

good men and true, did not so think. Take one of the worst, as we think it, actions of Earl Beaconsfield's government—the Zulu war. Sir Bartle Frere, a God-fearing, righteous man, was largely responsible for it, and thought it was a righteous act, while Bishop Colenso denounced its inception and prosecution as most iniquitous. The principles of justice and righteousness would not be denied by any member of Cavendish Chapel we presume, but from the standpoint of some the application of those principles would be different to their application from the standpoint of others. In such a position then, preaching the gospel of Jesus Christ to a congregation with different political views, Mr. Hood should have imitated the apostles, who, living in a time when polygamy, slavery and kindred things were practiced by disciples, did not denounce, but set forth the true gospel teaching—put in the heaven and left it to do its work. That however did not appear right to him, he preached party sermons, offence was given, there was a rupture in the church and Mr. Hood resigned.

As is almost invariably the case in such circumstances a party adhered to Mr. Hood, and to that party he began to preach in a public building. Having received a call to a church in Edinburgh it became necessary to bring the question of his remaining in Manchester to an issue, and accordingly after the evening service on 15th ult. a meeting was held at which he was unanimously invited to become the pastor of the "Congregational Free Church." We quote from the *Nonconformist* a portion of his reply in accepting the invitation:

"It had been a source of wonder to him that in Manchester there had never been formed a Church of free evangelical opinion like that of which Mr. G. Dawson was so long the honoured minister in Birmingham and Thomas Lynch in London. Let them try it in Manchester, let them liberate Christ from prison, and form for their own comfort a Church within those walls at once evangelical, but broad, free as the Gospel was free."

Our readers will laugh at this hosh, as well they may, but it has a serious, a sad side. Is Mr. Hood the Christ to be liberated from prison? Who has confined him, fettered him? From whose oppression has he to be released? As to the Free Church if the reference to George Dawson means anything, it means that it is to be imitated. We would not say a word against a dead man, and one too with many noble qualities, but we know something about the "Church of the Saviour" on Constitution Hill, and we do not hesitate to say that, largely attended as it was at one time through the eloquence of the preacher, as a living, gospel church it was a failure. And as for the Gower St. Church with T. T. Lynch for its pastor, Mr. Hood should surely pause from holding that up as a model. We have worshipped there with some thirty or forty of a congregation, select perhaps, but very small.

Mr. Hood wants to be "free," free from what? As a Congregational church the only power rests with the people, so that it is from that power he wants to be free; in other words, to be irresponsible, or in still plainer English to do as he likes.

We have given more space to this incident than, as a matter of no direct interest to us, we should have done, for this reason. Mr. Hood is a type of an erratic class of ministers—most of them younger than he is, who are impatient of

any, even the lightest restriction, and who, when kindly words of remonstrance or possibly stronger words of rebuke are used, get up their feathers, cry out "persecution," denounce all who differ from them as narrow, sectarian, bigoted, and so on, and finally take refuge in some hall where for a season they minister to those who will listen to them, but after a season they disappear and the place that knew them knows them no more. The injury to truth and righteousness effected by such men it is impossible to estimate. Let us keep to our church moorings, let no eloquence tempt us to cut loose, let no cry of liberty from men who are often the embodiment of despotism themselves draw us to run after them. Christianity is free, Congregationalism is its free manifestation, but we have law, we have order, and no talk of another freedom should tempt us to give up these. In religion not less than in politics is the utterance of the unfortunate Madame Roland true: "Oh liberty, what crimes are committed in thy name."

The Religious Herald of Hartford gives us the following. It is worthy of attention as another step in the triumph of a pure Gospel in Madagascar. We feel the more deeply sorrowful that High Church pretensions and a so-called "Bishop of Madagascar" should threaten to introduce discord and sectarianism where there is at present fullest harmony.

"It used to be said by those partial to other denominations that New England was the only most congenial field for Congregationalism. But recently a Congregational church has been dedicated within the Palace enclosure at Madagascar. Her Majesty, Ranavalomanjara, his Excellency, Ramilisonony, Prime Minister, the members and ladies of the Court, and a large number of people being present. Her Majesty is a thorough, consistent temperance advocate and a sincere Christian. The Queen, attended by her courtiers and their ladies in full dress, was preceded on their way to the church on the day of dedication by the Queen's singers singing a native tune to a native hymn. The opening services were quite prolonged and presented a striking illustration of the power of the Gospel in the change from barbarism.

News of the Churches.

Pastors and Church Officers are particularly requested to forward items of news for this Column.

COWANSVILLE.—Rev. W. J. Cuthbertson has been supplying here for a few Sabbaths. Rev. A. F. McGregor is expected shortly.

WHITBY.—The *Installation* of Rev. R. Wrench, is to take place on the 13th inst., Revs. Powis, Burton, and E. D. Silcox taking part.

UNIONVILLE.—Rev. Edward Ebbs arrived here on Monday, August 30th. His *Installation* will most likely take place at an early date.

WARRION. Rev. R. Robinson has taken charge of the church at this place. The congregation is large, and prospects of usefulness encouraging.

SOUTH CALLEDON. It is reported that Rev. F. Wrigley is going to Australia. We have plenty of work for Mr. W. here and shall be sorry to part with him.

SARNIA.—Rev. W. H. Allworth, on his way from Chicago, preached for Pastor Claris, on the 29th ult. The new church building is progressing but slowly.

BELLEVILLE.—A meeting of the members of the church and congregation was held on the 18th ult., at which a purse of money and an address was presented to the Rev. A. O. Cossar, on his leaving Belleville for another sphere of labor.

EDGAR. The pastor, Rev. J. J. Hundley, was called home from his holidays by a telegram announcing the sad news that Miss Jennie Cockburn was dying. He hastened home to find her gone. Inflammation had done its work, but she died happy in Christ. She had been for some time a member of the Congregational Church here.

MEAFORD. At the late meeting of The Canada Congregational Missionary Society the Rev. E. D. Silcox was requested to sell the church property at Meaford, it having been unused for purposes of worship for a number of years. Last week Mr. Silcox visited Meaford and was successful in selling said property for the sum of \$500. Terms, \$300 down, and the balance by mortgage for one year, having interest at the rate of 7 per cent per annum. The proceeds will be placed in the hands of the Missionary Society.

BOND ST. CHURCH. The Rev. Dr. Wild, of Brooklyn, N. Y., having occupied the pulpit for two Sundays, the Church has extended to him an unanimous and cordial invitation to its pastorate, which he has accepted. The following is his letter of acceptance:

To the Members of the Bond Street Congregational Church Toronto.

DEAR BRETHREN,—I have received your call to become your pastor, through a deputation appointed by you, of whom Mr. Edward Beck is chairman. Thanks for the same. In the name of my Lord and Master I accept it. I shall be with you as soon as I can. I hope to be a successful minister of the Lord Jesus among you. I believe the call and acceptance to be providential therefore let us labor heartily to build up the Church. Yours kindly,

Bronte, Sept. 2nd, 1880. JOSEPH WILD.

The friends are encouraged and hopeful. We trust that this will prove to them a happy issue out of their long troubles.

GUELPH ZION CHURCH, S. S. The annual picnic of the Zion Church Sabbath School was held on Tuesday, 31st August, at the residence of Mr. James Anderson, Paisley Block. Scholars, teachers and friends turned out to the number of over two hundred. The day was one of the most favorable of the season. Everything went off well, and all seemed to enjoy Mrs. Anderson's curds and cream, and the tea with all its trimmings. Young and old took part in the games, which consisted of base ball, quoiting and running. All must feel grateful to Mr. and Mrs. Anderson, for the efforts put forth by them to make the annual picnic a success.

A literary and musical entertainment was given in Zion Chapel on Thursday evening. The Chapel was filled in every part. Mr. Maitland had the carrying out of the programme, and did his part well. Mr. M. gave three of his favourite Scotch solos in his very best style. Mr. Pilcher and Miss Schofield gave each a solo, which were highly appreciated, as was also the solo by Mr. Newby. The duet by Messrs. Pilcher and Thomson met with much favour. The piano duet and the pieces by the instrumental band were of a very superior character. The readings by Miss Keables and Mr. E. F. B. Johnston were exceedingly well rendered. The Rev. Robt. Torrance read the 23rd Psalm, in the old Doric of Rev. Hately Waddell, and also extracted from the preface to the translation. The Rev. Mr. Maxwell gave a humorous and fitting address on the leanings of degenerate Irishmen toward the almost obsolete Doric of the Scotch. The entertainment was in the truest sense a great success.

CONGREGATIONAL PROVIDENT FUND SOCIETY.—I beg to acknowledge with thanks, receipt of the following subscriptions for the retiring minister's branch of the Provident Fund: B. Caldwell, Lanark, \$67, being balance of subscription for \$100. C. Page, Toronto, \$50, being balance of subscription for \$100. R. Baker, Guelph, \$4, being balance of subscription of \$12. I would also remind those subscribers who are still due balance to this Fund that the money is urgently needed. Yours truly,

CHAS. R. BLACK, Sec., Treas.

CANADA CONGREGATIONAL INDIAN MISSION

(Extract of a letter from John N. St. John, sent to the Editor.)

After a pleasant and profitable season at French Bay, I arrived here last Saturday, and, after getting all the information I require, I return to-morrow to bring up my wife and family, all being well.

I stayed at French Bay two weeks, where we held religious services every evening except Tuesdays, which are consecrated to the cause of temperance. Even there the good people found a use for me. During the day Bro. Walker and I visited from house to house. I found those services very gratefully appreciated by the Indians. Our meetings were not large, usually about thirty attended, many being from home. At the close of my last service was held on Sabbath evening, and in the prayer meeting at the close, the question was asked, Who have received the converting grace of God in connexion with these meetings? when 6 rose to their feet. A second question was asked, Who have received

a blessing to their souls by having their spirit's life revived and quickened? when almost the entire congregation rose to their feet. Several, (the first of whom was Chief Wahbahzee) gave very warm, grateful addresses expressive of the kindly feelings they had to the Shaugash (white man) who had come so many miles across the deep to tell the poor Indian of Jesus and His Love. Then they closed the service by the Chief's giving me an Indian name which flattered me most of all. This was done by a general salutation beginning with the Chief, each shaking hands with me and calling me by my new name, Boojoo (good bye), Pa-hah-wah-sa-skung (which being interpreted means, a dispenser of religious light).

After coming here, I went back again next day at the earnest request of several employees at the saw mill at Blind River, and preached to a congregation of 33 persons. We had a good time, the Lord's presence was felt to be in our midst.

On Tuesday I went up the River to a settlement 10 miles up and stayed two nights, and held service among a settlement of Shetland Islanders, very pious, grateful people. My sail up and down was a period in which my mind (naturally much in sympathy with the beautiful in nature) glided itself with delight, the whole river is a scene of unsurpassed beauty.

Mississauga, Aug. 29, 1880.

An evangelist who also is an accomplished sleight-of-hand performer is a novelty. Such a man, however, is Rev. A. A. Waite, who just now is preaching in Boston, under the auspices of the Young Men's Christian Association. Formerly he was the assistant of the notorious Eddys and Davenport, and he became expert in performing all the wonders of Spiritualism, so-called. He made an address the other day at the Round Lake Sunday School Convention about Spiritualism, exposing it as a fraud, and doing and explaining readily the tricks which its adherents claim are possible only by the aid of spirits. We understand that the leading feats by which Mr. Joseph Cook was so much impressed last winter were included in his list. If what is reported about Mr. Waite be true, we think that he may do a great deal of good in opening the eyes of scores of people who either are more or less openly avowed believers in Spiritualism, or else, like Mr. Cook, are willing to consider it with an "if."