

ards. I do not know that anyone has made any similar remark regarding "The notes on the New Testament," by the Rev. John Wesley, M.A., and the first fifty-two sermons of the first series of his discourses, published during his lifetime, yet to an impartial observer one thing is plain: as neither the one side nor the other can lay claim to exclusive Christian life, so neither can, with their present exclusive standards, hope to be the rallying point of the future united church. The truth is, the two bodies judged from their standards are *sectional* churches, the one organized to extend Calvinistic, the other Arminian views of Christianity, and each to the utter exclusion, theologically, of the other. There is, without doubt, a growing tendency to allow standards to set lightly on the shoulders of those from whom assent is demanded, and men are quietly being *let alone* though privately known to be departing from the more rigid orthodox lines of either community. Nevertheless two considerations may have weight. First: "A Church professing to believe any one thing she really does not believe, is not and cannot be trusted as a witness regarding those things which she really does believe. A *façetio* confession or standard is thus virtual suicide, in relation to one most important function of a church, with standards, witness bearing for Christian truth to the world." Secondly: The possession of standards, characteristic, after those of the Presbyterian and Methodist communions, constitutes those communions, not catholic churches, but close corporations for the promulgation of some partial aspect of Christian truth, and thus far prevents that extended Christian sympathy to which alone we can look as heralding in the true "unity of the spirit in the bond of peace."

EXCHANGE OF PULPITS IN TORONTO.

THE Ministerial Association, of Toronto, has arranged for a general exchange of pulpits among its members on the first Sabbath of March. This is as it ought to be. By such a proceeding it is not intended that the impression should go abroad that all the dividing lines between the different denominations have either been entirely effaced, or have come to be regarded as of little or no importance. We have no doubt that all the brethren who have entered into the arrangement hold quite as strongly as ever to all the doctrinal and disciplinary peculiarities of the several denominations to which they belong; attach quite as much importance to these as they ever did; and will be as ready and as zealous as aforesaid, whenever necessary, in stating, enforcing and propagating every one of them. All that is aimed at, as far as we can learn, is a practical manifestation of the larger and more comprehensive brotherhood subsisting among all those who conscientiously and *ex animo* adopt the platform of the Evangelical Alliance. While it may be all very right and proper for professing Christians to set forth in order the points on which they differ, it is surely still more becoming for them to exhibit and emphasize those on which they are fully and cordially agreed—if, as a matter of fact, they are agreed on the "fundamentals."

WE are asked to whom reference was made in the letter of Mr. G. W. Hodgetts, which we published lately, as to a so-called Congregational minister collecting moneys for the "Waubano" sufferers without authority from the Committee at Collingwood. The name given to us was that of J. T. Breeze, of Alton. We do not call him reverend, because, so far as we can learn, he has no right to that title, never having been ordained or recognized as such by the ministers of any Church. He applied for admission to the Congregational Union, and was refused by a unanimous vote; he also, if we are not misinformed, had previously sought work and recognition in the Presbyterian body, and failed. Mr. Breeze has been ministering to the Alton Church, and in that sense only has he the remotest right to call himself a Congregational minister, but he is utterly without ministerial status, and we wish that fact to be thoroughly understood.

WE give Dr. Parker's reply to some strictures passed upon his paper, "The Fountain," in our columns of last year, as a sample of what *great* men can do:—

A paper which comes from Toronto has dazzled us with a new revelation. We are for the moment blind. The INDEPENDENT of that thriving city says that because "The Fountain" prints articles and tales from transatlantic publications it ought not to complain of Dr. Lorrimer preaching its sermons! The reasoning would be sublime in impudence if the basis were of rock and not of bog. Even the INDEPENDENT does not know everything. It does not even know the things which it might easily know. "The Fountain" has, from the beginning, in its general advertisements and in its own columns, avowed that part of its purpose is to reprint the best transatlantic literature, and it has again and again given the chief sources of its literary supply. When the INDEPENDENT can point to an article written by one man and claimed by another—the real name obliterated and a false name substituted—it may set up as a censor, but until then we hereby snub the little meddler and order him into a corner. Down, sir!

Has the doctor forgotten "Despise not the day of small things?" or does the open avowal of an intent to appropriate, with occasional acknowledgment, satisfy the claims of editorial courtesy? Small as we are, in a small community, we have not yet *sat down* to thus learn literary honesty, and can only regret if such lives in the atmosphere of "the Temple." Does the doctor's wrath—

"Resemble ocean into tempest tossed
To waft a feather, or to drown a fly?"

Official Notices.

CONGREGATIONAL COLLEGE, B.N.A.

Received since last acknowledgment: Cobourg, \$40.79; Coldsprings, \$9.21; Ottawa, \$17.33; Montreal, Emmanuel Church, \$172; Martintown, \$10.12; Belleville, \$8.50; Paris, additional, \$2; Kingston, First Church, additional, \$9; Sherbrooke, \$39.05; Danville, \$15; Inverness, \$4; Manilla, \$8.50; Toronto, Western, \$18.01; Garafraxa, \$6; Executors late Rev. A. J. Parker, \$10; Rev. P. Baker, Hamilton, \$10; Mr. C. S. Pedley, \$100; total, \$479.51.

R. C. JAMIESON,
Montreal, Feb. 10, 1880. Treasurer.

ON behalf of the Provident Fund Society, I beg to acknowledge receipt of the following sums, since the date of the annual meeting. Kingston, First Church, \$49.50; Guelph, First Church, \$5; Zion Church, Toronto, \$20; Sherbrooke and Lennoxville churches, \$9.37; Lanark village church, \$4.60. Donation, Mrs. McGregor, Listowel, \$1. I hope this will stimulate some of the other churches to do something for the Fund, for we need more money.—CHAS. R. BLACK, Secretary and Treasurer, Congregational Provident Fund Society.

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.

MR. LOWRY'S BEGGING LETTER.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—Permit a few words in reference to the appeal for aid under the head of "Strathroy," in your last issue. Though Mr. Lowry was my predecessor here, I have never met him, and I write these lines purely on general principles. As I do not know Mr. Lowry personally, so also I am ignorant of the state of things at Strathroy, except so far as they are disclosed in his letter, but I submit that no case is made out that justifies an appeal to the churches. It is quite plain that either there is no Congregational nucleus there, or else that it refuses to cluster around Mr. Lowry. We have a Missionary Society through which to "forward money from time to time" in aid of feeble churches and promising new fields. The very philosophy of a Missionary Society involves the principle of having the judgment of wise and experienced men as to the expenditure of money upon certain stations. Mr. Lowry must not be permitted to

star a Missionary Society on his own account, within the jurisdiction of the Western Committee. The whole thing is irregular and discreditable. Mr. Lowry or any other man is quite at liberty to start a cause at his own risk, wherever he thinks he sees a prospect of success, but when he appeals to the churches to "forward money from time to time," he should do it through the duly appointed channel.

Petrolia, Feb. 14th, 1880.

W. F. CLARKE.

To the Editor of the CANADIAN INDEPENDENT

In your last issue we find a "Layman" objecting *in toto* to the principle of any good deacon or Christian friend, presenting his or her pastor with a new "suit of clothes," etc., "unless it can be shown to be the best method of keeping him humble."

Let us inform "Layman" it was not to humble his pastor, nor because the pastor was not able to buy a "suit of clothes" for himself, that it was given; but as an expression of kindly feeling in that form manifested.

Surely, it is right for a deacon or any one else to express, as their judgment may direct, and as convenient, a kind feeling, without being compelled to let it flow through the ordinary channel of the church salary.

We have no sympathy with the feeling, if such there be, of humbling ministers, by any one; but we have yet to learn that the Lord's servant is ever humbled, whatever may be the amount of his income, by a warm-hearted friend, or friends, presenting him with "Lange's Commentary" or the "Encyclopædia Britannica" or a new house, or a cheque for one hundred dollars, as a New Year's remembrance—or a new suit of clothes, etc. In a pastorate of over thirty years, I have received many gifts, and have never felt humbled, except with a sense of my unworthiness to receive them, and I would scorn to think they were ever given to lower my self respect and Christian manhood.

One thing my observation has taught me, that where a people loved their pastor and held him in high esteem as Christ's servant, whatever the salary given, they *would make love presents* in addition thereto, as an expression of their appreciation of his services. On the other hand, when the people have not loved their pastor, both the salary and gifts have grown less, until he has had to leave for another field more promising. Church life and usage cannot be reduced, in its cosmopolitan character of minds and training to strict business rules, in all its financial operations, with everyone. We knew this when we left business for the ministry, and we accept the position with gratitude as your servants for Christ's sake.

PASTOR.

News of the Churches.

SOUTH CALEDON is receiving a rich blessing. Many have professed faith in Jesus Christ. Praise the Lord.—COM.

UNIONVILLE.—The new Congregational church is to be opened on the 19th inst. Rev. T. W. Handford preaches the dedicatory sermon. Rev. W. H. Heude-Bourck preaches on the 22nd. Social tea on 23rd. Revs. Hugh Pedley, M.A. and R. N. Burns will preach on 29th inst. Other brethren are to assist. Account of opening services next week.

WHITBY.—The first of an intended series of literary socials was held at the residence of Mrs. J. T. Byrne (widow of a former esteemed pastor of the church), on Wednesday evening, the 11th inst. Readings, recitations, and music, vocal and instrumental, formed the staple commodities of the evening's entertainment, and were well rendered. There was a good attendance, and a good time.

HAMILTON.—The Literary Society, recently organized in connection with the Congregational church, held an entertainment last evening in the lecture room of the church on Hughson street. The number present was large, and the programme, consisting of readings and instrumental and vocal music, was one of the best ever presented in the place. The President of the Society, Rev. Joseph Griffith, took the