal of your columns; and I do not yet believe that any one will allow himself to be influenced thereby, except to express deep regret that party feeling should have resorted to such weapons. The action of Zion Church in reducing the retired pastor's allowance by one-half, as well as justly reducing that of the acting pastor, was only known here simultaneously with Dr. Wilkes' letters justifying the church in their action towards himself as a necessity, and stating his entire acquiescence in the same. That he did so the Committee of the Colonial Missionary Society deplored, regarding the action of the church as a manifest wrong done to their old and faithful servant. However, so far as the committee were concerned, I believe the matter would have been allowed to rest but for the published subsequent resolve to sell the church building, coupled with the correspondence respecting these transactions which appeared in the "Daily Witness." It is almost needless to say that the views of the committee were entirely on the side of gentlemen well known to them who regarded Dr. Wilkes as unjustly dealt with, and whose straightforward replies were in striking contrast to what they regarded as mere special pleading which had provoked them. The entire unity of the church counts for nothing, as unfortunately it has been brought about by the continued secession of members who saw how things were going; and it is no answer to say that hand has joined in hand in doing wrong. In the meantime not one of Dr. Wilkes' letters made any allusion whatever to the subjects of controversy, until in June last he wrote again in justification of those whom the committee still think have grievously wronged him, and for whom he has sacrificed so much.

"It is at once strange and sad" that men who owe Dr. Wilkes so much should pay it in the strange currency of false accusation; and I trust that my name and explanation will influence those at least who are known to me, to consider whether they or the church are not bound to offer to the retired and venerable pastor a public disclaimer, and to shew they mean it through the current coin of the Dominion.

JAMES P. CLARK.

76 Queen street, London, E.C., 28th July, 1880.

News of the Churches.

LIVERPOOL, N.S.—This church has joined with Brooklyn and Beachmeadows in extending a call to Rev. S. Sykes, of Keswick Ridge, N.B., which it is thought he will accept.

WE regret to learn that Rev. Dr. Duff was taken suddenly ill at Danville, in the house of Mr. Goodhue, after preaching, and at our latest advice was not able to be removed although progressing favourably towards recovery. It will please many beside ourselves to hear that he is quite recovered.

CORNWALLIS, N.S.—Rev. E. Barker has supplied this church for the past nine months and has now consented to settle there for a short time. The

people are in good heart and good hopes for better times. There are five stations and four Sunday schools in the field, with some 320 scholars and thirty teachers. Incendiarism caused the loss of Medford Hall lately, where one of the preaching services was held—a place of many sacred associations. The Bibles, library and all the apparatus of the Sabbath school and Band of Hope were burned.

ST. CATHARINES.

We gave last week an account of the ordination of Friend Wetherald, and his induction to the pastorate at St. Catharines. The following additional particulars respecting Mr. Wetherald will, we are sure, be acceptable to our readers.

In a three column article in the *London Advertiser* of the 20th July, we find the following in reference to Friend Wetherald, which, we think, fairly states his connection with the Congregational Church of this city of which he was inducted pastor on the 1st inst:—

WILLIAM WETHERALD.

A notable instance of individual secession from the Quaker Church has recently taken place in Canada. William Wetherald, a man of education and culture, founder and for some time principal of the Rockwood Academy, a minister among the Quakers, in high repute for his piety and gifts, an official member of Pelham Monthly Meeting, and holding the important office of clerk of Canada Yearly Meeting, has deemed it his duty to join another body of Christians. For sometime he had been regarded as a sort of leader among the Young or Progressive Friends. He was in full sympathy with the most advanced thinkers among the Friends as to plainness of speech and dress, the observance of Baptism and the Lord's supper, the privilege of singing at public worship and the like. But he contended for comprehension and kindly forbearance, until providential circumstances, as he believed, directed his steps elsewhere. His own account of the matter is contained in the following communication, which, in the form of a printed slip, the writer found circulating among the Norwich Friends:

To Pelham Monthly Meeting of the Society of Friends:

DEAR FRIENDS,—About four months ago, in response to an invitation from the Congregational church at St. Catharines, I was bound in spirit to labour among them for a season.

After three months of blessed service, it was due to you that I should return and work in your own field, and equally imperative for their welfare that their pastor should dwell among them. Having at that time no thought of leaving our present home, I notified the church that our connection must soon close. But during the past month the hand of the Lord has been heavy upon me, and the pathway of peace in service has been made so plain, that I have definitely accepted a call to become pastor of the Congregational Church at St. Catharines. I therefore resign my right of membership in the Society of Friends, not because I love you less, but because I love my Lord more. This resignation of membership has no connection with the fact that I have been baptized with water, and have partaken of the symbols of the Lord's supper. I should not have been separated from you for this cause, because the Society of Friends cannot afford to deny its members the right to obey the dictates of the Holy Spirit when their convictions accord with the uniform teachings of the New Testament.

I part from you in brotherly love and tenderness of spirit, bidding you God speed in every work of faith and labour of love. Always your friend and brother,

WILLIAM WETHERALD.

Pelham, May 12th, 1880.

A CONGRESS of 150 orthodox rabbis at Pesth, Hungary, discussed two important resolutions: first, that the Orthodox should completely separate themselves from the Reformers; and, second, that no graduate of the Pesth Seminary should be accepted as a rabbi of an Orthodox congregation. The first resolution was lost, but the second carried. No Orthodox seminary is contemplated for the present; but preparatory schools are to be formed.

A CURIOUS fact explaining the sudden recall by Pius IX. of the Nuncio Pecci (Now Pope Leo XIII.) from the post of Nuncio at Brussels has been brought to light at Brussels. The Nuncio who, owing to his agreeable conversation and manners, had become a great favourite with Leopold I., thought of converting this liberal-minded monarch to Catholicism. He gave frequent accounts to Pius IX. of the progress he was making in the enterprise. Pius IX., finding that the work did not proceed fast enough, sent one day an autograph letter to the King to hasten the conversion. The King, who heard of the subject for the first time, was not a little astonished, and the matter ended with the recall of the Nuncio and his disgrace during the remainder of the pontificate of Pius IX.