

as a fact, the principle is being practically conceded by both Presbyterian and Episcopal communions. Notwithstanding the protest of presbyter and priest, "this is rank Congregationalism," the rights and liberties of individual congregations are being more largely recognized, and as for creeds, "articles of religion" certainly sit lightly on the Anglican Church, and when, as in the case of the Presbyterian Assembly at Halifax, A.D. 1877, "doubts and difficulties" regarding what was viewed as a fundamental doctrine were legalized, we have arrived a long way toward the disavowal of creeds as a permanent bond of union. There appears no reason why this first principle of Congregationalism should be departed from, either in the present march of progress or in the example of the Church in its most successful missionary days. Indeed the principles of self-government and of personal and congregational freedom are permeating the entire sphere of Church life. Is there not danger in this unrivaled extension? Not if we recognize the conserving promise, Zech. ii. 5. When the restraints of outward law are repudiated it becomes all the more necessary to cultivate true spiritual life, yet this will find expression in a positive form which Dr. Wilkes' second principle expresses—sympathy, confidence and co-operation of sister churches, intercommunion, mutual love and respect; and some writers contend that Congregationalism differs from Independency by its recognition of this practical fellowship between the churches. If this distinction may be permitted for the purpose of perspicuity in the present article (though we may be disposed to question it in its general application), then must it be admitted, Independency can never bring about Christian unity, rather disintegration, and therefore like to grease upon the broken edges of a china vase, fatal to all efforts made to cement them. Plymouthism is independence with a vengeance; all seekers for Christian union that approach its doors may read on the lintel what Dante read over his Inferno: "All hope abandon ye who enter here." It may be a question for our Canadian churches to consider how far they have, in contending for their Independency, allowed this second principle to drop out of sight. To a very great extent Congregationalism has been a teacher of other denominations. May it not without loss of dignity or principle become in time a learner? Free from all effete systems, false to confession, unbelieved articles, let it manifest now its power of co-operation, it has in its principles capacity for proving itself no unimportant factor in the uniting work of the future. Let it hold fast that which it has, that none take from it its crown.

These papers started avowedly with the limited design of pointing out the direction in which he hindrances to Christian unity. That task we now propose to bring to a close. Some future and occasional papers may appear upon the constructive aspect of the question. In the meantime, congratulating our Anglican, Presbyterian, and Methodist brethren upon their growing congregational proclivities, we would to our own following say in the words of a recent writer: "Congregationalism has a noble future before it, if it is able to shake itself free from the influence of conventionalism, to shew in its practice more of that elasticity which it prides itself upon possessing, to use wisely that liberty for which it has so gallantly struggled, and to develop that power of Christian *willinghood* on which it has always insisted as the basis on which the support of all religious institutions must rest. Vapouring talk about principles will profit nothing in the absence of practical evidence of their life-giving influence. Self-sacrificing zeal, wise understanding of the signs of the times, promptitude and diligence in meeting the demands of the age, boldness and decision in carrying on the conflict against error and sin, are the essential qualifications for progress. We cannot live upon the traditions of the past in an age when the claims of every system are being scrutinized, and when those organizations only will endure, which shew that they have a work to do, and that they *know how to do it*. Never was there grander opportunities. May He who has placed us in the midst of them give us His spirit—the spirit

of wisdom, of love, and of power—to teach us how to improve them for His own glory, and the salvation of that world for which the Lord shed His precious blood."

OUR Business Manager asks us to state that the price of the "Yen Book" is twelve cents each, postage or express charges included; that the edition is now exhausted, while orders for it are still coming in, and should any church or individual have copies that they do not require, they will confer a favour by sending him a post card stating the number that may be had from them.

WE are glad to know by the following cutting from the Toronto papers, that one church has the courage to free itself from the stigma of the members of its choir being also members of an operative company, and, as such, appearing at a theatre. We heartily thank the pastor and officers of the Metropolitan Church for this service to religion:

Each of the members of the Metropolitan Church Choir who has joined himself or herself to the involutions of "Pinafore" received a copy of the following letter:—

METROPOLITAN METHODIST CHURCH,
Toronto, Feb. 25, 1880.

MADAM (or SIR), The Trustees of the Metropolitan Church having learned from a lady that you are a member of an organization known as the "Toronto Church Choir Opera Company," and also that you have announced yourself in said bill as a member of the Metropolitan Church Choir, I am instructed by the Board to inform you that you are hereby dismissed from membership in said choir. And, further, that should you hereafter use the name of this church for similar purposes the Board will take such proceedings to restrain you as they may be advised.

I am, Madam (or Sir),
Yours, etc., etc.,
T. F. MASON,
Sec. Trustee Board.

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.

Rev. A. O. Cassar and A. J. Colwell and "Senex," next week.

LOVE GIFTS.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—I desire to shew that at least one pastor is in full sympathy with the remarks of "Layman," in your issue of a few weeks since. The reply which "Pastor" attempts to make is, to my mind, not at all satisfactory. Few could set a higher value on love presents than I, but I should desire them to express love simply and unmistakably, without having behind them a hint of my real or supposed poverty, such as I should suppose to be included in the gift of a suit of clothes. The same principles may be applied and the same practices followed in manifesting love to a pastor as in manifesting love to any other person. In the list of gifts which "Pastor" suggests, I should object to none except the suit of clothes. And my reason simply is, that I wish to be treated by my friends on the same terms as others. At Christmas I gave a friend an expression of my good feeling by the gift of a book, but the bestowal of sundry articles of wearing apparel I should have considered insulting. Gifts in these cases are bestowed not to relieve necessity but to express affection, and the more the latter is secured without a suggestion of the former, the pleasanter it is for the recipients of love gifts.

From, 27th Feb., 1880. W. J. CUTHBERTSON.

MR. LOWRY'S BEGGING LETTER.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—I should like to say a few words in reply to the Rev. W. F. Clarke's communication in your last issue. Surely Mr. Clarke speaks with great authority when he gives us the following sentence, "Mr. Lowry must not be permitted to start a missionary society on his own account within the jurisdiction of the Western Committee."

There is nothing in Mr. Lowry's appeal to indicate

such a step being contemplated. He or any other brother is at liberty to start a cause at Strathroy or any other place, also the same liberty to make an appeal to Congregational churches for assistance under such circumstances. It is quite true we have a "Missionary Society;" also, its treasury possesses not the funds to launch forth into new fields of labour. I think any man may be justified (if in good standing with the body) to make such an appeal for aid.

We should strive to assist each other to advance and extend our borders, instead of casting the least shadow over the pathway of any brother. As Mr. Lowry has been labouring for some time amongst us, and having taken possession of his present field of labour, I trust he may be sustained if he is worthy, and if not, let some one say so, or else hereafter hold their peace.

JUSTICE.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—Will you please allow me a short space in your valued paper to reply to Rev. W. F. Clarke's letter. Had this gentleman been aware of the facts of the case, I don't think he would have been so ready to have rushed into print. There has never been a Congregational church here. A few services had been held by some of our ministers prior to my coming in October, but we have no organized membership as yet, and so those who attend our ministrations were formerly members of other churches. We hope, however, to organize as soon as numbers will warrant. There are some here who have been Congregationalists many years ago, in the old country, but have not been connected with any of our churches in Canada, except one lady whom I know, who still retains membership in the church in London. As there was no Congregational church here they and their families have been connected with the other churches for years, and thus have been lost to us as a denomination. As I understand the matter, we must have an organized membership before we can apply in proper form for missionary aid. We can hardly claim support from those who are not members and yet they are nobly doing what they can and are anxious that we should be sustained here. Our cause looks hopeful and the attendance is increasing although there are able ministers and strong churches in our midst. It was by and with the consent and advice of two or three of our firm supporters that we made the appeal, so we have not been ignoring or disregarding the jurisdiction of the Missionary Association, when the facts are understood. It was on the broad platform of Scriptural principles we appealed. "Bear ye one another's burdens and so fulfil the law of Christ." "Let the strong bear the infirmities of the weak." Already seventeen or eighteen subscribers are taking our paper now. We have a good opening for a church and an important field of labour, and we thought sister churches would gladly assist our struggling infant cause till we could obtain help from the Missionary Society. We have the respect and sympathy of other churches in our town who wish to see us prosper. We are in the Master's work and why should we not receive the encouraging and fostering care of sister churches. There is no refusal "to cluster around" me. I bear the love and esteem of ministers and members of our town churches, as well as of others here and elsewhere of our own and other denominations who know me.

M. LOWRY.

Strathroy, February 21, 1880.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—In reference to the mistake in the INDEPENDENT, last issue, I was ordained to the pastorate of the Milwaukee and Bayview Congregational churches. I received a discharge signed by the Council that dismissed me to another pastorate and from there to my present pastorate at Alton. I received a letter signed by the Clerk of the Convention in which my church was located, to the Presbytery of Chatham, March 19th, 1877. Also a letter from Rev. Mr. King, Presbyterian minister, Buxton, the moderator of my session at Tilbury, where I laboured for many months. I have a letter also, highly recommending me, from there, by one of our own ministers,