

tists in the South held their principles of church membership; when we think of who the anti-slavery leaders were, and remember the Beechers, Edwards, Hewitt, and Abraham Lincoln, we count not American Congregationalism by units, but by power, and place her there in the first rank—God's salt that preserved a great people.

"And now that—largely by the honesty and fearlessness of our people—slavery is no more, we find American Congregationalism again coming to the front, and increasing, in point of numbers, as it has never increased before."

### CHURCH EXTENSION AND DEBTS.

A PRACTICAL APPEAL TO THE CHURCHES OF THE CONGREGATIONAL ORDER IN CANADA.

It is to be hoped that no member, lay or clerical, will put the subject of this paper past him, but consider rather that it makes a personal and pressing appeal. This is no time for fine words or simple talking, but for prayerful effort and earnest work. Read again the article "Consolidation or Disintegration," in our number of May 27th. Read it in its statistical bearing, and consider the following practical overtures. Wisely or unwisely, our more central churches, from which mission aid should largely flow, are debt burdened, debt paralyzed, and some of our rural churches have their energies exhausted interest paying. We have not paid as we have gone on, the "Spirit of the age" has caught us. Repudiation is out of the question, and we must go on. I have neither time nor space to develop this aspect of our present position; let the reader awaken to a sense of its gravity. It is far from hopeless, but it needs more than fine words to meet it.

The paying of interest upon debts when that interest equals one-fourth or more of the annual expenditure not only presses heavily, but disheartens. Financial energies are taxed to the utmost and no progress made. Our efforts to meet the payments are often like the taking out of one pane of glass in a window to repair a break in another window of the same room, and repeating the process *ad infinitum*; the hole still remains and we have our labour for our trouble. Men would willingly bear an extra burden did they see "daylight through the thicket." Is there any end?

In England our Churches have Chapel Building Societies, by which, for building purposes, money is lent on thorough security, without interest or at a nominal rate, repayment to be made by regular instalments. One of these contemplates in its field of operation "the Colonies." At our late Union meeting, in Montreal, a Committee was formed to negotiate, if possible, the forming of a Canadian auxiliary to that Society for Ontario and Quebec, thus securing some measure of relief to our burdened Canadian churches. A meeting of that Committee was called at the close of the Union on Monday evening, 11th inst., for organization. Several had left the city; but it was felt delay must not be. George Hague, Esq., of the Merchants' Bank, Montreal, was appointed chairman, and the writer of this article secretary. At this stage the details of the scheme cannot be perfected, but its general outline, as then determined upon may be thus given:

We need, say, fifty thousand dollars as a first capital, of which we must raise one-fifth (\$10,000), in our own provinces, the other forty thousand we hope to borrow from the parent society, giving security therefor. This ten thousand dollars must be guaranteed before any formal application can be made to the English Chapel Building Society for affiliation therewith. To this end I have, on behalf of the Committee, to ask for the following, and to urge immediate attention thereto:

1. A promised subscription (payable when this auxiliary shall become properly organized, from individuals), towards the reserve fund of \$10,000. Which subscription shall form the beginning of a strictly Canadian Church Building Fund when the present proposed arrangements shall have fulfilled their work.

2. Let every member of, and well-wisher within,

our denomination resolve to devote say fifty or twenty-five cents each year, for, say, ten years, to this object.

3. Let such churches as may desire an interest in this scheme communicate at once to the Secretary (1) as to the amount they could obtain and for which they can furnish thorough security; (2) the amount they will place to the credit of the reserve fund, reserving the right to receive such net sum back as their last payment upon the original sum borrowed.

The success of this scheme depends not upon everyone waiting to see whether it is successful, but upon everyone taking hold at once and making a beginning.

I remind other members of the Committee of their promised aid in this matter and confidently expect communications at once which will justify an early meeting of the Committee to arrange definitely the details of the scheme. Let there be no delay.

Already, as will be seen by the minutes of the Union, a gentleman in Toronto, and a member of the Committee, has engaged to be one of one hundred to give \$50 each. Were that spirit general we should have little difficulty in lifting our burdens and extending our lines. Let the secretary at once be burdened with the needful communications.

JOHN BURTON, B.D.

Northern Congregational Church, Toronto.

### Literary Notices.

THOMAS HUGHES' "ALFRED THE GREAT." (I. K. Funk & Co.'s Standard Series.)—Carlyle writes on history "The transactions of the day, were they never so noisy, cannot remain loud forever, the morrow comes with its new noises, claiming also to be registered. In the immeasurable conflict and concert of the chaos of existence, figure after figure sinks, as all that has emerged must one day sink. Look back from end to beginning over our own England, how in rapidest law of perspective, it dwindles from the canvas."—Scandalous Cleopatras and Messalinas, Caligulas and Commoduses, in unprofitable proportion, survive for memory, yes, and names also we would not willingly allow to sink in death and be forgotten survive. Such a name is that of the Saxon Alfred.

"A strong still man in a blatant land,  
Whatever you name him what care I;  
Aristocrat, autocrat, democrat, one,  
Who can rule and dare not lie."

There is a thoroughly manly ring about this biography, and an earnestness whose spirit we much need to correct the day when "every door is barred with gold and opens but to golden keys." The state of Saxon England when Alfred ascended the throne was such that even the Danish scourge was not an un-mixed evil. "Virtue," writes Hovenden, "had so utterly disappeared from among them that no native whatsoever, might compare with them for treachery and villainy." This may be an overdrawn picture, as our author judges it to be, still it is manifest that prosperity under the strong rule of Egbert had brought about security and selfish luxury.

"Common profyte was wasted and devo ured,  
Partial profyte was sped and observed,"

individual gain was paramount and the church of the Saxon which was sought for instruction by men from abroad became time-serving and formal. "So religion was separated from morality, and the inner spiritual life of the native was consequently dying out." In such descriptions as these our author is evidently reading the life and times of Alfred in their practical bearing upon the evils of the body politic of which he forms an active part. Indeed, in his preface he frankly avows the political bearing of his work, and this avowal so far from taking from, rather gives power to, the following well turned reflections:—"When the corn and wine and oil, the silver and the gold, have become the main object of worship—that which men above all things desire—sham work of all kinds, and short cuts, by what we call financing and the like, will be the means by which they will attempt to gain them. When that state comes, men who love their country will welcome Danish invasions, civil wars, potato disease, cotton famines, Fe'nian agitations,

whatever calamity may be needed to awake the higher life again and bid the nation arise and live." Under Alfred the nation did arise and live, and our author describes how "England's darling" toiled, suffered, and persevered, how the people for the most part fainted, shewed slackness, treachery, cowardice; how some few shewed there were still brave men and true, ready to dare and die for king and country. At last came Ethandune and its fierce hand-to-hand conflict; the solid Saxon column, repeated at Waterloo, which the brave foe could not break; then victory and peace. "Never was triumph more complete or better deserved, and in all history there is no instance of more noble use of victory than this," for Alfred was a merciful conqueror as well as a severe executioner. Then read we how, a thousand years ago, he who was first in war was first in peace, as well as first in the hearts of his countrymen. It is with wonder and admiration we are shewn the king's board of works, war office and admiralty, law, justice, exchequer and Church, and with reverence we gaze into the study and the home. We echo the words our author has quoted from Freeman's History of the Norman Conquest, that "Alfred is the most perfect character in history, a saint without superstition, a scholar without ostentation, a warrior all whose wars were fought for the defence of his country, a conqueror whose laurels were never stained by cruelty, a prince never cast down by adversity, never lifted up to insolence in the day of triumph—there is no other name in history to compare with his, and the secret of his strength lay in this, Alfred was king under heaven's 'Over-king.' He held, because he faithfully acknowledged, the Divine right of ruling righteously. Even when fugitive, that trust never failed him, and we hail this life as a contribution, worthy of acceptance in an age that begins to laugh at one ruling in the heavens, towards the evidences of Christianity, and of the truth that "there is one throne which men cannot pull down—the throne of righteousness which is over all nations; and one king whose rule they cannot throw off—the Son of God, and Son of man, who will judge them as He has judged all kings and all governments before them."

### Correspondence.

TO CORRESPONDENTS.

Write as briefly as possible—our space is limited—on one side of the paper only.

The Editor is not responsible for the opinions expressed by correspondents.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—I beg to acknowledge receipt of the following collections for the Provident Fund Society: Guelph church, \$10; Emmanuel Church, Montreal, \$25; total, \$35. I wish, also, to remind the beneficiary members of either branch of the fund, that the subscriptions fall due on the 1st of July, and a punctual remittance is requested.

CHAS. R. BLACK,

Sec.-Treas. Can. Prov. Fund Socy.

Montreal, June 22nd, 1880.

### News of the Churches.

UNIONVILLE.—Rev. B. W. Day has been supplying this church for a few weeks past.

EDGAR.—The pastor writes that at the May communion twenty-four members were received in Edgar and twelve at Rugby.

A SUCCESSFUL temperance meeting was held in the church at Vespra on the 18th ult. The temperance sentiment is strong in this church.

TORONTO.—The scholars, teachers and friends of the Western Church Sunday school to the number of 425 took their annual pic-nic to Lorne Park on the 24th ult.

A GOOD EXAMPLE.—At the last monthly meeting of Emmanuel Church, Montreal, the church, on recommendation of the Board of Trustees, unanimously resolved to effect an insurance for \$10,000 on the life of their highly esteemed pastor, Dr. Stevenson.

THE St. Catharines "Journal," says Friend Wethersald, who for some time back has conducted service