

gratulations for your success in your calling, and the many social and pious qualities which have rendered you a blessing to this community. We desire to express our high appreciation of you as a citizen and as a minister of the gospel, especially in view of the circumstances which have led to your resignation, and the hope that in the providence of God you may see your way to remain among us.

In presenting you with this purse as a memento of our esteem, it must be encouraging to you to learn that your friends are so numerous, the good will that has prompted our offering testifies our esteem. We trust that God may spare you in bodily and mental health for many years to come, and we ask God's good gifts for yourself, wife, and family, and pray that He who rewards the faithful may bless and keep you until you shall be harvested into the Master's garner, bringing your sheaves with you.

Signed in behalf of the friends who have cheerfully given.

EDWARD SANDERS.
ROBERT CARTER.

Representing the congregation in Watford.

Jan. 27, 1881.

The purse contained \$32.

CORWALLIS.—On Thursday evening, January 20th, the parsonage of the Congregational Church was visited by forty or fifty of the congregation and about \$65 left for the pastor and family—a pure donation. Two monthly socials have also been held this winter, the collections at which have amounted to over \$20, devoted to different objects.

STOUFFVILLE.—The beloved and respected pastor, the Rev. E. D. Silcox, gave in his resignation to this church at the close of the Sunday morning service, he having received a call from the church at Embro. But the church, wishing him to retain his pastoral charge, called a special meeting for the 26th, when petitions in terms of endearment from Church, Sunday School, and Bible Class were presented, asking him to reconsider his resignation with a view to its withdrawal, feeling that it would be hard for such strong ties of love and respect to be broken after four years of labour with us, of peace and prosperity, after which he said that he would reserve his decision and be guided by the great Head of the Church. On Sunday, the 30th, after morning service, he said that he still felt it was his duty to resign, and asked the church to release him from the pastoral care. But so earnest was the desire of a great number of the young people to retain him that they got up a fund of fifty dollars to supplement the guarantee of the church if he would remain as pastor; and though the event touched him very much, and he replied very feelingly, yet he wished the church to accept of his resignation, and the church felt it would not be right to press the matter further, and accepted his resignation in the following resolution.

FROM A MEMBER.

Resolved,—That it is with unmingled feelings of sorrow that we, as a church, are called upon to relinquish all hope of retaining the services of our beloved pastor any longer, and that the ties of love which have bound us together in Christian work for over four years of prosperity and peace are now to be severed.

But, believing that you feel called by the great Head of the Church to go and labor in another part of His vineyard, we accept of your resignation, though with both sorrow and regret, yet with the prayer, that God may be with you to bless you and your work for him, and give you many years of prosperity and joy with our brethren in your new field of Christian labor for our Lord and Master.

And we pray that you may have there, as you have had here, many seals to your ministry. Commending you and your wife and children to the care

of our Heavenly Father and the word of His grace, we, the church and people of Stouffville, pray that mercy and peace may be multiplied to you from our Lord and Saviour Jesus Christ.

Correspondence.

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

GIVING AND GRUMBLING.

To the Editor of the Canadian Independent

DEAR SIR,—Money has been called "the root of all evil," and also "the sinews of war," as it is the medium through which we effect our exchange and purchases, and supply our wants, it is evident that, unless we can discard our wants, we must have it, but I think it is only an evil when ill spent, and a blessing when well used. evil or not it is astonishing how very loath some people are to part with it. Perhaps there is no more thankless job than collecting for church or charitable purposes; let those who don't think so try it, and they will soon find out how many reasons people can give for not giving. They will all recognize their duty, but then there is something wrong, and, therefore, they cannot give. The fault is either in the pastor, or the deacons, or the treasurer, or the committee, or the singing, or the service, or something else, and, of course, in a church everything ought to be right—if it were a secular matter they would not be so particular—but in a church it is dreadful to have any person in office or out of it acting in anything but a perfect manner; they forget that we are only human, of many different temperaments, ideas, and training, and it is quite impossible for all to be pleased. If the good Lord judged us in the same way our chances of heaven would be small; but, thanks be to Him who pitieth us "like as a father pitieth his children," for "He knoweth our frame and remembereth that we are dust." Let me propose to the grumbler a remedy: Give—help to put straight the crooked—take hold and work—and give—and you will be surprised how soon the grumbling will cease. A good old lady used to say "one mend-fault is worth twenty find-faults;" her son inherits the idea and has been for years an active canvasser for funds for religious objects. Once when canvassing for a merchantile library association he called on an old member and asked for a subscription to help pay the debt, the member at once began to find fault. "Come on the Board then," said my friend, "and help us to put the matter right—we are in trouble and things want mending, come and help us." The old member declined. "Well then," said my friend, "Shut up, you will neither work nor give, shut up," and he left him. A year or so afterwards my friend was out collecting for a Y. M. C. A. and called on this same party; without any grumbling this time he gave him \$5, and continued so to do every year. As soon as my friend would appear with the book the money was forthcoming.

Now what are the practical issues that we ought to keep before us. Giving is a duty, we ought to think it a privilege. We have the promise, "give and it shall be given unto you." Those who have tried it have doubtless found it so. Of course giving, like all our other actions, should be judicious, but it should be systematically thought out and attended to like any other business. We don't withhold intercourse or business arrangements from all with whom we cannot agree, why should we withhold our support and sympathy from our church brethren, because we cannot see eye to eye with them. Let those who are willing to do the work have our confidence, let us give them credit for trying to do the best they can, as we wish others to judge us charitably, so let us judge them.

It is astonishing how much we can overlook if we search for the good in our fellows instead of the evil. Let us look on the bright hopeful side and try to help and encourage one another in every good work by our sympathy, our support, our counsel, and our prayers; and if we have an earnest desire to do good, to be useful in our day and generation, and to lay up for ourselves treasures in Heaven, our grumbings will be lessened, our gifts increased, and our own souls greatly blessed and enlarged. That such may be is the earnest wish of

A LAYMAN.

Toronto, Feb 3rd, 1881.

ENGLISH CONGREGATIONALISM.

To the Editor of the Canadian Independent.

SIR,—As a few letters from me have from time to time appeared, in which I presumed to direct attention to the complement of "independency" in what is historically, and I may say scripturally, Congregationalism, I desire to say a few words in regard to my brother, Mr. Ailworth's letter. I may say personally none of my letters have been written controversially, nor is this, were they so written many tempting points which appear in the letters to which mine have alluded had not been passed by. For the most part I have kept to the logic of facts: even when opinions were quoted, it was chiefly to the fact that those opinions were held. For my own part, Congregationalism, Presbyterianism, Episcopalianism, English, Scotch, British, American, or anything else, stands for very little, as such, unless it brings with it the spirit of the Bible and of common sense. Now, though, in the multitude of words there wanteth not sin, as a rule in the multitude of counsellors there is safety. Congregationalism never denied that "Independency," when stripped of its historical import, in great measure does, and therefore is a violation of the Bible's common sense. I have occasionally quoted from leading men their utterances, but in no case have words uttered "in moments of excitement been carefully culled." Nor are their sayings on the side of councils, synods, conferences, unions, or what you will, exceptional: e.g. I referred to Robert Browne, and quoted from a written treatise, the same from Mr. J. G. Rogers. My quotation from the Lancashire Union is found in a circular letter, and Mr. Cuthbertson's address, to which I think you, Sir, have referred, was surely not uttered in a moment of excitement, seeing that it found its way into the official Year-book. I wish to correct my good brother, with whom I trust yet to make a closer acquaintance, in the matter of "culling exceptional" utterances. As to the party in the Union who may desire "to bring every one to the bar that cannot pronounce their Shibboleth," I, of course, cannot speak, having as yet no experience in "Union politics," but this much I frankly avow as my decided conviction regarding the fact—for fact it is—that Congregationalism in Canada, where one would suppose the genius of its polity was most in accord with the spirit of the people, has "a comparatively small number of churches, which also have a comparatively small membership;" that that state of things is, not exclusively, but, very largely due to exaggerated independency, which will not kindly submit even to the restraints of common sense, and which to my short experience appears ready to impute motives of tyranny or jealousy to any who venture to avow a contrary opinion. There are circumstances in which the *vox populi* becomes infinitely more despotic than the *vox tyranni*, and independency degenerates to anarchy. We need to watch the landmarks which of old have been set, lest, fleeing Scylla, we are drawn into Charybdis. If my views therefore on matters of moment are erroneous, I shall gladly stand correction; if they are

well founded they deserve to be pondered; in either case their plain utterance will elicit truth.

J. B.

A MODEL FRIEND AND SUPPORTER OF THE INDEPENDENT.

To the Editor of the Canadian Independent.

DEAR EDITOR,—I want to scribble a few lines to you, but I hardly know how to commence. I wish to let you know that I was one of the first subscribers to the INDEPENDENT, and if my memory serves me right, I never was behind with my subscription. I was sorry to hear you state in a late paper that there are a good many behind with their dollar. Do they think editors can live on nothing? My dear sir, I could not think of parting with the paper for anything. I was highly pleased when it was proposed to change it from a monthly to a weekly, and since then it has been enlarged; and yet some are behind in payment. I sent seven dollars last year, and will send you ten this year. I am sending the paper mostly to young people, in hopes, by their reading it, they will be induced to take the paper and so become good Christians. As for myself I cannot expect to read the INDEPENDENT long as I am now past 85 years, and am confined to the house; still I am in God's hand, and His will, I hope, is my will.

Mr. Editor, with Christian regards, and the compliments of the season, I subscribe my name,

IRA WHITE.

Spring Water Mills, Jan. 29, 1881.

[We thank our friend for his letter, and wish there were more like him. Who will go and do likewise?—Ed. C. I.]

CONGREGATIONAL PROVIDENT FUND SOCIETY.

To the Editor of the Canadian Independent.

DEAR SIR,—Since my last acknowledgment I have received as follows:—St. Catharine's Church \$4, Cowansville Church \$5.15, Brigham Church \$3.85, Kingston First Church \$21.50, Zion, Toronto Church, \$6. (in addition to \$25 received in November). While thankfully acknowledging receipt of the foregoing, I would respectfully, but urgently, beg of those Churches who have not, so far, responded to my appeal, to do so at as early a date as may be convenient. Only the other day I had to decline an application for assistance from the Retiring Minister's Fund branch, simply because the capital of the branch is not as yet large enough to warrant such payments.

If any of our friends are looking round for a worthy cause on which to bestow their liberality, either as an immediate gift, or as a bequest, I would respectfully ask their kindly consideration for "The Retiring Minister's Fund."

Yours very truly

CHAS. R. BLACK.

Sec.-Treas.

Montreal, 28th Jan., 1881.

WHERE THERE'S A WILL THERE'S A WAY.

Though troubles perplex you,
Dishearten and vex you,
Retarding your progress in sombre array;
To shirk them with terror
Is surely an error,
For where there's a will there's a way.

The task may be teasing,
The duty unpleasing,
But he who confronts it will soon win the day;
Half the battle is over
When once we discover
That where there's a will there's a way.

Misfortunes uncounted
Are often surmounted,
If only we quit not the field in dismay;
Then one more endeavour,
Remembering ever
That where there's a will there's a way.
—Leisure Hour.