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

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CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

THE ANNUAL MEETING IN TORONTO.

The meeting of the Congregational Union commenced in Zion Church, on Wednesday, June 8th. The meeting was very largely attended, there being besides the delegates a good gathering from the different congregations of the city. The opening services were conducted by the Rev. H. D. Powis, Dr. Jackson, Chairman of the Union, and Rev. J. I. Forster, of Montreal. Rev. J. I. Forster preached the annual sermon to the Union.

The minister based his discourse on part of the 19th verse of the 3rd chapter of Ephesians, "The love of Christ which passeth knowledge." This, he said, is the most interesting subject which the Bible contains, and throughout has a prominent place in the sacred oracles. Christ's love is the very life of the gospel, yet to observe it fully and explicitly is impossible. We may ransack creation for imagery with which to describe the power of Christ's love, but we will never find imagination enough to describe the love of Him who died on the cross. We shall never understand it fully, because it is beyond all human comprehension. It appears surpassingly great when we look at its origin. When did love first move the Son of God? The Scriptures give a faithful record of all that transpired for 6,000 years, but to get at the origin of Christ's love we must look farther back than this. The love of Christ is from everlasting to everlasting. He who knew all things from the creation, foresaw our exposure to suffering and eternal death, and contrived the stupendous plan for our salvation. Again, Christ's love appears surpassingly great when we look at Christ's dignity. In life we are apt to think more of love by judging of the position of the person who avows the affection. We think more of the respect and love given to us by one higher in rank than from one in lower rank than ourselves. On this principle, then, how surpassingly great must this love of Christ for us be? The love of Christ is the love of the Being whose power is eternal and almighty. The worship of God on this Continent is too often characterized by a lack of reverence of Christ. Too often in speaking of Him He is treated more as an equal than as a Saviour. The same almighty reverence that is ascribed to our Maker should be ascribed to our Saviour. Again, we may judge of the greatness of Christ's love by the humiliations He endured. He took upon Himself the form of a servant, and became a man of sorrows and suffering. Was there ever humiliation such as this? Think how low He has stooped to save, when He who built the world should come down to this world of sorrows and be crucified to save us. Had Christ come to the world and been born the Monarch of all nations, it would still have been great humiliation. It was for our sakes that He became poor; that we might through His poverty become rich. The surpassing nature of Christ's love appears again when we think of His sufferings. His life was one continued scene of trial and sufferings. It was His incomprehensible love that made Him undergo this suffering, and He died that we might not die. Let this love be told

to all nations and in all languages, so that everyone may learn to glorify Him.

At the conclusion of the sermon prayer was offered and a hymn sang, after which the

ORGANIZATION OF THE UNION

commenced. The Rev. S. N. Jackson took the chair, and the Secretary announced that the Executive Committee had nominated the following sub-committees: Minute Secretaries Revs. J. Griffith, of Hamilton, and A. I. McFadyen, of Montreal. Business Committee—Rev. Messrs. Duff, Forster, A. McGregor, Unsworth, Pedley, Wood, and Messrs. A. T. Johnston, Bale, Blyth, O'Hara, and King. Membership Committee—Rev. Messrs. Cornish, McCallum, W. Hay, Sanderson, Hunter, Hindley, D. McGregor, and Messrs. Mingard, Alexander, Grundy, Roberts, and George Robertson (Kingston). Nomination Committee—Rev. Messrs. Powis, Warriner, Allworth, R. Hay, McKay, McIntosh, and Messrs. Hockland, D. Black, Rosevear, Howes, Higgins, and Eckhardt. Finance Committee—Messrs. H. Matheson, J. C. Field, M. P. P., H. Cox, D. Williams, and J. F. Warlick.

These nominations were all adopted. It was also decided that the hours of meeting should be as follows: Morning, nine o'clock; afternoon, half-past two; and evening service at eight o'clock.

The meeting then adjourned with prayer and the benediction.

SECOND DAY.

The Union met at 10 o'clock, Thursday, June 9th, and was constituted with prayer.

THE CHAIRMAN'S ADDRESS.

Rev. Dr. Jackson, Kingston, delivered the opening address as Chairman. He had chosen, he said, "Historical Congregationalism" for his subject, although it was one which would require volumes to expound. He had chosen it, however, because of the latitude afforded by it. They claimed, he continued, that the principles of Congregationalism were as old as Christianity. They found in them their only view of faith. By the study of saintly men these principles had been learned. True, they did not find the constitution of the New Testament Church written out or its laws codified. The principles and outlines, however, which laid the foundation of the system they held was given. In Nature the outlines were given and left to the various students of science to work out and complete. They were told that "all men were brethren," and theirs was the only form of Church government in which this could literally be obeyed. The plan adopted by the Apostles showed that in their system there was no shadow of the hierarchy, and their form of worship was simplicity itself. The system of church manifesting itself throughout the Acts of the Apostles was essentially congregational. The equal brotherhood of man was recognized in the Apostolic writings as well as in their acts. The system of Congregational government had been called both monarchical and democratic. Monarchical because recognizing Christ's Word as the supreme authority for doctrine and wisdom. Democratic, because of the freedom it granted. Each church was recognized as free and independent, each being complete in itself. Under it any company of Christians might voluntarily associate themselves together. Such an assembly constituted a

true Church of Christ. Every church, however obscure, had equal rights, and all had the privilege of transacting the business of their own church independent of outside control. Congregationalism, however, recognized that fellowship which was essential to its success and the propagation of its principles. Therefore, in all important matters affecting the Church at large, counsel should be sought and given by surrounding churches when so required, subject to the decision of the Church asking for it. By its principles Congregationalism stood a self-governing people amongst the Christian denominations of the world. In the Episcopal Church in England the failure to agree amongst themselves and the fact that the larger part of the nation was outside of the establishment showed that its end was near. In the seventeenth century Robert Brown adopted the New Testament principles and founded a Congregational Church. After much persecution and suffering he was offered a living in the Established Church which he accepted. Judging him by the abuse heaped upon him and by his writings, which have survived him, they might feel that Robert Brown, the Congregationalist, was one of whom his descendants had no reason to feel ashamed. Robert Brown, the Episcopalian, they could easily understand how, after so much suffering his mind had become affected and he longed for rest. Haddows, Greenwood, Johnson and Robertson were names belonging to men all of whom adopted the principles of Congregationalism in England under much persecution. From the time of the accession of William and Mary in England, Congregationalism had gone on growing, together with the great Nonconformist body until the idea was growing that a national church which was not national, of a Protestant church which was not Protestant, must pass away. Throughout three centuries Congregationalism had been true to Evangelical principles and a Protestant of the protestants. If Congregationalism was not spiritual it was nothing. It had also from the first been permeated by a missionary spirit. Again, Congregationalism professed and exemplified the broadest Christian catholicism. That their system was catholic as well as apostolic was shown by its polity, furnishing as it did a system under which alone all Christian churches could be united. Congregationalism was, above all, tolerant and a champion of liberty and conscience. Congregationalism was the friend of education. As a system it could not long exist in ignorance, and had but few attractions for the thoughtless. Within 21 years 14 senior wranglers of Cambridge had been Nonconformists, who were after a struggle admitted into the national universities. Joseph Cook had said that Congregationalism had founded more colleges in New England than any other existing denomination. The numerical increase of Congregationalism had been slow but gradual. Since the time when Congregationalism was represented solely in the Fleet Prison and in the Mayflower, it had steadily grown till now the churches in England and America numbered 4,000. The fact that their numerical strength had not grown as fast as that of other denominations was not perhaps a fact to discourage them. The strict terms of their Communion, their emphatic testimony against all forms of

oppression, and their spirit of catholicity had not facilitated rapid progress. However, if they included the Baptists, whose form was congregational as well as theirs, they would have among those speaking the English tongue a grand total of 40,000 churches. In conclusion, the reverend chairman called upon them to nourish their system of Church government as there was boundless blessing in it.

THE DELEGATES PRESENT.

The work of calling the roll was then commenced, when the following answered their names:—

Paris, Ont., W. H. Allworth; Granby, Que., R. K. Black; Middleville, Ont., Robert Brown; Toronto, Ont., J. Burton, B.A.; Sarnia, Ont., W. H. A. Claris; Montreal, Que., Geo. Cornish, L.L.D.; Belleville, Ont., A. O. Cossar; Toronto, Ont., B. W. Day; Speedside, Ont., Charles Duff, M.A.; Montreal, Que., J. I. Forster; Alton, Ont., M. S. Gray; Hamilton, Ont., Jos. Griffith; Pine Grove, Ont., Robert Hay; Scotland, Ont., William Hay; Edgar, Ont., J. I. Hindley, M.A.; Orangeville, Ont., James Howell; Stratsford, Ont., Henry Hughes; Newmarket, Ont., H. D. Hunter; Kingston, Ont., S. N. Jackson, M.D.; St. Elmo, Ont., D. Macallum; Kingston, Ont., Robert Mackay; Woodstock, Ont., J. F. Malcolm; Quebec, Que., E. C. W. McColl, B.A.; Montreal, Que., A. I. McFayden, B.A.; Ontario, Arch F. McGregor, B.A.; Guelph, Ont., D. McGregor, M.A.; Kyckman's Corners, Ont., A. McGill, M.A.; Manilla, Ont., D. McKinnon; Melbourne, Que., Wm. McIntosh; Cobourg, Ont., H. Pedley, B.A.; Toronto, Ont., H. D. Powis; Waterville, Que., G. Purkis; Montreal, Que., James Roy, M.A.; Danville, Que., J. G. Sanderson; Stouffville; E. D. Silcox; Eaton, Que., W. W. Smith; Georgetown, Ont., Joseph Unsworth; Yorkville, Ont., W. H. Warriner, B.A.; Ottawa, Ont., John Wood; Rockside, Ont., Francis Wrigley; Franklin Centre, Que., J. C. Wright.

LAY DELEGATES.—Acton—John McLellan, J. W. Harrison. Athol—Mr. Neil McColl. Belleville—Geo. Robertson. Brantford—A. B. Emmo, G. B. Adams. Caledon South—Arch'd Frank. Cold Springs—W. C. Rosevear. Embro—Francis Howes. Guelph—A. H. H. Goodie, Chas. Grundy. Bethel, Kingston—D. McEwen. London—(To be chosen.) Manilla—D. Black, Arch'd McInnis. Montreal, Calvary—Robert McLachlan. Ottawa—T. A. Mingard. Pine Grove—W. Hartman, W. A. Wallis. St. Catharines—K. M. Smith. Thistle-town—J. Watson. Western, Toronto—T. B. Hayes, E. H. Arms. Vankleek Hill—J. W. Pedley. Whitby—Ross Johnson. Bowmanville—H. O'Hara. Burford—Henry Cox. Coburg—H. Evans, J. C. Field. Douglas—R. T. Blyth. Durham—David McIntosh. Garafra—G. Gerrie. Hamilton—J. Alexander, J. Bale. Kingston, First—G. S. Fennick, G. Robertson. Listowel—G. S. Climie, P. Campbell. Markham—E. Eckardt. Montreal—C. I. Black, G. Hague. Oro—P. Cavanagh. Paris—A. H. Baird. Sarnia—W. Taylor. J. Lambert. Speedside—Thos. Armstrong. Stouffville—G. Robinson, J. Blackie. Toronto, Zion—S. King, D. Higgins. Northern—S. Roberts, J. C. Copp. Thornbury—H. A. McIntyre, W. Aikins. Yorkville—G. Scott, W. A. Halliday.