

The Canadian Independent

Published every Thursday, and will be sent Free to any part of Canada or the United States, of delivered Free in the City of Toronto, for

One Dollar per Year.

Remittances to be addressed to THE CANADIAN INDEPENDENT, Box 244, P. O. Toronto. All communications for the Editorial, News of Churches and Correspondence Columns should be addressed to the Managing Editor, Box 215, P. O. Toronto.

TORONTO, MARCH 10, 1881.

NOTICE!

Mr. Wm. Revell has kindly undertaken the business management of the INDEPENDENT. In the future, therefore, all remittances and letters about the subscription, or complaints, should be addressed to him, Box 2618, P. O., Toronto, and all articles for insertion, news of churches, &c., to Managing Editor, same address.

Mr. A. Christie, 9 Wilton Avenue, will continue to attend to the business of the Congregational Publishing Company, including arrears for the INDEPENDENT and the Year Book.

We would call the attention of our readers to their labels. All whose subscriptions expired Jan., '81, or earlier, are now due another year. Will they please remit.

We want as many items of news of the churches as possible, but will our correspondents be brief; our space is limited, and we dislike to cut down.

THE WILKES JUBILEE TESTIMONIAL.

Our readers will not, we are sure, begrudge the space we give this week to the account of the "Wilkes Jubilee Testimonial." So long a period of service to the churches—for Dr. Wilkes has not been the minister of Zion Church to the exclusion of aiding others—such broad, comprehensive labors, and all with so much kindness and wisdom, demand, as they have received, the acknowledgement of brethren throughout the Dominion, aided by those in the Fatherland who know the high character and worth of Dr. Wilkes. The history of his work is very much a history of our churches in Canada. There are few of our members, saving the youngest, who have not seen his face and heard his voice in the pulpits of their churches or on public platforms, ever ready, ever genial, ever welcome. We will not, however, add anything to the eloquent and feeling remarks of Dr. Cornish on the presentation, nor to the very interesting reply of Dr. Wilkes. We trust that our readers will study both addresses carefully. They will rejoice in such a manifestation of respect, so well deserved. Amid the sins, the failings, the pretences, the charlatanism that disfigure so many pulpit records, it is refreshing to turn to one so pure and true. We are sure that all will join with Dr. Cornish when, speaking of the remaining days of Dr. Wilkes' life, he said that it was the "sincere desire of each and all that these days may yet be many, and that as the shadows of life's even-tide gather around you, they may be made bright by the felt presence of Him whom you have loved and served so long, and cheered by the growing respect and esteem of all among whom you live."

Referring to the above we cut the following from two of the Montreal papers, the first from the *Herald*, the second from the *Witness*. It must be very gratifying to Dr. Wilkes to have outside and unsought testimony such as these:—

"It is a pleasant oasis in the arid path of a journalist when, at rare intervals, he is called upon to record such an event as took place last night at Emmanuel

Church, the occasion being the presentation of the Jubilee Testimonial to the venerable ex-pastor of Zion Church. For nearly half a century the name of Dr. Wilkes has been connected with the growth of the city of Montreal, and especially of the history of the church, the pastorate of which he has so worthily filled. Under the patient, faithful teaching of Dr. Wilkes, Zion Church grew to be a power in the community, and when on October 13th, 1878, he preached his "jubilee" sermon, it became evident how firm a hold the reverend preacher had on the love and affection of the congregation which was "exemplified in many ways." That love and affection was still further manifested in the presentation of the Testimonial, which was intended as "an expression of grateful respect and appreciation of his long and unwearied services as a minister of the Gospel and a loyal citizen." The record of the presentation is to be found in another column; but we should be wanting in a public duty if we were to withhold this tribute of esteem for a faithful, honest fellow-citizen, and a high minded Christian gentleman."

"Seldom is anything done which meets with more general and hearty approval than the recent acknowledgment of the long public services of the Rev. Dr. Wilkes, both as a minister and as a public-spirited citizen. A quarter of a century and more ago, when a great deal of united action was developed among the various Protestant bodies of Montreal, members of the congregation presided over by Dr. Wilkes were always at the front in forwarding the work of the great catholic societies, into which at that time so much of the working energy of the churches was turned, and he himself was never lacking where any opportunity for promoting united action presented itself. No movement demanding public spirit ever lacked his support. In broad charity to all none could excel him, and his mind has not yet begun to lag behind the age. It was, therefore, a fit thing that the gathering which met to do him honor should have consisted of members of all denominations indiscriminately. The retrospect over such a lengthened pastorate as that of Dr. Wilkes must at such a time be a very happy one."

THE FORMATION OF THE LONDON MISSIONARY SOCIETY.

This Society is one of the results of the great Evangelical revival of the closing half of the last century, and has a general interest from the wide extent of its operations. It has been the means of virtually winning for the cross of Christ, the Island of Madagascar, and the Society group in the South Pacific; it has established missions in other groups of those coral isles of the Southern seas; has workers, notably in India, along the Ganges plain, in China; it has followed the Livingstone trail in Africa, and is breaking ground for the Gospel in hopeless New Guinea. We ought to know something of a Society that is doing a work like this. But we have a special interest therein. It is, as we have said, a result of the great Evangelical revival of the last century; it is also a child of Evangelical Nonconformity, (which last word has a meaning in a land where state Confirmation is, by social surroundings and by statute, imposed, though meaningless on our Canadian shores.)

We purpose a few words regarding the formation of this Evangelical organization.

David Boyne was born in Berwickshire, and was educated for the Es-

tablished Church of Scotland. Some private differences deprived him of an expected preferment, and he went to London, preached his first sermon, eventually settling at Gosport. Here he fell in with the Haldanes, and undertook the care of young men training for the ministry. Actively engaged in Christian work, he was brought face to face with the declaration, "The field is the world," and in a sermon preached in 1792 he was led to contrast the then dead state of Christian churches with the life and missionary zeal of the early Church. The Warwickshire Association of Ministers and Churches took up the words of their brother, proposed and debated the question, "What is the duty of Christians with respect to the spread of the Gospel?" The following resolutions followed:

"1. It appears to us that it is the duty of all Christians to employ every means in their power to spread the knowledge of the Gospel both at home and abroad.

"2. As ministers of churches, solemnly engaged by our office to exert ourselves for the glory of God and the spiritual good of men, we unite in the determination to promote this great design in our respective connexions.

"3. We will immediately recommend to our friends the formation of a fund for the above purpose, and report progress at the next meeting.

"4. That the first meeting of every month, at seven o'clock in the evening, be a season for united prayer to God for the success of every attempt made by all denominations of Christians for the spread of the gospel."

In these resolutions there are points of special interest as indicating the secret spring from which streams of refreshing and of life gush forth. May God vouchsafe to the readers a like spirit and power. There was first a desire to work, and that gave unity, the truest unity, where the means were but for the end which was ever kept in view. Striving together for the faith of the gospel (not apart, mark you, nor for anything else but for the faith of the gospel) is the surest method for securing one mind and spirit. Secondly, the resolve was for immediate action, and that in a practical form; a religious sinking fund, provision against need; a pretty sure pledge of further work; then a season for prayer, systematic, pointed. It was the invincible spirit of the Ironsides as they responded to Cromwell's words, "Look to God boys, and keep your powder dry."

Mr. Boyne then sent a letter to the *Evangelical Magazine* urging "some persons to stand forth and begin," pointing to the growing activity of other sections of the Christian Church, and especially to the Moravian Brethren who "have, if we consider their numbers and their substance, excelled in this respect the whole Christian world." The key note was sounded; replies from various associations were prompt and cordial, a series of letters were published by Mr. Melville Horne, an Episcopal clergyman; Dr. Haweis, Rector of Aldwinkle, offered £500 "for the equipment of the first missionaries that should be sent." As indicative of the spirit of the movement and as a practical lesson for ourselves, a sentence from a circular

sent around may be pondered with profit. "To such as shall give it may not be amiss to hint the impropriety of diminishing their former liberality to other religious institutions in order to extend it to this undertaking. *The Lord does not approve of robbery for burnt offering.*"

At length the growing desire to work assumed definite shape, and a consultation of friends was held at the "Castle and Falcon" inn, Aldersgate Street, to complete arrangements for a more public gathering. (It may not be uninteresting to note in passing, the very different social relation in which inns or taverns then stood to the religious world, as compared with that which they occupy now.) Subscription books were opened; stirring addresses given; prayer was not forgotten, and at length the assembly broke up "with a feeling of delight which the highest gratification of sensuality, avarice, ambition, or party zeal could never have inspired."

Virtually, the work of the Society is carried on by the Congregational churches, even as its first promoters were from the same rank of British Nonconformity; but its basis is unsectarian, as, indeed, true Congregationalism must ever be. The Rev. Alex. Waugh, D. D., whose plain grey tombstone stands in Bunkill Fields, that God's Acre of Dissenters' dust, framed the fundamental principles of that Society, which was "the union of God's people of various denominations to carry on the great work, which is not to send Presbyterianism, Independency, Episcopacy, or any other form of church government, but the glorious Gospel of the blessed God; and it shall be left, as it ought to be left, to the minds of the persons whom God may call into the fellowship of His Son from among them, to assume for themselves such form of church government as to them shall appear most agreeable to the Word of God."

Thus was the Society formed, thus may we quicken among us the old missionary fire. But was there, is there not enough to do at home? And shall we not thereby cripple ourselves for pressing home work? Let the experience of these days answer and rebuke our faithlessness:—*"Simultaneously with preparation for the mission to the South Seas, we find arrangements made for an Itinerant Society, throughout England."* "There is that scattereth and yet increaseth."

MINISTERIAL CHANGES.

Our Methodist brethren boldly hold to the practical oneness, for working purposes, of the entire denomination in their itinerant system, securing to a great extent loyalty on the part of their congregations to the denomination rather than to the individual. There are among them warm attachments which spring up between pastor and people, but the separation is looked upon as inevitable, and acquiesced in accordingly. The system has had its advantages in the forming a state of society in this new world, has advantages still; it has its evils also, which, in the estimation of many, more than weigh down the benefits claimed. For our church polity, as a system, it is an impossibility. Yet may it be questioned whether in fact we have not