

A QUESTION.

A congregation in the Presbyterian Church of Canada was, by a numerical majority, desirous of using in public worship not only the Psalms, but some so-called paraphrases. We say so-called, for the name was given merely to meet a prejudice, hymns they really are. The minister was conscientiously opposed to an "uninspired psalmody." At a business meeting of the congregation a motion was submitted to the effect that these paraphrases should find, as in other congregations, a place in the public service of praise. The minister refused to put the motion, on the ground that the ordering of the public worship is in the hands of the Session of Elders of which the minister is chairman. Presbyterially, the minister was undoubtedly in the right, the wisdom of his course may be questioned, especially as eventually he was forced to yield, the Session finding the congregational pressure too strong to be resisted, and therefore ordering the use of these objectionable paraphrases in the service along with the Psalms in the metrical version. The circumstance, however, is instructive, as illustrating the difference between the system of Presbytery and our Congregationalism. The Presbyterian congregation (congregationally the Church), having once elected its eldership, hands thereby over to them the ruling power which then remains with them perpetually. Can the Church lawfully delegate its *potestas* derived from Christ, in perpetuity to a selected few? We can readily understand how a committee or diaconate in special cases may be more safely entrusted with the ordering of some delicate matter, e. g., a special case of discipline, than the entire body of Church members, where youth and age, wise and unwise, all are gathered, but must not the Church first give that delegated power, and also ratify its exercise. And because single cases may then be wisely dealt with, can the Church quietly hand over in entail the entire oversight and authority on matters of doctrine order and discipline? The answer to this question virtually decides between us and our thoroughly Presbyterian brethren, we holding that no Church has a right to hand over its *potestas* or authority to any select body of men any more than that a father has a right to delegate his trust to another man regarding his child.

LORD SHAFTESBURY.

The name of Lord Shaftesbury is a household word in Christian homes, a few words regarding that nobleman may be well permitted. By reason of strength his years have reached four-score, and in the Guildhall of London, on the 28th of April last, Cabinet ministers, ministers of the Gospel, working men and charity children gathered to celebrate the eightieth anniversary of his birth. The veteran of social reform may be pardoned for viewing that as the proudest moment of his life. The children of to-day have little conception of the child slavery many of us who have not lived more than half the years of the Earl of Shaftesbury witnessed in early life. The "Victorian Age" has witnessed, say

what we will, marvellous changes for the better, and the uneasy restlessness of society to-day is, after all, but the wild impatience of youth conscious of growing powers, awaiting the experience of years to guide. Lord Shaftesbury has done much to guide, his life work may be said to have begun with the passage of the Reform Bill, 1832. Whilst the Whig leaders were engaged in the political emancipation of the people, Earl Shaftesbury, then Lord Ashley, commenced to work for their social emancipation. The condition of the operatives in the factories, and of the miners in the coal pits, then really beggars description. The horrors of the middle passage, of African slavery, were equalled in the degradation of the working classes, women and children, of those days. The Southern slaveholder could truthfully retort to English remonstrance, "look at your own white slaves." The Factory Acts of 1833-47, carried in the face of bitter opposition, the early closing movement, sanitary reform in its first struggle, all bear testimony to the untiring energy of the indefatigable nobleman; and of the ragged school movement, ever in London to be associated with his name, the statement has been made that in London alone 300,000 poor children of both sexes have been already rescued from the criminal ranks of society and made loyal useful citizens. Lord Shaftesbury is not a Liberal either in theology or politics, his votes in the Lords are on the Conservative side; there have been occasions on which he has manifested in ecclesiastical matters something akin to intolerant narrowness, at least as we would view it; yet must he occupy, as one of his true admirers has expressed it, the proud pre-eminence of those over whose grave will hover "the blessings of the poor and of him who is ready to perish."

Though past eighty, his eye is still undimmed, and mental fire unabated.

Lord Shaftesbury presided at the annual meeting of the British and Foreign Bible Society, May 4th, from which, during the past year 2,846,029 copies of the Scriptures, in whole or in part, have been issued. Receipts \$1,047,595.

Also at the Society for the Suppression of the Opium Trade on the part of the British Government, May 10th, \$7,500 have been spent last year in educating the people upon this most iniquitous traffic which is really a sacrifice of right at the shrine of Mammon.

The London Missionary Society held its Eighty-seventh Anniversary in Exeter Hall, May 12th, the Earl of Aberdeen in the chair. We shall take notice of some items therein next week. The work is continually opening up and fresh consecration of substance is urgently needed on the part of the Christian world.

Are we to have an auxiliary to the London Missionary Society? or shall our interest be divided with the American Board of Commissioners for F. M.? Will our correspondents reply?

News of the Churches.

STOUFFVILLE. On Tuesday 7th inst the Rev. A. E. Kinmonth, late of Brantford, was installed as pastor of the Congregational Church, Stouffville. There were present, Revs. H. D. Powis, Toronto; E. Ebbs, Unionville; E. D. Silcox, Embro, the former pastor of the same church; Percy, Tapscott, and Flint. The preliminary meeting of the ministers and representatives of the church was held for the purpose of examining credentials and ascertaining doctrinal views of pastor elect. Rev. E. Ebbs was appointed chairman. At the close of the examination, which was entirely satisfactory, the meeting adjourned till 2:30 p. m. when the public service of installation was proceeded with. Rev. E. Ebbs preached from the ninth Chap. Luke and the 65th verse "Let the dead bury their dead but go thou and preach the Kingdom of God." The charge to the pastor was given by Rev. H. D. Powis, after which the installing prayer was offered by the Rev. E. D. Silcox, followed by the address of welcome and right hand of fellowship on behalf of Central association by Rev. E. Ebbs. The Rev. Mr. Silcox then gave an address to the congregation, urging on them the importance of sustaining their pastor with their prayers, means, counsel, co-operation, sympathy and love. After the benediction by the pastor the congregation adjourned to the school-room, where a splendid repast was furnished by the ladies of the Church. This ended, the congregation gathered into the audience room of the church, when addresses were delivered by the following clergymen, Rev. Messrs. Percy, of the Christian Church, Moore, Baptist; Flint, Methodist, Ebbs, and E. D. Silcox. At the conclusion of Mr. Ebbs' address Rev. E. D. Silcox took the chair, and the new pastor presented his doctrinal views, dwelling in an interesting manner on the power of faith, the importance of a declaration of faith, uttered not alone by the lips, but by the daily life. At the close of Mr. Kinmonth's address, the Rev. Mr. Tapscott delivered an address of welcome on behalf of the sister churches of the village. The proceedings were brought to a close by singing and the pronouncing of the benediction. One of the pleasing features of the service was the hearty singing by the Sabbath school, and the tasteful floral decorations, which contributed in no small degree to the enjoyment of the occasion. *Stouffville Advertiser*.

Correspondence.

ARTICLE TO LAYMAN.

To the Editors of the Canadian Independent.

DEAR SIR, Would you be kind enough to permit a word of reply to Layman in your last issue? I wish to relieve his fears for the ark of God, by assuring him that I and the brethren who voted with me in the Union, on the occasion alluded to, are sound in the faith and free from all tricks and vain novelty; in preaching the gospel. I am not so sure however about "Layman." It is said that the most pernicious heresy of the age is the want of charity. If this is true, I am afraid that Layman was hardly "in the Spirit" when he penned these lines—

"Are the men who think it necessary or desirable to resort to *outré* methods to draw the crowds, *certain*, that they themselves are in their *proper sphere* as ministers of the gospel."

This spirit of unchristian judging and base suspicion has done more to disrupt fellowship, retard the Kingdom, and make infidels, than all the extravagant methods that have been employed in preaching, since the days of Peter the Hermit.

Layman refers to apostolic methods, and nails his views with Scripture. Well, it to be sensational means to produce a profound impression on the mind, and greatly excite the feelings, then the Great Teacher did such things, and "the people were astonished at His doctrine, for He taught them as one that had authority, and not as the Scribes," and Nicodemus said, "Never man spake like this man."

Peter preached, and "the multitude were pricked in their hearts," and cried out, "Men and brethren, what shall we do?"

Paul and Barnabas had the power of attracting crowds to hear. At Lystra, they must have been uncommonly sensational, when the Priests of Jupiter and the people cried out, "the God's have come down to us in the likeness of men;" and they were scarcely restrained from offering sacrifices to them.

But Layman asks three distinct questions, and I answer for myself, those who are classed with me are well able to speak for themselves. Am I certain that I am in my proper sphere as a minister of the gospel? I answer, yes, after a period of 35 years' service, I have a full assurance, a certainty, that amounts to a woe is me if I preach not the gospel. I have answered thus frankly, though I think the question a great impertinence.

2. Layman asks Has the gospel ceased to be the power of God? I answer, no. It has all its ancient energy and life giving influence; but the *preaching* of it is not always inspiring and effective.

3. Has the story of the Cross become less attractive? No, but often spoiled in telling.

In conclusion, I could wish that Layman were not so sensational and "hifalutin" in his style. It is difficult for simple country people to understand such phrases as "the gospel an *effete* thing," "*outré* methods," "days of drifting," and "entangling alliances." Surely Layman should be a preacher, indeed I think, beneath a simple Layman's garb, I spy a monk.

Yours, &c.,

WILLIAM HAY.

LITERARY NOTES.

The name of the corporation formerly known as Scribner & Co. publishers of *Scribner's Monthly*, and *St. Nicholas*, has now been changed to The Century Co. The title of *Scribner's Monthly* will become *The Century*, with the next volume. *St. Nicholas* is slightly changed as to its sub-title, being now *St. Nicholas, an illustrated Magazine for Young Folks*. The July numbers of these magazines are the first to bear the new corporate imprint.

Scribner for July contains a paper of special and timely interest, "The People's Problem," in which the writer takes the ground that the time has come for the people of this country to exercise their right to "alter the government."

Besides a wealth of literary and illustrated matter, there are also, in this number, the concluding chapters of two brilliant novellettes, "Madame Delphine," by George W. Cable (begun in May), and "A Fearful Responsibility," by W. D. Howells (begun in June). The May, June and July numbers, containing these two complete novellettes, are offered for \$1.00.

The July number of *St. Nicholas* contains many brilliant features for vacation-time, including chapters of two capital serials for boys by ROSSITER JOYNSON and W. O. STODDARD: "How to Stock and Keep a Fresh-Water Aquarium"; a full-page portrait of DENZEL MONTE, the boy-violinist; "Stories of Art and Artists," with some exquisite reproductions, etc.

Price of *Scribner's Monthly*, \$4.00 a year; *St. Nicholas*, \$3.00 a year.

THE Rev. R. Wrench, for a few weeks (D.V.) will be open to pulpit engagements. Notice his new address, 135 Chestnut-street, Toronto.