

TILL DEATH US PART.

BY THE LATE DEAN STANLEY.

"Till Death us part—
So speaks the heart,
When each to each repeats the words of
doom;
Thro' blessing and thro' curse,
For better and for worse,
We will be one, till that dread hour shall
come.

Life, with its myriad grasp,
Our yearning souls shall clasp,
By ceaseless love, and still expectant wonder;
In bonds that shall endure,
Indissolubly sure,
Till God in death shall part our paths asunder.

Till Death us join.
O voice yet more Divine!
That to the broken heart breathes hope sublime?
Through lonely hours,
And shattered powers,
We still are one, despite of change and time.

Death with his healing hand,
Shall once more knit the band,
Which needs but that one link which none
may sever;
Till through the Only Good,
Heard, felt, and understood,
Our life in God shall make us one for ever.

**CONGREGATIONAL COLLEGE OF
B. N. A.**

(Continued from our last.)

Professor Fenwick was then called upon and he spoke as follows.

Having been requested by the Principal to make a few remarks, I comply—I can, however, offer you no such elaborately prepared address as the one to which you have listened. What I shall say will be on the College—I will endeavour to use the most homely language, and be as practical as possible. First of all, let me thank the pastor and members of this church for the free use of the room which we occupy in this building, and for the generous pecuniary support which they have so cheerfully given the College. Emmanuel Church stands first in the list of churches contributing to our funds. The mover in the important enterprise to which reference has just been made, the erection of a college building, is also a deacon of this church. The College is not a new institution, it is now getting old; and its graduates are numerous and widely scattered. I differ somewhat in opinion from the views expressed by Dr. Wilkes in reference to the articles in the CANADIAN INDEPENDENT on our missions. I believe that the suggestions in regard to certain changes, although seemingly unimportant, will, if adopted, be of the utmost consequence.

Their very simplicity is one of their strongest recommendations. There was a remark, however, made by one of the writers on the College, which is unsupported by fact. Our alumni have not been excluded from our city churches. One of them is Pastor of Inspector St. Church, Montreal, and no minister in the city has been more blessed in bringing souls to Christ. One has charge of the church at Ottawa; Kingston first, the Western in Toronto, and the church at Hamilton, have alumni as their pastors. In the far West, our missions were commenced by one of them, and the pastor of our church in the city of Winnipeg is another of whom we need not be ashamed. It would be well if we had twenty like him

in the College under training for the ministry. Then, alumni are pastors in Cowansville, Granby, Danville, Cobourg, Lanark, Yorkville, Paris, Guelph, Scotland, and other important centres; while in many of our country churches they are doing self-denying, but all-important work for Christ and for the denomination. We cannot too highly prize our rural churches. Besides the direct local influence which they exert, they are feeders to those in our towns and cities. One of the deacons of this church, and some of the bone and sinew of most of our city churches have come from them.

Some are asking the question, "cannot we educate our ministers without a college, and save the expense?" "Why not send our young men to some of the theological institutions of this city?" Let me say that our College existed when others had not come into existence; and therefore, for some years at least, even had we been disposed to entertain it, this suggestion would certainly have been rather impracticable. If as Congregationalists we have the attenuated charity which would lead to the adoption of this course, would not our Presbyterian, Wesleyan and Episcopalian friends train them in their own opinions, and not in ours? "Then, why not send them to England, or nearer, to the United States?" For two great reasons. First, were they sent, our best men would never return, and our worse ones we scarcely want. "But bind them to return." Bind them as strongly as you might, even with fetters of iron were that possible, their return would be hopeless. But, secondly, our country has a characteristic of its own, it has acquired certain idiosyncrasies which somehow make our English, or our American education not quite what is wanted, and there are considerations which need not be mentioned, making it desirable as a rule that Canadians—with a Canadian training—should do our work. Our grand purpose in the College is to raise earnest, able and enthusiastic ministers of Jesus Christ. We do not hope to send forth many profound theologians, nor many dexterous apologists. Our country at present does not need them, as it needs earnest and faithful preachers of the gospel. Besides we have distinctive principles to maintain.

It might be well for some of us, were we to become more intimately acquainted with the history of our denomination. One full of sublime heroism, noble suffering, and health-giving influence. The principles which make that history are still our own. Purity of communion, the scriptural conception that lay at the foundation of the primitive churches of Christ, is as binding now as ever, and for the conservation and progress of Christian life, no less requisite. I believe the grand truth for our times, the truth which should be held up with Christian courage, is a converted ministry and a regenerated church. The equality of the brotherhood, the independence of each church—and the rights of the laity, in management and co-operation, are principles which we hold and inculcate, nor has our teaching been wholly in vain. Other denominations have also been practically influenced, and, according to our way of thinking, made more strong and useful. As we enter on the duties of another session, professors and students alike need the power and grace of the Holy Spirit. He is promised, but

His presence must be invoked. "Brethren, pray for us."

Mr. Forster had by invitation of the Board prepared an address, but owing to the late hour, he begged to be excused from delivering it, and so it is reserved for another occasion. The meeting was especially healthful and stimulating in its tone, and will, it is to be hoped, do good. When I have more time and you more space, I shall have something further to say on college matters. Meantime, let not our time-honoured "College Sunday"—the second in October—be forgotten.

GEORGE CORNISH.

THE SUNDAY-SCHOOL AND MISSIONS.

The Congregational Churches of the United States report 444,628 children and youth in connection with their Sunday-schools. It is a question of grave importance how far this great force of young, irrepensible life is being trained to appreciate and love the work of the churches as they move upon the outside world. Suppose a reasonable degree of effort to secure their early membership in the church, the question still remains—what beyond this? For this is not an end in itself. How far are these thousands being led by pastors, superintendents and teachers to look upon the world as the field which they are to help cultivate for Christ,—towards which they may even now look, and for which they may pray, and give, and whose conquest may deeply stir their young blood in anticipation? Here are the pastors, the missionaries, the laymen of the church of the near future. As they are taken in hand now, will they be then found. If this is the time to lead them to Christ, it is also the time to lead them into the work of the church for Christ. And it may well be the constant aim of parents and leaders in the church to bring forward a generation better informed and better trained to take up the work in which so large a per cent. of the church of to-day takes no practical interest.

As bearing upon missions, it is said that not more than fifty per cent. of the church takes any real interest in missions abroad, or gives one cent to make Christ's reign universal. The ignorance of fifty per cent. of the church as to what is being done abroad is something fearful to contemplate. An excuse can be found for this generation that will not hold for the next. The means and opportunity for enlightenment are abundant.

Then, again, giving in the Sunday-school, week by week, is more nearly universal than in any other department of the church; and the Sunday-school is invaded by a nondescript class of applicants with appeals that would not be tolerated in the church for a moment. In consequence, the sympathies and savings of the children and youth are diverted to a large extent from the support of the great causes that must soon have their sympathies or suffer. How many and how varied these appeals are, every pastor is probably well aware. This is a matter that could scarcely stand thus if the Sunday-school was as closely under the official direction of the church as it ought to be. Here are great possibilities in the matter of giving which ought to be secured.

The Presbyterian Sunday-schools are reported as giving to Foreign Missions in

1879-80, \$28,000. The Methodists report \$161,521 as given for Home and Foreign Missions, this same year, by their Sunday-schools. The children of the Wesleyans gave in thirty-four years, as Christmas offerings for Jewish Missions, more than a million dollars. The American Board, including Woman's Boards, received from Sunday-schools and Mission Bands last year \$20,355.76; this is, averaged among the entire Sunday-school force, 4½ cents apiece, not a tithe of what is possible!

Now as a help in this direction, it is proposed to issue occasional Sunday-school Missionary Concert Exercises, suitable for a children's service, or, better yet, for the second service of Sunday-school and congregation combined. The first of the series will be general and cover the statistics and work of the year just closed, and will be issued as soon as the facts are in hand,—the last of September or the first of October. Others will follow, prepared by different persons and some of the best workers in our churches, taking up our mission fields, one by one. It is proposed to issue with each of the series a leaflet letter, ordinarily from some missionary abroad, to be read as a part of the service. These, with the series of maps now being issued, cheap but beautiful,—Africa, Micronesia, and Japan, already published,—will give an equipment which pastors and superintendents can work, if they will, to convey information and incite to pray and give, and which cannot fail to do good. We bespeak such co-operation, without which, of course, any effort on our part must be futile.—*Missionary Herald.*

**THE WESTERN ASSOCIATION OF
CONGREGATIONAL MINISTERS
AND CHURCHES.**

The above Association will meet in the Congregational Church, Hamilton, Ont., on Tuesday and Wednesday, Oct. 25th and 26th, at 3.30 p.m. The Associational Sermon will be preached by the Rev. J. W. Cutler, of Brantford, on Tuesday evening. Rev. W. H. Allworth will read a paper on "Congregational Unions, their present tendencies and probable influence on the denomination."

The following subjects will be discussed, viz.:

- Revivals—Church Work; what is it?
- Church Socials, their use and abuse.
- Church Discipline; who are its subjects?
- Home and Foreign Missions; their claims and influence upon our Churches.
- The Pulpit, and what it should utter.
- The Church in the house.
- Church Psalmody, and how best to conduct it.

Brethren will please come prepared to take part in the discussion of the subjects here specified. Ministers and delegates are requested to forward their names without delay to the Rev. J. Griffith, Hamilton, in order to their accommodation.

At the last meeting of the Association the Secretary was requested to notify the Churches that they are respectfully requested to defray the travelling expenses of their ministers and delegations.

D. MCGREGOR.

Guelph, Oct. 8th, 1881. Sec.

The cottage of the poor may contain as much happiness as the palace of the rich.