

of all books. When Christ was tempted he used the old Testament, the then Bible, as the sword by which he fought the foe, and the Psalmist calls it a light to our feet and a lamp to our path. Now mark its light, and remember how good a thing it is to have a friend ever ready to comfort or to warn.

The sleeping keeper let his light out, and shipwreck was the result; the sleeping sentinel was surprised and slain and the enemy took the city; and often when we think it not the Evil One tempts and destroys. Alexander the Great, conqueror of the world, was overcome by sudden passion and hurled his javelin against, and thus killed his best friend. Have not you, my young friend, in a moment been surprised by some evil impulse and had continual sorrow afterwards? Look to the light—"Watch and pray, lest ye enter into temptation." Sabbath comes, and temptation whispers in the words of careless companions, leave the school for the woods and have some pleasure—a course that has been the beginning of ruin to many a young man. Heed the beam which glances from the Sabbath-keeping light. Read *Is. LVIII: 13-14*. Young men, aye, and women too, is it told you that the social glass with a friend occasionally can do no harm? Read *Prov. XXIII: 29-32*. And when companions urge you, knowing they urge where parents and teachers would warn away, look again at your lights, and read *Prov. I: 10-16*, and hearken, *Prov. I: 20-33*.

Be careful what light you follow. In low lands and marshes bubbles of air ascend and burn, moving around with every gust of wind. On dark nights the traveller has mistaken them for the light in the cottage window, and following the will of the wisp (ask your teachers what they are) got entangled in briars and lost in marshy wildernesses. Don't follow false lights, bad advice, your own naughty desires, but remember, "the Light of the world is Jesus."

MINISTERIAL STANDING.

Our correspondent "E" animadverted upon our article of two weeks ago with the above heading. He has read carelessly or he would have seen that we were simply recording the all but unanimous action of the St. Louis Council, and that our comments, if comments they were, were virtually summed up in directing attention to the signs of the times which that action of the St. Louis Council indicates, and regarding which Dr. Dexter, in the Boston Congregationalist says "the remedies hinted and commended ought surely to satisfy all." At any rate the article faithfully presents what American Congregationalism is in that particular. We have not yet spoken *ex cathedra*.

"We are not Presbyterian or Episcopalian," writes E., to which it might be replied,—better if you were, unless you can tell more definitely what you are; in other words, give some definitions beyond negations as to what is Congregationalism, for surely Congregationalism is something more than a declaration of what we do not believe. What does our friend mean by a broad and liberal orthodoxy? What is orthodoxy? What is it you know and believe? The merit of the St. Louis Council is that

you know exactly where to find its Congregationalism, and that is something in an age given much to chasing shadows, and proclaiming its disbelief. The only point in our correspondent's letter that suggests an answer is this: "Should the Church say yes, and the Council no, the Church would undoubtedly maintain its position." Doubtless, and the Churches represented by the Council would maintain theirs, and the independency of the Church would be unvisited by any pains and penalties, but would be left free from all control "alone in its glory."

There are conditions of life against which all our *isms* strive in vain, and when these conditions remain unfulfilled, consequences follow, and any Church, Congregational or otherwise, that insists upon its own ways irrespective of the sympathies and the rights of others, must simply bear its own burden, do its own work in the way it has for itself chosen, and do it alone. Independency, as our fathers understood it, and as the Bible gives it, is not Independency to do as one likes, to have one's own way, but Independency to serve and worship God, and extend aid, not to the wilful, but to the needy; and it has not as yet been shown that one single position taken by the St. Louis Council contravenes that Independency. Whether our Canada Churches will assume another Congregationalism remains to be seen, but we shall use our Editorial Independency we trust in maintaining liberty without license, order without tyranny, and thus most surely aid the incoming of a Universal Church, which will not be a sand-heap, but one spiritual body, built upon the one foundation, Jesus Christ being the chief corner-stone.

As for "a useless ecclesiastical formula," our correspondent will search our columns in vain for any place therefor.

THE FOREST CHURCH CASE.

We have received from the Rev. C. Pedley of New Durham, a lengthy letter on the Forest Church Case, in which he attacks the Rev. R. W. Wallace and THE INDEPENDENT for their action in this matter. In view of the fact that we did not publish the last letter from Mr. Wallace on this subject, only giving a short extract from it, and further that we have already declined to insert a communication from an old contributor of the same tenor, we do not see that we ought to give a column and a half or two columns to Mr. Pedley, who has really no light to throw on the subject. We have no feeling in this Forest Church case, save for the welfare of our own churches and the good name of the denomination. We have not, and would not adjudge Mr. Frazer guilty on the *ex-parte* statement of any one. We have striven to show our impartiality (as witness our last number), but charges have been made which, so far, the Forest Church has declined to submit to any tribunal but itself. It needs but a very little knowledge of proprieties to feel that while this may satisfy the individual church, it cannot satisfy those who are to share in the stigma, if any should arise. We pointed out this in the case of another church in the early part of the year; our remarks were unheeded, but some of those who pooh-poohed then have since confessed to us their

error. Our last issue contained an account of the ordination of the Rev. C. Pedley, and we find that after certain questions had been asked and answered, it was moved by Rev. W. H. Allworth, and seconded by Rev. Mr. Griffith, that Mr. Pedley be received into the fellowship of the Christian ministry. If that meant anything it meant that those ministers were satisfied, after enquiry and examination, that Mr. Pedley was worthy of confidence and endorsement. Let the same principle be held and the same practice followed in all cases, by the ministers who fill our pulpits, and the churches that call the ministers; let each be willing to lay all before an assembly of the brethren, ministerial and lay, as at New Durham; then our body will be largely saved from the disgrace that has of late been cast upon it, and our good name will not be trampled in the dust. We shall not again refer to the Forest Church case, nor insert any communication upon it, unless it assumes a new phase.

WE are not political, except as politics may touch the social well being of the community. Such an occasion is before the Toronto people just now in the contest for the Mayoralty of the City. The Lincensed Victuallers are straining every nerve to secure an extension of the hours of liquor-drinking from 7 to 11 on Saturday nights. One of the candidates is the nominee and tool of the tavern keepers, and his election is part of the plan to obtain their end. Let all our readers vote as one man for the candidate who is opposed to this retrograde movement, and show plainly that drink is not to dominate Toronto. "Eternal Vigilance is the price of liberty."

FAREWELL SOCIAL AT WESTERN CHURCH, TORONTO.

A farewell social was held in the Western Congregational Church, Toronto, on Friday evening, December 10th, 1880, on the departure of the Rev. J. B. Silcox for his new charge in Winnipeg. The tables were as usual supplied by the generosity of the ladies of the congregation, and were under the management of Miss Riley. After the guests had regaled themselves, the meeting was called to order by Deacon Williams. The hymn, "The God of truth His church has blessed," was sung, and the Rev. E. D. Silcox engaged in prayer. The chairman, after a few remarks, called on Mr. Silcox, who briefly reviewed the work of the Church and the men who had worked with him since its small beginning, five years ago. They were all new in the work and inexperienced then, but God had blessed their labours, and 115 members had been added to the Church since that time. He impressed upon the Church the importance of its work among the boys and girls, and trusted they would always be welcomed within the fold. He felt that the work here had been given him by God, and to Him he returned it, and was sure he would guide the Church, and would bring to them a man of His own choice. The Church at Winnipeg had called him, and he felt it his duty to go, and would always gladly welcome the boys and girls of this church when they came to the North-west.

Deacon Flint then read the following address from the Church, which was accompanied by a purse containing \$50 gold.

"To the Rev. J. B. Silcox; "Dear and respected Pastor,—It is with mingled feelings of gratitude and sorrow that this Church feels called upon to address you, and while wishing you God-speed in your new field of labour in the North-west, we would seek to cheer you by assurances of the abundant success, through the blessing of God, on your work and labour of love among us here. To you as the under shepherd we owe much of the success and standing of the Congregational body in West Toronto, as well as the great spiritual prosperity of this Church. It is with unfeigned regret that we part from one who has so faithfully laboured among us, and heightened our joys, lightened our sorrows, and who has affectionately attended those who are dear to us, both at the cradle and the grave, and ministered unto us prayerfully and faithfully in holy things, going in and out among us, breaking unto us the bread of life. Your especial interest and encouragement in connection with the work of our Sabbath School has endeared you to the hearts of both teachers and scholars. It is our ardent wish that the Christian grace and manliness which has endeared you to us here, may be still further developed by the fresh associations of your new sphere of usefulness. In wishing you farewell, we would ask you to accept this small purse, as a token of our esteem, and may the God of all grace accompany you and your estimable wife and family to that distant corner of the Lord's vineyard, and may you acquit yourself there as here, a workman who needeth not to be ashamed, rightly dividing the word of truth."

Signed on behalf of the church and congregation of the Western Congregational Church, Toronto. R. H. Flint, C. H. Arms, James McMahon, D. Langford Graham.

An address was then presented by Miss Sarah Riley and Mr. Canfield on behalf of the Pastor's Bible Class, accompanied by a photographic group of the members of the class, and another address to Mrs. Silcox, by Miss Sanderson and Mr. Walter Roper, from the Sabbath School, accompanied by a case containing a dozen silver dessert knives. To each address Mr. Silcox suitably responded.

After a short address from the Rev. E. D. Silcox, the meeting was brought to a close by singing, and the benediction.

WINNIPEG CHURCH BUILDING FUND.

Since last acknowledgment there has been thankfully received from the Ulverton Church, \$6.35; Mrs. P. Armstrong, Paris, \$1; Mrs. J. McKavel, Hamilton, \$10; G. A. Hine, Toronto, \$5.

W. EWING.

Winnipeg, Dec. 11, 1880.

—The *City Press* states that the gross annual income of about eight hundred of the London charities amounts to a sum approaching four millions and a quarter sterling.