

one and the other should be done. Manson House, the official residence of the Lord Mayor of London, to do honor to Dr. Moffat, the veteran African missionary, on Saturday, 6th May. The guests included many of the active men of all denominations, lay and clerical. The speech of the Lord Mayor in proposing the health of the guest, was an excellent one, imbued with a Christian catholic spirit, and manifesting a knowledge of, and interest in Missions, which one would oftener like to see in men filling such positions. Thank God, it is not so rare as it was fifty, nay, twenty years ago. "Dr Moffat's reply," says the *Christian World*, "was received enthusiastically, though, as was to be expected, the Doctor was not a little overcome at the distinguished honor done him. In a few words he retold the story of a career with which most of us are tolerably familiar. In his own case the result of kindness, perseverance, and prayer, had, under God's blessing, appeared in remarkable success. They had now the Scriptures translated, printed, and circulated amongst a people covering 700 miles of country in South Africa, and besides numerous conversions, natives had been trained to preach and defend the Gospel." Though far up into the eighties, we trust the venerable patriarch may be spared long to rejoice in the success of his son, who is laboring in his old field.

THE NEW TESTAMENT HOLY CATHOLIC CHURCH

(Continued from 3rd page.)

sacredly as a duty to Christ, bearing in mind that He is upon the throne to succor the right and overthrow the wrong. Paul "withstood Peter to the face because he was to be blamed" for the violation of this law, Gal. ii. 11-14.

I see nothing that the church needs that may not be secured by the recognition and carrying out of this constitutional law. It will carry the gospel to the heathen, feed the poor of the church, it will allay doctrinal strifes and denominational differences, change bitter controversy into the pleasant exercise of brethren comparing experimental truths, abolish exclusiveness, bring in holy living and thereby aid right thinking; clergymen and people will be less frequently placed in false positions before the world because of the present laws and disciplines violating the supreme law of God, and the church will soon find that if God's law is adopted, instead of the horrid compromises with the world which *note* disgrace so many church court records, she will speedily regain her power of the early times, and the world be gathered into one flock under one Shepherd.

COUNTRY PARSON.

(Concluded)

Correspondence.

LETTERS OF A PRACTICAL MAN

To the Editor of the Canadian Independent.

DEAR SIR, While reading with much interest the Letters of "a Practical Man" on the slow growth of Congregationalism in Canada, I am struck with the omission of one point which seems to have an important bearing upon the question; a point, however, which very naturally sug-

gests itself to one in thinking of the future of Congregationalism. I mean the absence of all distinctive Congregational teaching for our children. We are supposed to be Congregationalists on principle. Do we instil our principles into the minds of our children? Do we teach them in the Sabbath school or in the home? Do our children understand why either they or we are Congregationalists? While Episcopalians and Presbyterians are diligently training the young of their flocks in the particular forms and tenets of their denominations I think I may safely affirm that one might go from Sabbath school to Sabbath-school, and from class to class amongst ourselves, and find it impossible to tell whether we were in a Congregational school or not. That we have grasped the grand idea of a Christianity larger than all sects or creeds, which it is our duty to instil into our children, may be one reason of our laxity in this regard, still, if our form of church government be worth anything, if there be growth and vitality in those principles which we hold dear and worthy of retention, principles for which our fathers sacrificed so much, shall Congregationalism be to our children as a dead letter, an effete and worn-out form, which they may take up or disregard at pleasure? Nor does our home training supplement the lack in our schools. Amongst our wealthier Congregationalists it is often the custom to send their young people to Episcopalian educational establishments; at the same time desiring that religious influence should be brought to bear upon them. This influence is of course presented in an Episcopalian form, and what wonder if in those years when the mind is as wax, to receive impressions, the young heart grasps the truth in the form in which it has been presented? "Oh, but after all, what does it matter?" said a lady to me, who, though herself a Congregationalist, has sent her daughter to an Episcopalian school, where the young girl had just been confirmed: "what does it matter? we are all Christians alike." Well, if Congregationalism has no *raison d'être*, it does not matter, only the natural result will follow; the belief of the parent will not be that of the child,—Congregationalism will be so far weakened, Episcopacy strengthened. There is in a certain city a highly attractive ritualistic service, very popular with the young. Here they, meet the most fashionable society, listen to the best music, and sit at the feet of a æsthetic individual who preaches exquisite sermons on the "doctrines inculcated by our holy mother Church." "Not much harm in it," you say. But what if after attending these flowery festivals, the church of the parents seems somewhat bare and homely,—the whole thing in fact rather "slow"—suited more for the "old folks" than for the cultivated and advanced taste of the rising generation? Yet I have met with parents amongst us who are flattered at the fact that since their children have attended these services they have been introduced to such and such a desirable *part*,—a sentiment which the children fully appreciate, and which will not fail to affect their future conduct. If half the anxiety were manifested by some parents as to the religious creed of their children which we see expended on their entrance into good society, defections from our ranks would not be so common as they are to-day. The fact is we are not in earnest in this matter of our Congregationalism, we think little of it ourselves, and it is dying out amongst our children from sheer inanition. One suggestion I should like to throw out, with regard to good music, and all those refining and subtle influences obtainable in Episcopalian churches, and to which the best educated of our young people will be the most sensitive. Ought we not to endeavor, when we can do so

without a sacrifice of principle, to emulate those churches in rendering them attractive to the younger portion of the community? In England this necessity has been felt and grappled with more definitely than has hitherto been the case in Canada.

Our services, with the "long prayer," (very long in many cases,) often followed by a tedious sermon, have proved "burdens grievous to be borne" to the young of the flock. Their ears have been tortured by miserable music, their sense of devotion dissipated by the undevotional attitude of the worshippers. Though so needed are some of these old established "pillars of the church" to these old established abuses, that they accept them as if they were articles of their faith, "in all of which they do steadfastly believe."

And yet our hope for Congregationalism must rest upon the rising generation of to-day. They, if any, must carry on the work when our heads are laid low. What are we giving them to bequeath in turn to their children?

Our little systems have their day,
They have their day and cease to be;

and it does not need the foresight of a prophet to see that the languid interest taken by our children, and which we at all events tacitly encourage them to take, in the "traditions received from our fathers," must wax fainter, and fainter, until it wanes into one of "the things that were."—

A CONGREGATIONAL PARENT.

News of the Churches.

We noticed in our last the paralytic stroke sustained by Rev. S. T. Gibbs, while preaching at Rowmanville on Sunday, 29th May. Before that number was in the hands of our readers he had passed away. He died at the house of Mr. McMurtry on Thursday, June 2. We presume that we shall receive a sketch of his life and labors from some of his co-workers.

TORONTO, Northern.—The Church at its monthly meeting on 1st inst., resolved to send its pastor, Mr. Burton, to England, to attend the Annual Meeting of the English Congregational Union in October.

SPEEDSIDE.—The church here had its usual social on the 24th of May. It was given by Mr. Thomas Carter and his wife and family, at their own residence. A large attendance was present. The day was fine. Everything went off well, especially the good things provided. Net proceeds \$36.

LITERARY NOTES.

LITTELL'S LIVING AGE.—The numbers of *The Living Age* for the weeks ending May 7th and 14th respectively, contain articles on The Unity of Nature, by the Duke of Argyll; Old Scottish Society, *Blackwood*; Jewish Home Life, *Fraser*; Mrs. Barbauld, *Argosy*; The Eucalyptus in the Roman Campagna, *Chamber's Journal*; The Use of Relations, and the Mental Effect of Earthquakes, *Speaker*; The Extraordinary Papal Jubilee, *Saturday Review*; The St. Petersburg Dynamite Mine, *Saturday Review*; with chapters of the continuous stories, other matters of interest, and the usual amount of poetry.

For fifty-two numbers of sixty-four large pages each for more than 3,300 pages a year, the subscription price (\$8) is low. Littell & Co., Boston, are the publishers.

POSTHUMOUS INFLUENCE.

The heart of David Livingstone was laid under the moola tree in Ilala, and his bones in Westminster Abbey; but his spirit marched on. The history of his life is not completed with the record of his death. The continual cry of his heart to be permitted to finish his work was answered, answered thoroughly, though not in the way he thought of. The thrill that went through the civilized world is,

death and all its touching circumstances became known, did more for Africa than he could have done had he completed his task and spent years in this country following it up. From the worn-out figure kneeling at the bedside in the hut at Ilala an electric spark seemed to fly, quickening hearts on every side. The statesman felt it; it put new vigor into the dispatches he wrote and the measures he devised with regard to the slave trade. The merchant felt it, and began to plan in earnest how to traverse the continent with roads and railways, and open it to commerce from shore to centre. The explorer felt it, and started with high purpose upon new scenes of unknown danger. The missionary felt it, felt a reproof of past languor and unbelief, and found himself lifted up to a higher level of faith and devotion. No parliament of philanthropy was held but the verdict was as unanimous and as hearty as if the Christian world had met and passed the resolution—"Livingstone's work shall not die; AFRICA SHALL LIVE!"

A rapid glance at the progress of events during the seven years that have elapsed since the death of Livingstone will show best the influence he wielded after his death. Whether we consider the steps that have been taken to suppress the slave-trade; the progress of commercial undertakings, the successful journeys of explorers stimulated by his example who have gone from shore to shore, or the new enterprises of the Missionary bodies carried out by agents with somewhat of Livingstone's spirit, we shall see what a wonderful revolution he effected—how entirely he changed the prospects of Africa. In glancing at the results of Livingstone's influence, we must not forget that of all his legacies to Africa by far the highest was the spotless name and bright Christian character which have become associated with its great missionary explorer. From the first day of his sojourn in Africa to the last "patient continuance in well-doing" was the great charm through which he sought, with God's blessing, to win the confidence of Africa. Before the poorest African he maintained self-respect as carefully as in the best society at home. No prevailing relaxation of the moral code in those wild, dark regions ever lowered his tone or lessened his regard for the proprieties of Christian or civilized life. Scandal is so rampant among the natives of Africa, that even men of high character have sometimes suffered from its lying tongue; but in the case of Livingstone, there was such an enamel of purity upon his character that no filth could stick to it, and none was thrown. That early and lifelong prayer of Livingstone's—that he might resemble Christ—was fulfilled in no ordinary degree. It will be an immense benefit to all future missionaries in Africa that, in explaining to the people what practical Christianity means, they will have but to point to the life and character of the man whose name will stand first among African benefactors in centuries to come. And when preachers and teachers speak of this man, when fathers tell their children what Africa owes to him, and when the question is asked, What made him so great and so good? the answer will be, that he lived by the faith of the Son of God, and that the love of Christ constrained him to live and die for Africa.—*Blaikie's "Life of Livingstone."*

—Five ministers of Woodstock, N. B., have resolved not to attend funerals on Sundays except in case of necessity.

—"The World's Conference of the Young Men's Christian Association" is to be held this year in London, at Exeter Hall, commencing August 3rd.