

circulates from one Sabbath school to another, leaving behind it an abscess which is no less hurtful. We have heard of boys who played this game very extensively, and boasted of their skill. The remedy which the Bishop has found efficacious in the cure of this troublesome disorder consists of a rule which among other rules is placed in the hands of each scholar on the first day of his attendance. It runs as follows: "Any scholar leaving this school to attend any other Sabbath school in the neighbourhood, shall not be re-admitted." He says that for several years he has never relaxed this rule, and that he has never found it to fail. The disagreeable swelling never appears. And he says, moreover, that the enforcing of this rule does not diminish the attendance at his Sabbath school, but has quite a contrary effect. It seems pretty plain at least that if all Sabbath schools were to adopt this rule and have it strictly enforced, none of them would any longer be troubled with "dropsy."

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The Union held its first meeting at the Memorial Hall, London, on Monday, May 12th. The report of the secretary contains some items of interest. Among them are the recommendations of a committee appointed to inquire into the working of Congregational colleges. The opinion of the committee is that the colleges should be devoted exclusively to theological studies, and that literary training be obtained elsewhere. It was also decided that the jubilee of the Union in 1880 shall be celebrated by the delivery of twelve lectures by well-known Congregational clergymen on certain periods and aspects of Church history. The Congregational lecturer for this year is to be Rev. J. Guinness Rogers, and his subject is "Church Systems in England in the Nineteenth Century." On Tuesday morning, the Union met in Christ Church, Westminster (Newman Hall's), when the chairman, Rev. W. Cuthbertson, of Bishop's Stortford, delivered his address. The address was chiefly occupied with the work of Congregationalism in England. The speaker dwelt on the new departure of our English churches in the matter of Home Missionary operations. As is known to most of our readers, our English brethren have recently formed a Church Aid Society. This Society takes up the work of the Home Missionary Society and little more. Its purpose is to enable Congregationalists to work together for aggressive work. The chairman spoke very earnestly of the necessity and advantages of a fuller organization for Christian work along the present lines of Independency. After the address of the chairman, Dr. Clement Clemance followed in very much the same direction in a paper on "The Responsibilities of the Churches." Then a resolution was moved and carried almost unanimously, commending the Church Aid scheme to the support of the churches. After that, a resolution was moved by Rev. W. Crosbie, condemning the foreign policy of the British government. This resolution, after several speeches, was carried with great cheering. In the evening of the same day, a public meeting was held in the Memorial Hall, on behalf of the Church Aid Society. Mr. Morley presided, and addresses were made by Revs. A. Hannay, J. N. Macfadyen, Dr. A. Raleigh, J. G. Rogers. It came out during the meeting that £30,000 have been obtained already for the Home Mission work for the first year. The Union has accepted an invitation to hold its next autumnal meeting in Cardiff. And, as we have already reported, it has elected Rev. Dr. Newth, of New College, to be its chairman for 1880.

The great ends of life are best gained by him who, in all his conduct, is animated by the love of Christ.

Correspondence.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—Will you kindly allow an old acquaintance to occupy a small portion of your paper in giving expressions to his conviction, on some points to which you call attention?

May I ask, What is theology? What is a creed? What is orthodoxy? What is a catechism? What are *Didactics*? I ask in "simplicity and Godly sincerity," What is set forth by these terms? I hear men speak of all these with levity, and scorn, or else with an air of compassion for the "old fogies" who departed this life before "modern thought" had shed its brilliant rays upon the Church of God, and who can jeer at the "slow coaches" who can not keep "abreast of the times," and necessarily "fall behind in the march of intellect." I read religious journals, and theology, orthodoxy, creeds and catechisms, all seem to be at a discount. I ask, what will be the result of all this? Is there not a danger of overthrowing the faith of many in Christianity? If too much is made of formulated creeds, point out the excess; deal with that alone; but do not unsettle the weak by crying down all creeds. If a mere speculation on the truths of the Bible is rested in, and right opinions are substituted for the life of God in the soul, point out the error, show how a knowledge of the truth and true piety are related, and must exist together in order to salvation. But for the Lord's sake, and the sake of men's souls, I do intreat of you never to speak lightly of theology, orthodoxy, and creeds, before the people. I am in a field where men have "broken away from the creed"—where "the catechism" has long since been "left behind"—and where the *dry rot* has begun to affect the timbers of our once beautiful temple. Here men have cut loose from their moorings, and where are they? Following the "light of the nineteenth century," you see some wrecked on the blasphemies of Paine and Ingersoll, others stranded on the mud banks of Spiritualism—rather, Necromancy—Pantheism or avowed Atheism. Can any man look on these fearful desolations without dismay? Look at Wallingford, Conn.; Oneida, in York State; Mormonism. Follow your apostle of impurity, as he bears a petition signed by 90,000 followers to Congress praying all restrictions on impure literature may be removed, and then reflect that even this does not give an idea of a thousandth part of the sin that comes from "breaking away from the creed."

Dear Sir, this is not the time to loosen the foundations. Ministers and religious journals have something better in hand than to encourage the overflowings of ungodliness by pulling down the barriers with their own hands. We must witness for God against sin. "The knowledge of the true God, and Jesus Christ, whom He hath sent, is eternal life"—John xvii. 3. In searching the Scriptures, to ascertain what they teach about God, and His Son, and all co-related doctrines, I am convinced, that I have arranged a system of THEOLOGY. I do not find the system in the Bible—the system results from the defective powers of my intellectual nature. I must look at one thing at a time, must slowly, patiently and cautiously count the revealed truths one by one, assigning to one class, what refers to God, to another, what refers to Christ, to another, what belongs to man, and so on, till I have gone through the Bible. This truth must become mine by an inward experience of its power, which is the work for which the Holy Ghost is given. Within this field we may range at will, and "go on to perfection." Within this field lies all the progress man can make to any purpose, from a bare, intellectual knowledge of the truth, to its consummation in "all the fulness of God"—Eph. iii. 16-19. But "modern (h)inkers" have found an *asier*, if not a more excellent way: *Let theology go*.

As to orthodoxy, or right-teaching, for brevity I refer to the following Scriptures: John vii. 16-17; viii. 31, 32; x. 35-38; xii. 48-50; Rom. xii. 6; xv. 4; xvi. 26; 1 Tim. i. 10; ii. 4; iv. 6; 1 John iv. 1. There is in these, and in numbers of other texts, a standard of truth set forth, and no man truly loyal to Jesus Christ

will venture to sneer at orthodoxy. If my opinion about truth is wrong, correct me—aye! but how? By the *orthodox* creed laid down in the teachings of Christ, and his apostles. That is "the only rule, and the sufficient rule, of our faith and practice," but do not reproach what is good and true, because I am weak and make mistaken use of what in itself is good. Set me right in love. Yours faithfully,

Sydney, Mich.

S. SNIDER.

OBITUARY.

Died, at Maugerville, N.B., on Thursday, May 9th, Hon. Charles Harrison, in the eighty-eighth year of his age.

Mr. Harrison was born in Sheffield, where he married also, and about the time of his marriage moved to Jersey, in the adjoining County of Queens. He remained till 1847, when he removed to Maugerville. During his residence in Queens County, he had the honour of being twice elected to a seat in the Provincial Parliament. In 1847, he accepted a seat in the Legislative Council, which he held till 1871, when he resigned on account of age and infirmity.

Alluding to him in his public capacity, the St. John "Globe" speaks as follows: "Mr. Harrison was probably one of the most conscientious and upright men that ever sat in a legislative body. He was of a mild and equable temper, without pride, or vanity, or ostentation; so conscientious that he would not even frank a private letter, so honourable that his word once given was a sure pledge of performance. Of late years, of course, he has been out of the public mind, but twenty or twenty-five years ago, his fine large figure, his benevolent face and noble grey head made him one of the most attractive looking men in the Legislative Chambers at Fredericton."

But, it is as a Christian, more especially, we love to think and speak of him, and as such he desired rather to be spoken of, and that, to the praise of the glory of God's grace.

Awakened, as early in life as ten years of age, to a sense of his need of salvation, it was yet a long time before he entered into the peace and joy of faith in Christ. For twenty years he tried self-justification and effort, till at last he saw that if he was to be saved it must be by Christ, and gave himself to Him. Thenceforth he spoke of himself as "an unworthy sinner, who just trusted in Christ and so was saved by the grace of God." He rested on the promises as "all ye and amen in Christ Jesus." The passage in Hebrews, vi. chap., from the 17th verse to the end, was very precious to him. Also the words of the apostle, "Christ is the end of the law for righteousness to every one that believeth." In connection with his profession of religion, he united with the Congregational Church, in Sheffield, and remained an exemplary member till his death.

His funeral was attended by a very large number, among whom were several of the leading men of his native county (Sunbury), and some from the adjoining County of York, all anxious to pay the last tribute of respect to the memory of one who has passed away full of years and honours.

His remains were brought to Sheffield and interred in the old burying ground adjoining the Congregational church. A sermon was preached on the occasion by the writer, from Gal. vi. 16—words that had been the motto of the life of the deceased for upwards of half a century, and "by which he being dead yet speaketh."

J. BARKER.

Sheffield, N.B., May 17th, 1879.

News of the Churches.

THE effort put forth by the Rev. W. J. Cuthbertson and his people, of Frome, for the erection of a brick church at Sheddon has not been fruitless. Steps have been taken towards the purchase of a site, and the contract for the erection of the new building is signed. The cost, exclusive of site, etc., will be about \$2,000.

THE work in Ulverton is being energetically carried on by Student Robertson. The prayer-meetings are well attended. The Sunday school and Bible class