

MY FRIEND.

I love my friend the more that she,
With mind and heart true-centred,
Loves God and goodness more than me—
His kingdom here has entered.

If I should say to her, "Dear friend,
For my sake do this favour,"
Her willing hands their aid would lend,
However hard the labour.

But if one asked her "in His name"
To do some deed of blessing,
A gleam of joy her eyes would flame,
Her saintliness expressing.

Her life was stored with earthly good,
Wrapped warm in love and pleasure,
Till death, in early womanhood,
Called home her heart's chief treasure.

Then, one by one, the dear things went,
That made so fair a structure,
And life-long ties, so quickly rent,
Made agonizing rupture.

Henceforth for her the days mean toil,
Her nights bring no glad morrow;
But only craven souls recoil
When God sends work and sorrow.

All through the sadness of her face
One sees, as in a vision,
The heaven-born, the tender grace,
Of lovingest submission.

Had outward things for her gone fair,
Had duty's trump not sounded,
And summoned her to do and bear—
Had grace so much abounded?

That all she misses God has still
In safest, tenderest keeping;
That she can trust His perfect will—
This knowledge stills her weeping.

And so, my patient friend, through you
God ministers to others;
Both what you are and what you do
Is help to Christ's weak brothers.

—K. A. S. in *The Churchman*.

FOREIGN MISSIONARY SOCIETY

To the Editor of the Canadian Independent

DEAR SIR,—The committee charged with preparing Constitution and By-laws of Foreign Missionary Society have much pleasure in placing the following before their friends. They hope you will find room for it in the CANADIAN INDEPENDENT.

A meeting of the Provincial Board of Directors will be called in November, when this Constitution will be confirmed. In the mean time suggestions relative thereto are earnestly solicited.

T. HALL,
Secretary.

Sept. 22, 1881. Kingston, Box 687.

I.—NAME.

Congregational Foreign Missionary Society of British North America.

II.—OBJECT.

To spread the knowledge of the Gospel in heathen and other unenlightened lands.

III.—MEMBERS

Persons subscribing two dollars annually. Every benefactor making a donation of forty dollars or more at one time shall be a life member. Ministers or other representatives of congregations contributing for the use of the Society twenty dollars or more annually, shall be members of the Society, and entitled to vote at its public meetings.

IV.—ANNUAL MEETING.

A general meeting of the members of the Society shall be held annually to appoint officers and directors, receive reports, audit accounts, and to deliberate on any measures which may promote the object of the Society. At such meeting all matters proposed shall be deter-

mined by the majority of the members present.

V.—BOARD OF DIRECTORS.

The Board of Directors shall consist of as many Directors annually chosen out of the members of the Society as circumstances may require.

VI.—BUSINESS.

The Directors are empowered to subdivide into Committees for managing funds, examining candidates for missionary service, conducting correspondence, directing missions; making reports, and such like. But no proceedings of these committees shall be valid, till ratified at an ordinary meeting of the Board. Not less than three Directors, exclusive of the officers of the Society, shall constitute a meeting of the Board for the despatch of business. The Treasurer and Secretary shall be *ex officio* entitled to meet and vote with the Directors of the Society.

VII.—FUNDS.

All funds arising from donations, legacies, subscriptions, collections, or otherwise, shall be lodged by the Treasurer as soon as collected, with the Bankers of the Society.

VIII.—POWER TO REVISE.

The foregoing Regulations shall be subject to such modifications as the members of the Society, at their Annual General Meeting, may from time to time think proper.

BY-LAWS OF THE DIRECTORS.

Section First—Anniversary Services.

1. The annual meeting of the members shall be held at the same time and place as the Congregational Union of Ontario and Quebec. At the annual Report of the Society shall be read, committee and officers for the year appointed, all arrangements for the meeting shall be made by the directors.

2. Annual Meeting of Directors.

A special meeting of Directors shall be held previous to the Annual Meeting of the Members, to prepare the list of Directors, Committee, and Officers for the ensuing year, to be submitted at the Annual Meeting, as well as to transact any other business connected with the Society.

3. Anniversary Services.

Missionary sermons shall be preached on the fourth Sunday in June in the churches open to the Society's use, and such other services shall be held, as the Directors may from time to time appoint.

Section Second—Directors of the Society.

(1) Number. The number of the Directors shall not exceed fifty.

(2) Nomination of Directors. Directors shall be nominated by District Associations. All such nomination shall be reported to the Meeting of Directors immediately preceding the Annual meeting of the members, and any deficiency in the nomination list, whether caused by the failure of District Associations to nominate or otherwise, shall be supplied by that meeting. Vacancies occurring in the Board may be filled at any time.

Section Third Meetings of Directors.

All meetings of Directors for transaction of the business of the Society shall be held in such places and at such times as may be agreed upon by the Directors, and every meeting shall be convened by a circular, which shall, if possible, contain the proposed business of the meeting.

Section Fourth Officers of Society.

The Officers of the Society shall have

a President, Vice-President, Treasurer and Secretary. Should any of the offices become vacant during the year, by resignation or otherwise, the Board shall have power to elect others to fill the vacancies. Should the President and Vice-President be absent from the meeting, the Board may elect a chairman for the occasion.

Section Fifth—Grants of Money.

Grants of money shall be made by the Board, only on the recommendation of a committee, or after notice of motion given at a previous meeting.

THE CONGREGATIONAL DEPUTATION TO THE ECUMENICAL COUNCIL.

A deputation from the Congregationalists of this country was then introduced, comprising the Rev. Dr. Kennedy and the Rev. Dr. Newth.

Rev. Dr. Kennedy, after apologizing for the absence of the Rev. Joshua Harrison and the Rev. Dr. Allon, Chairman of the Congregational Union, read the following address:—

The Congregational Union of England and Wales has through its committee deputed us to convey its Christian greetings to the Ecumenical Methodist Conference. In fulfilling our mission we unite with you in fervent thanksgiving to God for the rich blessing which has rested on the spiritual successors of John Wesley, and on the communities which bear his name, or which, without assuming the name, have sprung from the great spiritual movement with which his name is connected. We need no statistics to assure us that the fruits of what you call Methodism have been many and blessed. In the words of the apostle your faith is spoken of throughout the world, and there are few parts of the world in which it has not wrought righteousness, turned to flight armies of the aliens, and won souls for the kingdom of God. We thankfully acknowledge that the revival which began with the labours of Oxford Methodists—Wesley and Whitfield—was shared, and continues probably to be shared, by other sections of the Church. The whole blessing was not condensed into the Wesleyan mould, it came from Christ Himself, and by His grace it exercised a quickening influence over Churches which already had a long history, but which, though orthodox, greatly needed a time of revival and refreshing from the presence of the Lord. There are several aspects of your Conference which we regard with great interest. We offer you most hearty congratulations that you have been able to collect, and combine into a harmonious whole for worship and council, all the organized societies which hold the distinctive theology of Wesley, and profess more or less a Methodist constitution. The occasions which separated some of these societies from the parent stem were not friendly, and the separations were accompanied, in some instances at least, it must be confessed, with painful manifestations of human infirmity, but now, at no great distance of time from the date of some of them, Christian charity, or as the reviser—of whom my honoured colleague to-night is one instruct us to say, "Christian love," has annihilated the gulf, and brought together in a spirit of honest affection and mutual confidence the representatives of these differing bodies. This is a matter of interest and an oc-

casional of deep satisfaction not to you only, but to all who concern themselves in a catholic spirit with the honour and progress of the kingdom of God. We observe likewise, with intense pleasure, the presence among you, on equal terms, of brethren who do not belong to what used to be proudly called the Caucasian race. (Applause.) Historians credit Independents of a former age with an intense love of liberty, and with having contributed not a little to the working out of the liberties which England now enjoys. The descendants of these old Independents believe—and if we are too bold in saying it, forgive us—that they inherit the spirit of their ancestors; and few subjects of public concern have moved them more profoundly or roused them to more passionate efforts than the emancipation from bondage of the sons of Africa, first in our own West Indian colonies, and then in the United States of America. (Applause.) To-day England and America can thank God—not in a spirit of Pharisaism, the memories of the past are too fresh and humiliating to allow such a spirit to arise—still they can thank God devoutly that no slave can breathe their air; and we thank God that in your Conference there has been no distinction between the children of Japhet and the children of Ham. (Applause.) Christianity, brethren, let us say, in conclusion, is a larger thing and a better thing than either your Methodism or our Congregationalism, than either Episcopacy or Presbytery. All our systems may be Christian, but none of them is Christianity. On this platform to-night we acknowledge your Christianity and you acknowledge ours. We are fellow servants of one Master and fellow-soldiers under one Captain. The work and war to which Christ has called us are His work and warfare, and we should all have no deeper solicitude than that we should be found spiritually qualified for a service so Divine and holy. Brethren, we pray for you and ask you to pray for us, that we may be found worthy of our calling.—Signed, on behalf of the Congregational Union of England and Wales, JOHN KENNEDY and SAMUEL NEWTH.

Dr. Kennedy said that after all that had been addressed to them that night he would not utter a speech, but only say that being no prophet, though an evangelist, and the son of an evangelist, and unable to foretell the future of Methodism or of Congregationalism or Presbyterianism, he could yet foretell the future of Christianity. (Applause.) Whatever difficulties awaited its progress in the future, or whatever enemies might attempt to destroy it, he believed that Christianity was not of man, but of God; and that being of God it was under His protection, and that the Gospel would continue to the end of the world to be the power of God unto salvation. The kings of the earth and the so-called wise men might take counsel together, but the Lord would have them in derision. His grace would become to the world a power of healing and salvation, and Christ would see the travail of His soul and be satisfied. In that spirit he knew they were one with him, and it was to him a matter of the greatest possible pleasure to be there that night, and to represent a body which he trusted was worthy of some honour and confidence, even if it did not bear the name of Methodist. Rev. Dr. Newth also spoke.