

Jesus and dies. In consequence of these there was a tumult of the people against Joseph and Jesus, whereupon,

"Jesus took the dead child by the ear, and held him up from the ground in the sight of all; and they saw Jesus talking with him as a father with a son. And his spirit returned into him, and he lived again, and they all marvelled."

One more miracle of a different kind but just as the others, with the same man-made stamp on it, will be sufficient to illustrate our point.

"Now Jesus was six years old, and his mother sent him with a pitcher to the fountain to draw water with the children. And it came to pass, after he drew the water, that one of the children thrust against him, and shattered the pitcher and broke it. But Jesus spread out the cloak that he wore, and took in his cloak as much water as there was in the pitcher, and carried it to his mother, and she marvelled when she saw it, and thought within herself, and laid up all these things in her heart."

Then we have Jesus going into a cavern where there is a lioness and her whelps, and sitting there with them playing around Him, and when He went forth they adored Him by—wagging their tails!!—and bade Him "farewell not only with their voice but with bodily gesture." Such is the stuff we would be asked to believe if we had human composition for our guide, but not a whit more absurd—less so, in fact, than is contained in some of the "Lives of the Saints" which the followers of the Romish Church are told to believe. Let us cling more tenaciously to the true Word and let those who teach impress upon their scholars that it is the only sure Word of God.

Official.

CONGREGATIONAL COLLEGE OF B. N. A.

It will greatly oblige if those who may require the labors of theological students during the ensuing vacation, would write to me early on the subject. If the District Secretaries have any suggestions to make regarding missionary work for one or more of them, we shall be glad to hear from them. Early communications are a great help to us in making satisfactory arrangements.

HENRY WILKES,
Principal.

Montreal, 22nd January, 1881.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

As the years' amounts are closed early in April, and as the payments to our missionary pastors due on the first of that month are not paid unless there are funds in hand, it is of importance that collections should be made as early as convenient and remitted to me, that no difficulty may arise when the time of payment comes. The congregation in London last year announced that one-third of the amount collected would be applied to the Manitoba section of our work. The result was that we had a somewhat larger contribution than usual for our general operations, and in addition a respectable contribution for the North West. A good example, worthy of general imitation.

HENRY WILKES,
Gen. Sec.-Treas.

Montreal, 22nd Jan., 1881.

BOND STREET CHURCH.

The following is the resolution of the Western Church, the substance of which was given in our issue of 20th January:—

WESTERN CONGREGATIONAL CHURCH
TORONTO.

To the Bond St. Congregational Church.

DEAR BRETHREN,—The resolutions submitted by you, having reference to a

renewal of fellowship with other churches of our faith and order, were read before this church, and the following resolution was passed in reference thereto.

"That as there has never been any rupture in our fellowship with the Bond Street Church in the past, we do not feel ourselves called upon to take further action in this matter than to assure them that as we have sympathized with them in their troubles heretofore, so we hope in the future always to extend to them our cordial fellowship and goodwill."

By order of the Church, at its meeting, January 12th, 1881.

D. LANGFORD GRAHAM, Secretary.

Correspondence.

TO CORRESPONDENTS. We cannot ensure the insertion of any matter in the weekly issue reaching us later than the Monday preceding. The Editor is not responsible for the opinions of correspondents.

UNION JUBILEE

To the Editor of the Independent.

As the General Committee of our Missionary Society does not meet until June next, will you kindly insert this letter and invite suggestions from its members and others, which may be addressed to Rev. Dr. Jackson, Home Secretary, Kingston, or to me

HENRY WILKES.

Montreal, Jan. 22, 1881.

CONGREGATIONAL UNION OF ENGLAND AND WALES, Memorial Hall, Farringdon St., London, E.C., December 29th, 1880.

DEAR SIR, The Congregational Union of England and Wales proposes to signalize the fiftieth year of its existence in May, 1881, to May, 1882, by a Special Jubilee Celebration, extending throughout the year.

The main object in all the contemplated arrangements will be the promotion of knowledge in regard to the principles, history, and work of the English Congregational Churches, and the better development of their resources for the work which lies before them. But a strong desire is felt that the occasion should be used for bringing together in fellowship and conference as large a number as possible of the representatives of Congregationalism in other parts of the world. At the meeting of the Union held in Birmingham in October last the following resolution was therefore adopted:—

"That the Assembly, looking forward to the celebration of the Jubilee of the Union in the year 1881-2, and anxious to make the occasion subservient to the interests of Congregationalism in all parts of the world, instructs the Committee to take steps to secure as large a representation as possible at the Autumnal meetings of 1881 of the Congregational Churches of the United States of America and of the Colonies of Great Britain and other parts of the world, as well as of Scotland and Ireland, with power to include in any invitation that may be issued the Churches of the Evangelical Union of Scotland."

Acting on this resolution, I beg, in the name of the Committee, to request you to bring the matter before the C. C. M. S., and to invite them to appoint delegates to attend the Autumnal meetings of the Union. These will be held in Manchester early in the month of October, (probably the first week) 1881. It will be a great gratification to the Committee should such an appointment be made, and nothing will be wanting on their part to promote the comfort of the delegates who may honour them with their presence, and to furnish opportunities for their full participation in the deliberations of the Assembly. An early communication on the subject is earnestly requested. Should delegates be appointed, oblige by sending name and postal address.

Very truly yours

ALEXANDER HANNAY, Secretary.

To the Editor of the Canadian Independent:

SIR:—I am glad to find, through a "Scotch Independent," that the CANADIAN INDEPENDENT is highly appreciated.

I want to say that I feel we are under obligations to you for its general management and improved appearance. But, on the question of councils, and the tone of many of its articles in relation to that subject, I am not much in sympathy with it. I am an "English Independent," in a line as far back as I can trace my ancestry. Where I was brought up Presbyterianism was known only by name. I do not know that I ever saw one in England of that persuasion. Nor did I ever hear of the danger a church was in who called a minister without a council. I think it will be found, for the most part, that it is our good Scotch Congregationalists, who have been brought up among ecclesiastical courts, and our young Canadian brethren, who see so much of the same thing in Canada, who are always in favour of some sort of authority over the churches. So much so has this been the case, that we have seen no less than four of our Scotch Congregational ministers go over to Presbyterianism; we refer to the fact and make no comment. Now our C. I. is doubtless loyal to the denomination, but it has somehow said very little about the independency of the churches, very little to guard them against the encroachments of the clergy. It is well known that the love of power in ministers, as well as in others, is a dangerous thing for the rights of the churches. Prelacy and Papacy are traceable to this, and our ablest men have stood forth nobly and cautioned the churches against it. Yet the C. I. very seldom touches that side of the question. If any of our leading men have said anything in moments of excitement that seems to favor the other side, we have had it carefully culled, and set before us. Their sayings on the side of councils, and the exercise of ecclesiastical authority, are certainly exceptional, and yet a reader of the C. I. who knew nothing from other sources, would suppose that the English Congregational Churches favoured councils. It is hardly fair to press what Alexander Hannay said on his return from America into this service, for he had evidently expected the difference to be greater than he found it. Not that the churches in England resorted to councils, as the Americans do, but that the councils had not restricted the self government of the churches as much as he expected them to have done. It is well enough to know all on both sides of the questions that our greatest men have said, but to put before the readers the occasional spurts of liberal expression that they have given out, and nothing on the other side, looks like an attempt to hoist us with our own petard. I am free to say, however, that our churches are not much moved, a great many of them settling their ministers without a council or installation service. This course may be safe, when the minister is well known, but risky when a stranger is selected. Though I was settled here fifteen years ago without council, or questionings, and many others have been so settled, I should not advise the churches to dispense altogether with installation services. As a rule I think it would be wiser to observe them. But any iron rule made by the ministers to that effect would not be respected by our churches in Canada. The effect of such a rule in the United States is, that more than half the ministers are stated supplies. They have no formal settlement or dismissal; the council law is thus evaded by the people because it is distasteful to them.

It cannot be hidden that there is a party in our Union meetings reaching after power, pleading for creeds and councils, as though the Union was a court to make laws for the churches. Would not such like to be able to bring

every one to the bar that could not pronounce their shibboleth?

Our churches will not readily submit. I believe they can be trusted to conserve the purity of the pulpit. Mistakes on this matter have been made, and ungodly men have crept in unawares. Presbyteries and Councils have been deceived as well as churches, and we think more frequently. We are no more justified in condemning a church for a mistake than in condemning a Council or Presbytery. In neither case do I regard it as ground for disfellowship.

W. H. ALLWORTH.

Paris, Ont.

CANADA CONGREGATIONAL INDIAN MISSIONARY SOCIETY.

To the Editor of the Canadian Independent

DEAR SIR, The communication from our Stations at French Bay and Mississauga, which have appeared in a late number of your paper, will, no doubt, have awakened some new interest on behalf of this Mission in the minds of your readers, and as during the past seven weeks, and onwards, I have entered again on my work, in canvassing for the needed pecuniary help, I hope this will tend much to promote the end I have in view.

I do wish that our Churches would take up this Indian Mission as *their* work, so that a travelling agency would prove unnecessary, but at present there appears to be no such hope. Possibly, if the *aims* of the Society, could become more enlarged, so as to take in with it the Foreign field, under a name like this, "The Canadian Congregational Native Indians and Foreign Missionary Society," it would give a new impetus to the whole of our churches, and as now virtually, *we* are doing nothing for our French Canadian population: (now the *old* French Canadian Missionary Society is all but defunct: *something* to show we are not dead to the claims of that larger body—that they are not forgotten by us. These suggestions, however, are thrown out entirely on my own responsibility. But I do want to see a more healthy, energetic, missionary spirit prevailing among us. I fear that much of our present apparent want of growth and spiritual prosperity, to say nothing about the sad condition in which some of our churches have been placed, and the abandonment or death of others, may be greatly traced to the want of such a spirit among us. I hope that this matter will be taken up by thoughtful, prayerful spirits around. I feel as I draw towards the close of life, more and more, that the *world* is, or should be, *our* mission field, at the same time, not forgetting that the poor degraded outcasts around *our Jerusalem* stand first in claim upon our efforts and our prayers.

I am, Sir, yours truly,

JAS. HOWELL, SEC.

Orangeville, Jan. 24, 1881.

P. S. Recently, in looking over the published report of our Society, I perceive that by some unaccountable oversight on my part, no list of subscriptions collected by me at Collingwood or at Kingston was inserted: though the amounts, viz, Collingwood \$15.60, and Kingston \$56, were handed into the Treasury. They shall, however, appear for the two years in our next Report. The subscriptions in Quebec Province, collected by me for 1879-80 were included in the Report for that year; so that none, save from Montreal, are published in our last issue. If the proof from the printer had been put into my hands before the copies were struck off for the publisher, these defects, and some errors in names and places, &c., might have been corrected.

J. H.,
Sec.