

deals in a false, strained, unnatural light; and it is one of those things which grow, until they become positive—though possibly unconscious—lying. Exaggeration is the imp from which the demon of untruth develops.

Shakespeare says:

"To gild refined gold, to paint the lily,
Is wasteful, and ridiculous excess."

The cause of God is not so weak or tottering as to need bolstering up by men's exaggerated speech. For the sake of amity, for the sake of truth's modesty, for the sake of Jesus Christ, let us avoid exaggerations of every kind.

In our Centenary jottings we referred to the action of the Church of England in holding aloof from united action with the other denominations, and following their own exclusive course. It appears from the following taken from our contemporary the *Victoria Independent* that the same thing has happened there. It says:—

It seems impossible for the Episcopal Church, any less in Victoria than in England, to refrain from exhibiting its intolerance and bigotry whenever opportunity presents itself. The latest instance brought under our notice is the proposal lately made in the *Church of England Messenger* that the Sunday-schools of the Episcopal denomination shall separate themselves from the schools of other churches at the coming Raikes Centenary celebration, and have a private festival of their own, for the reason that "A celebration by the united denominations will simply throw out of the proceedings all those among our clergy—and they are many—for whom flower services and services of song are unchurchlike innovations, and who feel that they can neither take their Sunday-schools to places of worship outside their own communion nor order the services in their own churches to meet the views of a central combined committee." It is marvellous that intelligent adherents fail to see what they call the "One Catholic and Apostolic Church" is very far from being either "catholic" or "apostolic," as also the utter incongruity of the term *dissent* (which they sometimes contemptuously and ignorantly apply to those who are outside the Anglican paddock) in a country where, thank God, no denomination called "*the Church*" exists as by law established. Surely the time has come for members and clergy of the Episcopal body to abandon ostentatious exclusiveness in their intercourse with other Christian denominations; but, from past and present experience, we fear that this consummation will scarcely be attained until the arrival of the millennium.

THE *Nonconformist* tells us that the arrangements for the Autumnal meeting of the Congregational Union of England and Wales, which is this year to be held at Birmingham, are now nearly complete. The annual sermon is to be preached on Monday evening, Oct. 11, by the Rev. E. R. Conder, and on the following morning the Conference will assemble in Carr's-lane Chapel, where, after Dr. Newth's address, papers will be read by Dr. Kennedy on "The Unity of Congregationalism;" by Rev. G. S. Barrett, on "Pastoral Duty;" and by Rev. J. McEwen Stott, on "Systematic Scripture Teaching of the Young" with a view to neutralising injurious tendencies pervading much of the popular literature of the day. At the afternoon Session, the Rev. J. Goodeve Mabbs will initiate a discussion on the best means of promoting lay-preaching in connection with Congregational churches. The forthcoming jubilee of the Congregational Union in 1881 will furnish the leading topic for

consideration at the meeting of the Assembly on Wednesday. Resolutions with a view to securing the attendance of representatives from the United States and the Colonies, and for raising a special jubilee fund available in the first instance for aiding the work of the Church-Aid and Home Missionary Society, are to be submitted to the Assembly by the Revs. J. R. Patton and Dr. Allon. The report of the Committee on College Reforms was to have been read by the Rev. A. Mackennal; but an accident which that esteemed minister sustained, and which resulted in a fracture of his leg will, it is feared, render his attendance on that occasion impracticable, although we rejoice to hear that he is progressing satisfactorily toward recovery. The proceedings on Thursday will commence with a special devotional service; after which a conference will take place on the State of the Country in regard to Religion, and the consequent duty of the churches, in course of which short papers, descriptive and statistical, will be read by Rev. Andrew Mearns, for London; Rev. E. Armitage, for Lancashire, and Rev. J. Browne for the agricultural districts. On Thursday evening there will be a public meeting in the Town Hall in the interests of Home work; and on the following evening a public meeting for young men will complete the programme, which includes, however, a large number of subsidiary meetings in Birmingham and neighbouring towns during the visit of the delegates.

Correspondence.

TO CORRESPONDENTS.—We ensure the insertion of any matter in the week's issue reaching us later than the Monday preceding.

THE "CONGREGATIONAL FREE CHURCH" BUSINESS.

To the Editor of "The Canadian Independent."

DEAR SIR,—I have read with much interest and satisfaction your article on a "Congregational Free Church" with regard to Mr. Hood. Allow me to add that I was informed, when last in Manchester, that one of his deacons had offered to pay the expense of a public hall for him to deliver his political lectures in, on week evenings, instead of using the pulpit on Sabbaths, and he declined; and his headstrong course in this and other matters had so reduced the membership and receipts that they were compelled to tell him that they could not pay his salary. Cavendish Street Chapel has been unfortunate since Dr. Parker left, and it is a coincidence that both Mr. Bray and Mr. Hood, his successors, seem to have come to about the same position. They want more freedom, which means pretty much, as you say,—"to be irresponsible." In this they violate the principles of true liberty and freedom, because, naturally, our individual freedom must be limited by the rights of our fellow-men, if we become irresponsible to others, they have a right to be irresponsible to us, and thus law and order and personal safety and protection vanish, and the end is chaos and licence.

LAYMAN.

Toronto, Sept. 13th, 1880.

News of the Churches.

FOREST.—We are glad to learn that, since the Rev. Mr. Fraser has been preaching, the old church building is all too small for those who come to hear him. Our correspondent says "He preaches Christ to the people and leaves unprofitable things alone."

KELVIN AND NEW DURHAM.—Representatives from the churches in Scotland, Kelvin, New Durham and Burford met at the latter place on Tuesday, the 7th of September, to take into consideration the re-organizing of the church at

New Durham, and the settlement of a pastor there. Mr. Pedley, who has been laboring there for some time, expressed his willingness to undertake the pastoral oversight of the Kelvin and New Durham churches for one year. Mr. Pedley enters upon his work at once, with good prospects of success. Both churches seem determined to put forth their best efforts both *financial* and *otherwise*, to aid him in his work. We hope soon to see a new church building in New Durham.

Official Notice.

WESTERN ASSOCIATION.—The Autumnal session will be held in Brantford, on Tuesday and Wednesday, October 19 and 20. Particulars later. All applications for membership must be in the Secretary's hands one week previously.

R. W. WALLACE, Secretary.

CENTRAL ASSOCIATION.—The Central Association will meet in the Congregational Church, Stouffville, on Tuesday, Sept. 14th, 1880. Rev. H. D. Powis will preach at 7.30 in the evening. Ministers and churches will please note this intimation. We trust the latter will take up collections for the Association, and that the former will come prepared to make the season a beneficial one.

J. I. HINDLEY, Secretary.

Edgar, Sept. 5th 1880.

CONGREGATIONAL SABBATH SCHOOL, BURFORD.

The following from the *Expositor*, Brantford, is sent to us, and as it will be interesting to all Sabbath School workers we give it a place.

To the Editor of the *Expositor*—

SIR.—As many of your readers are interested in Sabbath School work, a few brief notes of a visit to one of the village schools of this county may not prove uninteresting. The time was Sabbath morning, the 5th inst., and the school was that superintended by H. Cox, Esq., Burford. The hour of meeting was 9.30 a.m., and at that hour every teacher was in his or her place. No bell rang, but perfect order prevailed. The Superintendent read the first verse of the lesson: "Lot's escape from Sodom," and the girls joined heartily. The Bible class teacher, Mr. Kennedy, took the next verse, joined by the boys and male teachers.

A blackboard contained the leading lessons of the narrative, and the artistic, coloring and lettering reflected the highest credit on Mr. Kennedy, who prepares it for each Sabbath.

Of the teaching I can only speak of that of the male Bible class. Here the interest was kept unabated by judicious questions and brief comments, in which all took part. The comments by the Superintendent, the music, the perfect order, the prompt answers of the scholars, the full class of young ladies, under Mrs. Chas. De Coverly's instruction, the presence of middle-aged men in the Bible class, and as teachers, and the fact that every teacher is a member of some church, all combined to impress me with the idea that the school is really a model one, and worthy a visit from all who love order and intelligence.

Any notice would be incomplete that failed to mention the faithful efforts of Mr. J. A. Smith, librarian, and Mrs. Ross, the loving and intelligent teacher of the infant class.

The other schools in the village may be equally efficient, but as I had not the pleasure of inspecting them any notice must be deferred to another occasion.

TEACHER.

Literary Notes.

"CONGREGATIONALISM AS IT IS IN THE PRESENT TIME," is the title of a new work by Henry Martyn Dexter, published by Harper Brothers, New York, and characterized by Dr. Leonard Bacon as "the greatest contribution of the age to Congregationalism."

The work of the publishers deserves a notice. The volume is an example of what bold, clear type, good paper, and general appearance can do. A work of original research and sustained critical thought is read with ease and comfort. The eye is satisfied, not wearied, while the mind is receiving. The book is a fine specimen of what the printer can do to make study easy.

It is intended in these columns to give a series of articles on Congregationalism and its place in history. We shall not scruple to use the work thus opportunely on our table; it will, therefore, be some time before Dr. Dexter and our readers part company; there are, however, a few words due in a short, general review of the work and a nature of its character.

First, Dr. Dexter writes as a Congregationalist, confessedly, and traditionally and with loving conviction, his whole soul in sympathy with the men and movements under review; yet it will be found much easier to assert than to prove that his conclusions are not warranted fully by the facts he produces. The work of Browne, Eury, Barrowe and their conditors needs such a loving sympathy as Dr. Dexter manifests, that it may be truly set forth to an age strangely oblivious, in the enjoyment of freedom, of the pioneers who first entered the forest and let in the day.

Secondly, This work is no second-hand gathering. Dr. Dexter's name, to those who know him, is a guarantee thereof. Long and arduous has been the search, among heaps of yellow manuscripts, in forgotten corners of large libraries, through books literally numbered by the thousands. The archiepiscopal palace at Lambeth, whose aroma of episcopal sanctity dissenters have not been allowed to enjoy, opened its doors to him, and "out of the eater came forth meat," for many of the books, for the writing of which the authors were "harried and hanged," have been preserved by the very episcopates that thus sought their utter ruin. Neither time nor travel seems to have been spared by the author in his resolve to go to the very root of the matter. In his very numerous extracts from the old authors Dr. Dexter has retained, as far as modern type will permit, the quaintness of the originals. One of his reviewers has gently questioned the wisdom thereof; we confess to a pleasure in the fascination. It brings us more face to face with the works and men, preventing, in great measure, one bane of general reading, anachronism of thought.

Thirdly, Though an American, Dr. Dexter has commenced his present work with a full account of modern Congregationalism in its cradle—the Father land—avowing that he "can let slip no proper opportunity to urge and further—in however humble a way—the better mutual acquaintance of the good men of the two nations that were one."

It seems pre-umptuous to "review" a teacher, and we question if there is a man living who may not have something to learn of Congregationalism from this book of Dr. Dexter, who may be said to have a Congregationalist's library, but who cannot be said to have thereby been led into violation of any of the requirements of Christian candour and charity. The more widely circulated Dr. Dexter's book may be, the stronger will be the acknowledged claim of Congregationalism to no secondary place among the great religious forces of the past reformation period. We shall have more to say about this work in a fuller review, and our churches could not do wrong in quietly placing a copy thereof upon the study table of their pastor. They will gain by the outlay.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and what God gives him He gives him for mankind. — *Philips Brooks*.

I MAY faint and be weary, but my God cannot. I may alter and fluctuate, as to my frame; but my Redeemer is unchangeably the same. I might utterly fail and come to nothing if left to myself, but the Spirit of Truth hath said, "I will never leave thee nor forsake thee."