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

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THE CITY BY THE SEA.

BY JULIA M. DUNN.

"And I saw a sea, clear as crystal."

Somewhere an ancient city stands—
A beautiful city by the sea;
And moss-grown gables seem to frown
From the moss-grown roofs of the houses
brown
That line the streets of that quaint old town,
Of this city by the sea.
Never a sound of clamorous strife
Is heard in this city by the sea;
But calm and sweet is the tranquil day,
And white ships ride on the moonlit bay,
Or slip their cables and float away
From this city by the sea.

Sometimes, at eve, when the tide goes out,
A group of children, glad and free,
Gambol and shout, a merry band;
Or, over the shining, sea-wet sand,
Go two young lovers, hand in hand,
From this city by the sea.

Often and often I sit and dream
Of this beautiful city by the sea;
Till I see the flush in the sunset sky,
And the happy lovers, fond and shy,
And the snow-white sails as the ships go by,
Past this city by the sea.

Is it a picture—or a dream,
Whose haunting memories come to
me?

Or did I somewhere, long ago,
Hear the murmurous sea-waves ebb and
flow

On the shining sands when the sun was
low

And watch the white ships come and go
From this city by the sea?

MOLT, ILL. —Advance.

MY FAITH AND THE REASONS.

(Concluded from last week.)

Eschatology. There is no reason for supposing that death will produce a change in human character. I think it will continue the same in the great hereafter. It seems contradictory to the "eternal fitness of things," that two natures, differing in the essential elements which constitute morality and spirituality, should enter on the same joy or sorrow. "Whatever a man soweth that shall he reap." True here, true there.

Such are at present the leading articles of my faith, and I trust I have realized their sanctifying power on my life and character. I hold no one responsible for these avowals of my convictions. I affirm belief in the above statements, not because they agree or disagree with the orthodoxy or traditions of the Church, but because they commend themselves to my own reason. To subscribe to a certain class of opinions, because they are held by others, is both subversive of one's independence, and suppressive of the light which shines from the historical development of Christian dogma.

I frankly admit that the substance of truth may be found in the received standards of the various Churches, but I avow loyalty to the "Creed of Protestantism" only, that is, the Bible. And in the light of the nineteen centuries of the past I reject every human formula, ancient or modern, which serves as an iron band on the soul or conscience. Moreover, the testimony of the ages declares that such human formulations are neither "productive of unity or preventive of error." As yet I know little of myself or of the frame in which the intellect acts; less of the planet on which I dwell, (and what is it but a grain of sand on the shores of the universe?) less of the well-

nigh infinite number of almost infinite worlds in infinite space, and still less of Him "who is God over all, blessed for evermore." Are we then to speak as though we comprehended the infinite? To avow allegiance to a theory which one has never thoroughly investigated is at least absurd. Besides, to one who is only partially acquainted with the history of dogmatics from the Apostolic age to the Reformation, the theological thought of Germany, and the evolution of Christian doctrine in England, knows that it has been modified and remodified, and even within the last few months the orthodoxy of theological Scotland has been shaken, convulsed from centre to circumference.

Are we then like a ship at sea, without either chart or compass, or moorings? No. What has the criticism of the age done? Like the ocean on the shores of an iron-bound coast, it rises in liquid mountains as though it would kiss the azure vault; it breaks and dashes on the immovable rocks, and carries away the worthless rubbish, the gauzy cobweb, but, the inexorable cliff remains.

And so it is in the theological world. There is much that is loose, going, and gone, in the constructions of human dogma, many of them are as imperfect as the man who made them, yet there is a principle, a substance of truth which remains immutable, eternal as the throne of God.

What then is to be the position of an inquiring student? Is he to be bound by the theological chain of another? To be held as in a vice by the declarations of the Synod of Dort, the Creed of Savoy, the Westminster Confession, or the Boston platform? I answer for myself, No! The Author of the written Word is also the author of the sanctified human intellect. Hence in the light of the history of the past, the scientific thought of the present, the sound exegesis of the Old and New Testament, and above all, in loyalty to, and fellowship with Him who thought and therefore "spake as never man spake," investigate for himself.

The science of theology is the "queen of all sciences," and of the things which I have spoken this is the sum.

"Let the light of investigation and discovery extend, let mental science pry into the deep recesses of the human soul and moral philosophy unfold the secret springs of motive and duty; let physical science weigh the earth and span the heavens, and the fine arts combine to develop the great human soul," for the more learned, and noble and God-like it becomes, the more likely is it to respond to that love which beats and throbs in the heart of Christ, and then, like Him, it will ACT more than formulate the truth.

I believe that the Church is a company of true believers in the Lord Jesus. Men and women regenerated by the agency of truth and the power of the Divine Spirit. Having "fellowship with the Father and with His Son Jesus Christ."

I maintain the Congregational form of Church polity, and therefore dissent from every type and cast of tyranny, ecclesiastical or political. I acknowledge no lord but Jesus, no head but Christ.

What is it? A new sect, a Yankee notion. I don't think so. "Congregational dissent" is to me "apostolic conformity." I believe that Peter and James, that John and Paul were correct in theory and practice. If history be relied on, there were Congregational churches in the second and third centuries. Our principles were enunciated by John

Wicliffe. Even Luther admitted the correctness of the theory, but did not think the age sufficiently advanced for its adoption.

In the sixteenth century the life blood of Puritanism was Congregationalism. Adherents to it were the choice spirits who became the dauntless advocates for the emancipation of the human mind from the thralldom of despotism. They were men who cared more for God and conscience than for party, priest or king, and sealed their convictions with their crimson blood.

Who were they? Many of them were graduates of Oxford and Cambridge, men who would rather leave friends and home and country than forsake the faith.

Who were the saintly men "good as gold and true as steel" that crossed the foaming ocean, entered "savage deserts and western wilds." Who were the Pilgrim Fathers? History answers, some of the "best men of the best portion of the best nation on the face of the earth." And to day the pride of fifty-two millions of American people is the Constitution drawn up in the *Mayflower*. Yes, the names of Congregationalists shine not only in ecclesiastical, but also on the page of their national history.

As for England, who has not read of Oliver Cromwell, John Milton, John Owen, Isaac Watts, Phillip Doddridge? In missions to heathen nations who has not heard of John Brainerd, Robert Moffat, Dr. Livingstone, and Griffith John?

As for churches, they are numbered by thousands in England, in America, and in dark barbaric lands.

Our forefathers were men of letters, men of arts, men of morals, and men of religion, and therefore as long as the world stands and planets move in harmony with the revolutions of the spheres, their influence will be felt. Time must be annihilated, the memory of men on earth and saints in heaven must be dethroned, ere the deeds of the saintly and heroic men who were called Congregationalists shall be forgotten.

I am more than a Congregationalist, a member of the catholic Church of Christ, and as such, am prepared to give the right hand of fellowship to all who call themselves Christians.

And with every sincere Christian, I glory in the fact that the Church of which we form a part leads the van in human progress, and bears a standard blazoned with the hopes of a dying world. Unlike the civilization of Greece and of Rome, she contains within herself the elements of perpetuity. Her mission is for all time, old as the everlasting hills, yet just as fresh and new as the last flower which blushed itself into blooming beauty.

Her message is not of dogmas but of persons, not of ethics, but of Jesus, not of Christianity, but of the Christ of Christianity. He is the central figure in all literature, the Head and Lord and King of the Church universal. Our sects and systems may vanish (sooner the better), the laws and customs and institutions of society may change, the glory of nations fade, and the crown of monarchs crumble to their respective elements. But He of whom the Church speaks shall remain the same in His moral grandeur and spiritual glory, changeless as the throne of God.

—The first complete train passed through the St. Gothard Tunnel, Nov. 1. It carried 100 passengers, and made the passage in fifteen minutes.

News of the Churches.

WINNIPEG.—The building committee are planning to build and dedicate the first Congregational Church free of debt. Several have signified their willingness to double their subscriptions in order to accomplish this. If there are any in Ontario or Quebec who like this plan, will please manifest it by sending subscription to the treasurer, Mr. Pearson, or to the pastor, Rev. Silcox.

STOUFFVILLE.—Sunday, Nov. 28, there were two very interesting services in the Congregational Church, the morning subject being on the Sabbath. The pastor showed in a very telling and effective manner the great advantages that men received from a right observance of the day that God had set apart for Himself, both physically and spiritually. There was a large congregation and listened most attentively to every word as it fell from the lips of the preacher. In the evening there was a children's concert held, the church being filled in every corner, also the aisles. The hymns were chosen from Sabbath-school quartettes. The Lord's Prayer was repeated in concert and xxiii Psalm, after which most of the leading questions were asked on the last five months' lessons, the scholars answering in turn by verses of Scripture; and when Moses was spoken of as being the deliverer of Israel, and who was the deliverer of us, the whole school rose and repeated Isaiah ix. 6, "unto us a Child was born," etc., where the hymn was sung, "Oh rejoice, be glad, and sing hallelujahs to the King," with great effect; after which a short and telling address was given on the life of Josiah, in which the children and congregation were intensely interested, and we hope that some more of the scholars may be led to Christ through the influences of the last Sunday's service. Some have lately been added to church from school and we hope more will soon follow.

—At the late drawing of the car of Juggernaut at Bullupore, near Serampore, the frantic votaries rushed on with so great speed as to crush shops on the road and to endanger lives, and were only checked by the resistance of European officials with their loaded arms.

—A Roman correspondent of the *Daily News* says that the excavations undertaken for isolating the Pantheon have laid bare, in the Via Della Palombella, the baths of Agrippa. The floor, some six metres below the level of the street, is strewn with fragments of Cipolino marble. The base of a column of the same material, fluted only on one side, and a full metre in diameter, is also visible. An immense fragment of cornice, which probably surmounted it, has just been unearthed.

—Gospel cars are among the latest suggested improvements for railroads. Many Christian business men, it is said, who are in the habit of spending six to twelve hours a week in railroad travelling, would gladly avail themselves of any car which could be set apart either for social worship or for social Bible study. Several railroad men are reported to have declared that the plan only needs inauguration to be a decided success. After all, why should the travelling Christian public have fewer privileges on the railroad than the smoking public?