

business, which may at any time be suspended as it has been in the past, but while there are souls to save, it is our duty to go and labor, though there is no prospect of a permanent organization.

LENNOXVILLE.

This cause was until recently a part of Sherbrooke church, and was supplied by that pastor, but the mother church has decided that the daughter must set up house-keeping on her own account. During the summer student H. Pedley supplied, giving the utmost satisfaction, indeed his name is a household word all round. The congregation is not large in Lennoxville, but it is select, and the friends are strongly attached to their principles. They have no building but rent the Methodist church one part of the Sabbath. They intend to "arise and build." For the present perhaps the wisest course will be to bring supplies from the college. I spent some time with the friends, giving the best counsel in my power. Here I must close.

By the time this is in the hands of your readers, I expect to be on the

BRINY DEEP

on my way to old England. I must transfer my labors to that country for some six months. Need I say that my heart will be in Canada, and that I will gladly return to my work when I have fulfilled my mission beyond the sea. It is not without deep regret that I drop my work just now; but I believe the call is from God, and I most willingly respond. I know I shall be remembered before the throne of grace by many, and in answer to prayer I expect to be preserved by sea and land, as I have been for so many years. I hope to be successful in the work to which I am called, and to be restored to family, friends and labors in the fullness of the blessing of the gospel of Christ.

I purpose sending you a monthly letter for the CANADIAN INDEPENDENT. Will you forward the magazine to "Memorial Hall, Farringdon St., London." my head quarters while I am in England. I trust the missionary efforts will be vigorously pushed during the winter. The secretaries of associations and the district representatives or executive will be charged with the duty of arranging for missionary meetings, etc., and the Rev. J. Wood, Ottawa, secretary, will conduct all correspondence, and do whatever of my work is consistent with his own duties as pastor of a city church. Farewell. I remain, ever truly yours,

TROS. HALL.

Eastern Townships, Sept. 23rd, 1886.

The *Morning Star* tells us that the sweetest and richest oranges are the black and rusty-coated fruit. Pick out the dingiest oranges in the box, and you will get the best.

Correspondence.

THE CHURCH AND THE KINGDOM.

Under the above heading, Rev. Dr. Goodwin, pastor of the First Congregational Church, Chicago, has published a third article in advocacy of pre-millennial views, which will be found in *The Advance* of Sept. 2nd, 1886. Nor is this to be the last. Still another article is foreshadowed, and it is questionable if that will exhaust the long pent-up fountain which now, at length, has found an outlet through the columns of the leading denominational organ in the Great West.

If there was cause to complain of unfairness in the articles already reviewed in the CANADIAN INDEPENDENT, there is yet greater ground for similar complaint in the article now under consideration. Dr. Goodwin literally manufactures a man of straw which he proceeds to demolish. Referring to the "Kingdom" which is to be "established over all the earth" at the Lord's coming, he asks: "Is this Kingdom the church?" He then coolly assumes without shadow of evidence, that those who hold the post-millennium view of the second advent interpret the Scriptures as "making the kingdom and the church identical." This done, he strings together a lot of passages in which the words "kingdom" and "church" are used as synonymous: e. g. "Repent, for the church is at hand." "If he neglect to hear them, tell it to the kingdom," &c., &c. Most of the article is taken up with an effort to show in this and various ways the absurdity of supposing that the church and the kingdom are one and the same.

The Dr. might have spared himself all this trouble, for no writer of any note on this controversial subject has ever maintained that the church and the kingdom are synonymous. When it is contended that the kingdom is a spiritual one, a very different idea is put forth from that which Dr. Goodwin takes so much needless pains to combat. It is the same idea which our Lord expressed when he made the declaration, "My kingdom is not of this world." The kingdom of heaven is the reign of heaven's principles in the hearts of men. Dr. Goodwin contends for the literal, objective, visible character of Christ's kingdom, and expects a sudden manifestation and triumph of it by an exercise of omnipotent power in the subjugation of its enemies.—This is the unanimous pre-millennial view. It is analogous to the expectation of an earthly kingdom which was cherished by the Jews at the time of Christ's advent. It is, like that conception, founded on a misunderstanding of the nature and design of Christ's kingdom. Like that too, it is doomed to utter and bitter disappointment.

The church and the kingdom are not synonymous, be-