

The Canadian Independent.

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SHOULD any of our subscribers fail to receive any number of the INDEPENDENT within a couple of days of the usual time, will they at once drop us a post card. We are anxious to insure regular and prompt delivery.

THE ENGLISH CONGREGATIONAL UNION

The autumnal meeting of the Congregational Union of England and Wales was held this year in Birmingham. The opening sermon was preached in Carr's Lane Chapel on the evening of Monday, October 11th, by the Rev. E. R. Conder.

On the following morning, after devotional exercises, the chairman, the Rev. Professor Newth, delivered his address, his theme being, "Ministerial Training, the present duty of our Churches in reference to it." We gave so full a synopsis of this in our last that we need not further allude to it. After the Chairman's address came a paper from the Rev. Dr. Kennedy on, "The Unity of Congregationalism, and the means to be adopted for making it subservient to the maintenance and extension of Congregational Church life." He spoke of the unity of Congregationalists, and in view of the approaching Jubilee of the Union, he suggested that that unity be manifested by an effort to raise a fund of half a million sterling as a Jubilee memorial, to be devoted to the payment of church debts. Papers were also read by the Rev. G. S. Barrett on, "The Pastoral duty of direct personal dealing with men in regard to their Spiritual state," and by the Rev. J. M. Stott on, "Systematic Scriptural Teaching of the young in the family and otherwise, in view of the tone in regard to religious belief which pervades much of the popular literature of the day." These three papers were discussed by the brethren. A series of resolutions were moved by the Rev. J. G. Rogers welcoming the recent legislation concerning Nonconformist services in the church-yards; reciprocating the desire of the Archbishop of Canterbury for more friendly relations between Nonconformists and Churchmen; and noting with satisfaction the friendly greetings between the different sections of the Church of Christ at the Episcopal Church Congress, recently held in Leicester. The resolutions were unanimously adopted.

On the afternoon of the same day a session was held in Steel-house-lane Chapel. The session was given to the discussion of this subject: "The best way of promoting lay preaching in connection with the Congregational churches." The Rev. G. Mabbs introduced the subject in a paper. After spending some time in interchange of ideas on it, a resolution was passed recommending the committee of the Union to make further arrangements for the consid-

eration of the subject at an early sitting. A public meeting was held in the town hall on the evening of the same day, Henry Wright, Esq., in the chair. Addresses were delivered by the Rev. R. W. McAll, on his work in Paris; Signor Varnier, on his work in Italy; and Rev. S. MacFarlane on his in New Guinea.

On Tuesday evening in Carr's Lane Chapel, delegates were heard from the Scotch Union and from the religious bodies in Birmingham. Then the Rev. J. B. Paton moved a resolution instructing the Union Committee to take steps to secure as large a representation as possible at the autumnal meetings of 1881—the jubilee year of the Union—of the Congregational churches of the world; and conveying fraternal greetings to the National Council to be held in St. Louis, and heartily commending to that Council the Rev. A. Hannay, as a brother peculiarly fitted to bind together the two great confederations of Congregational churches. The Rev. Joseph Cook, of Boston, then addressed the assembly, after which the Rev. Dr. Allan moved a resolution appointing a committee to raise a special fund in connection with the Jubilee year. The resolution was adopted. Another resolution was passed calling upon the British Government to initiate a policy for the suppression of the opium traffic; after which the assembly adjourned.

The further proceedings of the Union will be presented to our readers in our next issue.

REV. A. HANNAY IN TORONTO.

On Sunday the 31st ult., Mr. Hannay preached in the Northern Church Toronto in the morning, and in Zion Church in the evening—on both occasions to a large congregation which was much interested by the masterly sermons of the Rev. gentleman. The Northern Church took advantage of his presence to hold its Sunday School Anniversary. On Monday afternoon the members of the Central Association met Mr. Hannay in the School Room of the Northern Church. A full and free statement of the condition of the churches, their encouragements and discouragements, was given by the ministers present, occupying a couple of hours. The assembled brethren, with whom were the ministers and deacons of the city churches in the Association, and their wives, then sat down to a sumptuous tea, provided by the ladies of the city congregations. An hour was spent in discussing the good things on the table, after which the meeting was resumed with Rev. H. D. Powis as chairman, and Mr. Hannay proceeded to give his views on the statements to which he had listened. Speaking for nearly an hour it is impossible of course to give a verbatim report, we can only indicate the more important portions of the address.

He alluded to the complaints that had been made by the ministers of want of progress, a fact which was apparently admitted on all hands. With this there seemed to be a feeling in their minds as if they were blamed for it. So far as he knew, no one in England, certainly, had blamed them. A great part of what has been said was in the nature of explanations of the cause of this want

of progress. Listening to them he could have fancied himself at a similar meeting in, say, Suffolk, in England, hearing from the brethren there explanations as to the decline of their churches—churches which had an important history, whose influence had been great, where formerly the Squire, and the great men of the place worshipped, but which now has dwindled to a church of farm laborers. Such churches have become dependent, and in order to save them they had to amend the Home Missionary Society Constitution, so as to be able to give them help. In some Counties in England, Congregationalism was clad in fine robes, and fared sumptuously every day—as they did in the Colonies. (laughter). In others it was clad in rustic poverty, so that the Canadians have not to do with a problem unknown to their brethren in England. The want of remarkable progress existed just the same on the other side of the Atlantic. They were, however, better prepared to meet the difficulty as they had strong centres there. This he looked upon as a defective point in the Canadian polity—that is if they had a polity, and were not allowing things to drift without one. He had reproached the denomination at home with having no polity, and with having no provision for coming together in a national manner for the spread of Congregationalism by a deliberate polity. The Council of the Church Aid Society consisting of 220 members had no polity. As one result they had allowed the University towns to slip out of their hands. To remedy this they have appointed a University Town Special Committee, to confer with the Church Aid Society, and take measures to recover their position. The children of Nonconformist parents were taking the lead in University honors, but they were not to be found in Nonconformist Churches, the character of those churches in University towns had been beneath them. A change was taking place. The Rev. Thos. Jones had just returned from Melbourne, and he (Mr. Hannay) had the pleasure of offering him the pastorate of the church of Oxford, which his wife would not let him accept; he wished that the women would mind their own business. (laughter). Thus they were now feeling for a different polity. As to the polity in Canada, had it been of the wisest? It had been stated that the home Committee desired the Canadians to carry out their views, no such feeling as that existed, on the contrary it was felt that the policy of Canada must be left to the Canadians. At home, they voted a certain lump sum to Canada, and the distribution of it was left to Committees here. This devolved a grave responsibility upon them, and the time had now come when they had to enquire if their policy was the wisest for Canada. He knew how hard and harsh it would appear to withdraw the grants. He knew nothing of individual cases so did not allude to any, but in the policy of the future they must see to it that they strengthened their centres. It is improper for any society to be depending for help upon an institution so far distant as the Colonial Missionary Society. They must not spend their money; it was not wisdom nor duty to do so, on sparsely settled districts until they

had strong centres. If they did they would find that the strongly organized churches would come in and eat them up. But sacrifices should be made to strengthen cases where there was a growing interest. Congregationalists have the missionary spirit and have not sought to plant churches merely for denomination's sake, others have. The Presbyterians have the ambition to Presbyterianize the world. Pan-Presbyterianism—What is their policy to this end? do they look out for villages inadequately supplied with preachers? nothing of the kind! They look out for the suburbs of great cities to plant themselves there, and if it should happen that the Congregational Church is without a pastor that is their opportunity. (Hear hear). This was a wise policy for a denomination to follow that sought to extend itself; we have neglected it and have not looked at these things in a business light. The question must be dealt with as a business question, and they could do so without dropping their character as Christians. He must say that a policy of this kind would rekindle the feelings of the Colonial Missionary Society in favor of Canada. He did not oppose the appeals for money. The man who goes to supply a station where people cannot sustain him and has to be helped does not occupy a position less honorable than those who draw their support directly from their hearers. (Hear hear). He who is thus helped enjoys the support of the whole denomination. All is money from Christ's servants for service rendered to Christ. It is not a question of mendicancy or charity; the great consideration is that the money should be well spent.

Mr. Hannay then dwelt on the difficulty experienced in England in getting money for Colonial uses, especially for Canada. Politically there is a feeling that these Colonies are young nations, a feeling that has been promoted by the airs of independence assumed. It was felt in England that they were pretty independent now, witness their Tariff and other abominations (Applause) and it is said if they are so independent why cannot they support their own churches? The collectors and others are battled off with this feeling. Let those present think of this and not blame the Colonial Missionary Society when they have to stint their grant, they only stint when they cannot help and groan over it as they do it. At home the Committee humbled themselves before the churches for the Colonies, who in their turn reproached them for not doing more. Mention had been made of the few Congregationalists who came to Canada, and the idea was that more went to Australia, and that more aid was extended to Australia. He did not think so, in fact as a rule Congregationalists did not emigrate at all; they were principally the strong middle class, comfortably placed, and did not want to emigrate there. The Colonial Missionary Society's rule of giving was twenty per cent of the amount raised by the churches themselves. In Australia they did not receive more than that; but in Canada there was yearly help to the College in addition. It was worth their consideration if the rule of giving might not be increased. Looking at the evidences of comfort and something more that he had