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ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BROTHERS.

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A PRAYER IN SICKNESS.

BY EDITH EDDY LYONS.

Jesus, wilt thou pass me by,
Where in pain and grief I lie?
Stretch me out thy gracious hand,
Help me, Lord, and I shall stand
In thy might.

This poor body, worn and weak,
Not of that, dear Lord, I speak,
But the sick and wounded soul—
Take it, Lord, and make it whole
In thy sight.

Bright to view these paths of sin
That my soul had wandered in,
But they led me far astray
Where the trackless desert lay,
And the night.

Fierce and cruel foes were there,
And my soul they did not spare.
Hope departed, life seemed o'er,
And I sank to rise no more
Without thee.

Through the terrors of that night,
Shone a sweet and heavenly light
Through the darkness and the storm,
Thou didst stretch thy loving arm,
Thou didst save!

Now, O Lord, I would abide
Evermore at thy dear side;
Thy wounds will move thy grace
Yea, the scars thou wilt efface
In thy blood!

—Adapted.

THE MISSION OF THE CHURCH.

Last Paper.

2. The Church may promote its great purpose by defending the liberty, and thus developing the efficiency, of the individual members.

The limb that is denied free play of its natural energies ceases to render to the body the aid the body needs. History proves that more harm has been done by undue restraint than by undue laxity. The spiritual life of the English Church, and its permanent hold on the population of America were seriously interfered with by the determination of ecclesiastical authority to curtail the liberty of John Wesley and the Puritans of a day earlier than his. The lesson has been learned; for now clergymen may, without censure, aid even the wild enthusiasm of the "Salvation Army." Perhaps, too, the churches may yet learn that the repression of investigation and expression inside their bounds is helping to undermine themselves, and to fill the halls where Mr. Underwood and Col. Ingersoll pervert the truths that more spiritually-minded men would turn to the advantage of the Christianity they love.

Tennyson has expressed a great truth in the lines:

"He that roars for liberty
Faster binds a tyrant's power."

Liberty can be abused by both folly and vice; and liberty abused only renders the tyrant's heavy hand an imperative necessity. Yet the interests of society are not best consulted when men who love Christ, and long to spend in His service what energy, learning and time they have are forced into the companionship of men spiritually uncongenial, merely because, on points of criticism and scholarship, evidence seems to point in one direction in preference to another.

Facts and arguments are, after a healthful, spiritual life, the defences to which we must trust for the upholding of the truth. If Kuenen upholds the non-Mosaic authorship of the Pentateuch, on

what seems to him to be sufficient evidence, the error cannot be overturned by excommunicating Kuenen; but it may be by adducing evidence from Egyptology, that both many forms of Jewish worship, and the literary style of the Pentateuch, can be largely traced to the valley of the Nile, and the times in which Moses flourished. If the same author misapplies the theory of development in tracing Jewish Monotheism as a growth from primitive Jewish Polytheism, and not as the original form from which Polytheism was a degeneracy, the mistake will be corrected, not by depriving Kuenen of his right to say what he thinks, but by showing that the monuments of Egypt are against his theory, and that a certain form of Monotheism would have been known to Moses from "the learning of the Egyptians" alone, even if he had not imbibed it from his mother and her people, long before a supposed manufactured Torah could have awakened Josiah to the errors and evils of idolatry.

If the English and the American revisers of the Bible differ in their rendering of most important passages in the New Testament, harmony and the triumph of the truth could not be secured by preventing either the Americans or the English from recording their convictions; but they may be secured by a careful weighing of the arguments for or against the rules of Middleton and Sharp on the use of the Greek article.

If men wisely leave the crazy follies of Anglo-Israelism to perish without making martyrs of its advocates, surely men of learning and sense, who are open to conviction by the force of facts and legitimate reasoning, should be met, not by the loss of the liberty which is their birthright, but by arguments that may reach their understanding, and prevent the growth of error by converting the erring thinkers themselves to the right.

In matters where facts and arguments alone can convince, it is folly to attempt to force the judgment by ecclesiastical terrorism. There are principles in human nature, planted there by the wise Creator, that will never let good men wander far in error without producing a reaction; and the Church will best consult the interests of her work by trusting in no niggardly way to the Spirit of God in the hearts of good men, even when they may be open to suspicions of error in matters that leave intact their moral and spiritual integrity, their capacity for wise instruction, and their fruitfulness in turning men to righteousness. In educational and political systems, and in the opportunities afforded to inventive genius, encouragement to individual research and effort produces the happiest results for society; and, in religious thought, the progress of truth and righteousness depends upon the encouragement given, not on the repression manifested, to sincere and thoughtful individuals of even ordinary judgment and good taste. One main object of church government is the development and protection of individual liberty.

3. The Church may promote its aim in the world by a wise oversight of its component part.

In every healthy body there is not merely a voluntary surrender, on the part of the limbs, to the interests of the whole, but there is a check put upon the possibilities of action in the individual members, arising out of the unity of the

whole, and directing such action to the good of the whole.

In every organism there must be such centralized control. Ropes of sand accomplish nothing. When internal and external forces make them stone they are no longer sand. Combinations of individuals, each of whom may or may not, as his whims direct him, carry out plans adopted for the general good, can never be depended upon to do anything well. If a railway company cannot tell whether, to-morrow, its employees may be depended upon to carry out its wishes, the prosperity of a country is imperilled. The legitimacy of strikes must be conceded. There is truth in what the people of the United States call "the divine right of holding"; and it is a serious question how far any organization should force upon any number of worthy and conscientious adherents any measure which would reduce them to the necessity of "bolting" out of the house. Yet, even granting that circumstances may arise to demand a schism rather than the imperilling, perhaps for generations, of the true interests of a society or of individuals, it must not be ignored that chaos was not the divine ideal of perfection in creation. Order, system, control, are written on all God does. Free-will has its sphere within the Cosmos; but there is one central power in which the Cosmos lives, moves, and has its being. So should there be a control within the Church. How far that control should extend, what decisions it should give on the Church's belief and action, its relation to the questions of fellowship, ministerial education and mission-work,—in what form that control should be exercised, in pure Presbyterian and democratic form, in the simpler but less democratic form of Episcopacy, in a combination of the virtues of both, in councils suddenly called, to meet emergencies, and as suddenly dissolved when the emergencies are past, or in courts permanently established to meet cases that are morally certain to recur—are questions of detail which must be decided by considerations too numerous to be treated in a single paper.

Let it suffice to have pointed out, in general principles, that the mission of the Church is the promotion of righteousness after the divine type established in Jesus Christ, and that the organic means for the promotion of this end are Unity, Liberty and Oversight in the body which is sent to elevate the world to righteousness by the proclamation of the truth as it is in Jesus.

JAMES ROY.

Montreal, June 6th, 1881.

Denominational Notes.

—In 1880 there were in the United States 105 Congregational churches organized and 205 ministers ordained or installed. The death-list includes 70 ministers.

—A meeting of London Congregational ministers was held in the Weigh House Chapel on Wednesday, June 15, to consider what they could individually do toward raising a fund for benevolent purposes that should mark the jubilee as one of generosity as well as gratitude. All the Congregational ministers of the metropolis were invited; a considerable number obeyed the summons.

Dr. Allon occupied the chair, and opened the proceedings with some explanatory remarks.

Mr. Hannay made a lengthened statement, setting forth the objects the promoters of the meeting had before them. They wanted to raise money that should relieve the churches of present anxieties, and equip men for future evangelistic work. They wished the ministers who had it in their power to give, to set their people a good example, and wanted all to do their best to rouse their people to very liberal giving in all parts of the land; but it was thought the metropolis should lead the way. Our brethren in the thinly-populated districts must not be left to starve. If Congregationalism was to become a powerful factor in English church life, the strong must help the weak. We must not only aid existing churches, but go in for church extension on a large scale, and clear away some burdensome chapel debts. Those present might promise at once to give, if prepared to do so, and give hints as to how the money could be best raised.

Dr. Stoughton, Revs. C. J. Viney, J. Viney, W. Marshall, C. B. Symes, Dr. Kennedy, Dr. Newth and others expressed their interest in and sympathy with the movement, and promised to contribute, with the understanding that their gifts might range over three or five years, and if they wished some portion devoted to some special work. Before the meeting closed, the following promises were announced:—Mr. Hudson Chester, £20,000; Mr. S. Morley, M.P., £5,000; Dr. Allon, £100; Rev. J. Viney, £100; Rev. W. Marshall, £100; Rev. C. B. Symes, £200; Dr. Kennedy, £100; Dr. Newth, £100; Rev. A. Hannay, £100; Two of Dr. Allon's deacons, £500 each; Rev. Thos. Davies, £25. It was also stated that similar ministerial gatherings would be held in Manchester, Bristol, and other large centres.

With reference to the above the *Non-conformist* says:—"A good start has been made with the Jubilee Fund of the Congregational Union—a few individuals having put down their names for an aggregate of £30,000, of which the munificent donation of Mr. R. S. Hudson, of Chester, is the foundation, and the special committee being almost able to see their way to another £10,000. It does not appear that any definite sum has been officially fixed upon as a limit, though half a million is not considered by many friends too large an amount to carry out the proposed objects of the Fund—the extension of the work of the Church-Aid and Home Missionary Society by means of local agencies; the increase of rural pastors' salaries under the auspices of county associations; the liquidation of chapel debts; and such other local or general purposes as donors may prescribe. It has, we believe, been provided that the payment of contributions to the fund can be spread over three or five years, at the pleasure of the subscribers. The work of last week was an auspicious commencement, and it will probably make substantial progress in proportion as Congregationalists clearly understand the full scope of the Jubilee Fund, which was, however, fully described by the Secretary in his address during the Conference in May at Union Chapel."

A LIFE of carnal ease, a death of stupor and an eternity of horror, are closely allied.