

The Canadian Independent.

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

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A HYMN FOR FARMERS.

The following hymn, written for the occasion by Mr. John G. Whittier, was sung to the tune of "Auld Lang Syne," at the banquet of the American Horticultural Society, in Boston:—

O Painter of the fruits and flowers,
We own Thy wise design,
Whereby these human hands of ours
May share the work of Thine.

Apart from Thee, we plant in vain
The root and sow the seed;
Thy early and Thy later rain,
Thy sun and dew we need.

Our toil is sweet with thankfulness,
Our burden is our boon;
The curse of Earth's gray morning is
The blessing of its noon.

Why search the wide world everywhere
For Eden's unknown ground?
That garden of the primal pair
May never more be found.

But, blest by Thee, our patient toil
May right the ancient wrong,
And give to every clime and soil
The beauty lost so long.

Our homestead flowers and fruited trees
May Eden's orchard shame;
We taste the tempting sweets of these,
Like Eve, without her blame.

And north and south, and east and west,
The pride of every zone,
The fairest, rarest, and the best
May all be made our own.

Its earliest shrines the young world sought
In hill-groves and in bowers;
The fittest offerings thither brought
Were Thy own fruits and flowers.

And still with reverent hands we cull
Thy gifts, each year renewed;
The good is always beautiful,
The beautiful is good.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

A most interesting retrospective sketch of the Union appears in the *Nonconformist* for Sept. 29th, giving a sketch of its formation and of the various questions of public and denominational interest that have been discussed at its annual meetings. The ecclesiastical condition of England at the time was such that it seemed as if the inception and growth of the Union was a providential arrangement to bind together the friends of a free and pure faith, to present a solid front to the encroachments of Romanism, and the aggressiveness of an established hierarchy. There is little doubt that under God the Union of the Churches, giving solidity and the influence that springs from it, was an important factor in the formative process out of which has arisen the religious liberty of to-day. To quote from the article:

We are sometimes referred to a supposed golden age, when Congregationalists, not being aggressive, received from evangelical members of the State Church a fraternal sympathy which those rather unctuous pietists have since been reluctantly compelled to withdraw consequent upon the turning aside of Nonconformists to political aims. Whatever was the date of that Will-o'-the-Wisp period, it is pretty clear that it did not occur in the first

half of the current century. In 1819 a Home Missionary Society, mainly supported by Congregationalists, was formed on undenominational lines. After self-abnegating efforts, extending over many years, the lesson taught by that attempt was thus interpreted by the Rev. Dr. Matheson: "The system of conciliation towards the Established Church has been tried by that society, it has entirely and palpably failed. Instead of doing good, instead of bringing to our help those who belong to the Episcopal Church, it has had quite an opposite effect; they have taken every opportunity of taunting us with being snakes in the grass, and with other beautiful expressions. . . . We know that laity and clergy are combining their efforts to crush all the voluntary Churches of Christ; and therefore, unless we help ourselves, by a concentration of effort among us, not to spread sectarianism, but to spread the pure principles of the Gospel, unless we are thus combined in our efforts, our smaller Churches, those in country districts, will assuredly be destroyed. There is a combination on the part of our enemies to crush what is liberal in religious as well as in political matters; these persons are quick-sighted, and they know that if they could extinguish the light of liberty which our Churches diffuse throughout the land the country will be their own."

The convictions which thus permeated leading minds found expression, about the close of 1830, in two manifestoes suggesting terms for uniting "our dislocated denomination"—the one emanating from the Dorsetshire Association, and the other from the provisional committee assembled in London. On Tuesday, May 10, 1831, upwards of one hundred ministers and lay delegates assembled at the Congregational Library, Finsbury-circus, to take the matter into consideration with a view to immediate action. After mutual conference, a resolution was adopted, on the motion of the Rev. John Angell James, seconded by J. B. Brown, Esq., LL.D., declaring it to be "highly desirable and important to establish a Union of Congregational Churches throughout England and Wales founded on the broadest recognition of their own distinctive principle—namely, the Scriptural right of every separate Church to maintain perfect independence in the government and administration of its own particular affairs." There were manifestly at this time some who felt anxieties as to the possible consequences of this new departure in the history of the denomination. The organization, it was suggested, must in the result prove either "cumbrous and useless" or "prejudicial to the independence of the Churches." These doubts received respectful attention from those who were entrusted with the preparation of the plan, and accordingly, at the adjourned meeting on the following Friday, the former resolution was reaffirmed with the addition, "and therefore that the Union shall not in any case assume legislative authority or become a court of appeal." The Union was to consist of County and District Associations, each association to appoint "such a number of representatives as it may deem necessary; and the following were set forth as the objects contemplated in its formation:—

1. To promote evangelical religion in connection with the Congregational denomination. 2. To cultivate brotherly

affection and sincere cooperation in everything relating to the interests of the associated Churches. 3. To establish fraternal correspondence with Congregational Churches and other bodies of Christians throughout the world. 4. To address an annual letter to the associated Churches, accompanied with such information as may be deemed necessary. 5. To obtain accurate statistical information relative to the Congregational Churches throughout the kingdom and the world at large. 6. To inquire into the present methods of collecting funds for the erection of places of worship, and to consider the practicability of introducing any improved plan. 7. To assist in maintaining and enlarging the civil rights of Protestant Dissenters.

And so the Union was launched on its course of usefulness, increasing in numbers and power until the one hundred has grown to sixteen hundred, and the little band of churches of fifty years ago now includes the great majority of the churches of England and Wales.

The list of its chairmen includes all the great lights of Congregationalism for the last half century, living and dead, amongst the latter are Angell James, Redford, Hamilton, Bensley, Parsons, Bennett, Harris, Morton, Halley and Raleigh, while the Union set us the example of having a layman for its chairman by the appointment of Henry Richard, Esq. Among the public matters that have occupied the attention of the Union at its various meetings, Church Rites, as might be expected, have more than once had a place. The Marriage Laws, Bible Monopoly (almost forgotten now), Burial Laws, Slavery in America, Education and similar matters, while of course the Work of the Denomination, Home Missions, Chapel Building, College Work, and such like, have constantly been kept to the front. The younger readers of this article may live to see the Centenary of the Union, we are much mistaken if the work it will do for the Churches and Religion will not be greater even in the next fifty years than in the past, but it will be largely internal, among the churches themselves, in consolidating, strengthening, and bringing more into accord with the requirements of the age.

LABRADOR MISSION.

In reply to an inquiry from Hamilton, the treasurer states that the latest date at which a box can at any time be sent to the Mission is from the 10th to the 15th of September, and the earliest date from the 10th to the 15th of May. It is proper to state that, owing to the removal from the station of two families for the winter, and other considerations, the ladies will return home for that season, leaving such arrangements for continuing meetings as they may find practicable. They are expected to leave the coast this week, and hope to be here in ten days or a fortnight. When boxes are sent they should be addressed to the care of Messrs. Hossack, Woods & Co., Quebec.

The following contributions have been received since May last:

From Bolton S. School,.....	\$ 4.00
J. F. Warbeck, Bolton,.....	4.00
Women's Board of Missions, Sherbrooke,.....	25.00
Edgar S. School, per Mrs. Thomas,.....	3.00
From England, per Mrs. Toller,...	6.00
Missionary collection at Labrador,.....	9.30
From Whately family,.....	4.00
Infant Class, Liverpool, N. S....	7.00

Mrs. Wilkes,
Montreal, Oct. 18, 1881. Treasurer.

THE CONGREGATIONAL UNION OF ENGLAND & WALES.

JUBILEE MEETINGS IN MANCHESTER.

(Abridged from the *Nonconformist*.)

The Jubilee Meetings of the Congregational Union of England and Wales were commenced in Manchester on Tuesday. They were preceded by a devotional meeting, held on Monday evening in the Roby Chapel, Grosvenor-street, which was crowded by delegates and visitors. The service was begun by the singing of the hymn,

"Come, Holy Ghost, in love;"

after which the Rev. G. Wilkinson, of Chelmsford, read a portion of Psalm lxxxix., and offered prayer. Another hymn having been sung,

"Great the joy when Christians meet,"

The Rev. JOSHUA C. HARRISON delivered an address, taking for his topic the words, "Blessed is the people that know the joyful sound, they shall walk, O Lord, in the light of Thy countenance." I should be glad (he remarked) to say a few words on the great Jewish festivals and the elements of joy and strength which they infused into the national life. We have our Jubilee this year. You all know that the Jews had one grand festival, which occurred only once in fifty years; it stood alone in its grandeur, in the length of its celebration, in its unutterable value—it was the festival of Jubilee. It was a season of profoundest joy. When the prophet would bring out the blessedness of the Gospel dispensation in the most vivid and attractive colours, he does it under the figure of the Jubilee. "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the meek, to preach good tidings to the poor, the opening of the prison doors to them that are bound, to proclaim the acceptable year of the Lord." The death, the resurrection, and ascension, and enthronement of our Lord, was verily the Jubilee of the world. And now that we are keeping Jubilee, how important it is that we should keep it aright. Will it not be well if the churches spend this year very much in the spirit of praise, if all the services are rejoicing services, if the notes of thanksgiving rise in the ascendant, even though sometimes they may seem to praise through times of sorrow, and sadness, and adversity? Would not this aid much to compose differences, to chase away apathy, to make our churches attractive, to bring in and keep in those who seek to delight in God—above all, would it not honour our blessed Lord and Saviour who has given to us an independence so rich, a heritage, a patrimony fairer and more precious than Canaan? Would not the people without, even the very heathen, say, "The

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