

We would again appeal to the friends who have not paid their subscriptions to do so without delay. For a few weeks past, pending the printing of the mail sheet, the numbers have been directed by hand. Now that they are again addressed in the usual way the amount due can be seen at a glance, thus "1 July, '79," means that the paper is only paid to that date, and that Two Dollars is due, "1 July, '80," one year due, and so on. Look at the direction—see what is due, remit it, and we will thank you.

### THE GREATEST DESIRE OF ALL.

Had I a legion of earthly friends, they could never fill the place of that friend which is Jesus. He is the friend of friends. "The same yesterday, to-day and forever." The all-observing, the all-loving, sympathizing Jesus. His name is the sweetest of all. Happy the love that breeds the desire, "Abide with me."

There is an unfathomable expression in that desire. There is a fulness of comprehension that cannot be revealed. We have seen and heard manifestations of it, but the sweetness is confined within a guarded enclosure, viz, the heart.

See that woman in the Pharisee's house with "an alabaster box of ointment," see her "weeping." The tears fall on the Saviour's feet, and as they fall, "She did wipe them with the hairs of her head." She had been a sinner. The facts of the case are evident. It raised the indignation of the proud Pharisee. Simon could not perceive the great change that had taken place in her heart. That woman's soul was enwrapped in the Saviour's sympathy. He said unto her, "Go in peace."

Did she depart without taking that peace with her. I trow not. That abode within her breast, and that peace was "Jesus." It would ever be her blessed privilege to retain it for ever and ever. So it must be with every believing soul. It is our privilege to retain the consciousness of an ever-present Saviour. Our Saviour is the Prince of Peace.

Why should I breathe such a desire, "Abide with me?" Because it is well to feel the presence of Jesus at all times. It giveth joy in sorrow, strength in weakness, light in darkness. It exercises a wonderful power in the pulpit, in the Sabbath School, in the prayer meeting and in the closet. By the Saviour's presence we are invested with a power which is divine.

To know this power, to feel this power, Christ must "abide with us." There must be a unity of fellowship formed between the soul and Christ, that even death itself cannot destroy. This desire should never become stale. It should be ever fresh. Arising from the lips of the followers of Christ day by day with a fervency characteristic of sincerity.

"And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." Christ has trod the path before us, he alone knows the grace and strength we need. He has given expression to the truth, "for without me ye can do nothing."

We cannot bear the toil. We cannot endure the sorrows and trials of life. We cannot withstand the tempter's power alone. Trust less to self, more to Christ, and Christ shall be glorified in you.

J. DAVIES.

### Correspondence

T. CORRESPONDENTS.—We cannot ensure the insertion of any matter in the week's issue reaching us later than the Monday preceding. The Editor is not responsible for the opinions of Correspondents.

### THE FOREST CHURCH AND ITS PASTOR.

(Editor of "The Canadian Independent.")

To the Rev. R. Wallace:—

DEAR SIR,—We are somewhat surprised at your procedure towards the Rev.

Mr. Frazer and the Forest Church. You first sent us serious charges against our Pastor, and then before we had time to take action or make investigation, came out with an article in the *INDEPENDENT*, headed in capital letters, (apparently a private letter, addressed to the editor of some journal) but virtually prejudging Mr. Frazer's case and declaring to the world with the utmost presumption that you can prove him to be a dishonourable hypocrite. Supposing you have documents whereby you think you can prove your first, how, we ask, sir, can you prove your second? Are you omniscient, that sitting in your study in London you can read the hearts and motives of men in Forest? Now we know but little of Mr. Frazer's past history, and would be very sorry indeed, for the sake of truth and righteousness, that anything serious could be proved against him, but mind we find no fault with you for preferring a charge against him if you believe there are sufficient grounds for it; but we are dissatisfied, yea, *intensely indignant*, with the manner in which you have done it. Now, supposing Mr. Frazer erred while yet a very young preacher and was deposed, is it not as reasonable to suppose that he came here humbly determined, by the help of God, to redeem himself from under an apparent cloud; and after all, there is not only the possibility but the probability that the cloud was but the effervescence of the jealousy of surrounding ministers, the lustre of whose shining he had dimmed by his quiet, attractive, and superior eloquence. Mr. Frazer's conduct since he came among us, so far as human eye and scrutiny can discern, has been that of modesty, candour and uprightness; his bearing towards all has been most kindly, courteous and dignified, without ostentation, vanity or frivolity; there has not even been a breath of suspicion against his character, and by hard study and able discourses he has filled the church in Forest to overflowing, and won the esteem of the good and the thoughtful.

JAMES HUTTON, M.D.,

ALBIN RAWLINGS,

DUNCAN LIVINGSTON,

*Deacons of Forest Church.*

DUNCAN BRODIE,

HUMPHREY CAMPBELL,

*Deacons of Ebenezer Church, Warwick.*

DUNCAN CAMPBELL,

*Member of Ebenezer Church.*

Forest, Oct. 9th, 1880.

### LABRADOR MISSION.

To the Editor of "The Canadian Independent."

Returning from a vacation visit to my old missionary home on the coast of Labrador, after the lapse of fifteen years, I venture to answer through your columns the question so constantly asked both in Canada and the States: "how did you find the coast, and the mission?" Well, I found the coast there, with its rocks and hills, its capes and coves, its rivers and islands—a wild, rough, romantic country still. I found a huge snow-drift, in one of its gulches, remaining into August, showing that they still have long and severe winters. I found—no, they found me—the usual army of flies and mosquitoes, making the most of their short summer. The codfish and the herrings, the seals and the salmon, the foxes and the deer, the curlew and the ptarmigan, are still there, although in less numbers than twenty-five years ago. The resident population has, I think, materially increased by immigration of families from the eastern shore of Newfoundland. As to the floating population of summer, there are fewer Jersey and American fishermen than formerly, but more from the neighboring Provinces. The men and women whom I knew so well a score of years ago have grown old—many of them have ended their pilgrimage, some at least sincerely desiring a better country, that is, an heavenly. The children who came to our first

Schools have become themselves men and women, and send *their children* in stead. I found the *Mission*, not at Caribou Island as aforesaid, but at Bonne-Esperance, an island four mile to the westward, where, in the interest of the foreign fishermen as well as of the resident Protestant families, the summer station has been removed. For several seasons, public worship has been held here in the loft of a fishing-stage, generously furnished by Mr. Whiteley, the owner of the island, who is a prominent man on the coast and a firm friend of the Mission. But this summer a new chapel, built of plain pine boards on an eminence overlooking the harbor and the sea, was so far completed as to be used for Sabbath services. When the weather is favorable, the hoisting of the Bethel flag brings the shoremen from their islands, and sailors from their vessels, who together go up to this house of the Lord, "to give thanks unto the name of the Lord." At the small, neat mission-house here I found quite unexpectedly to him good Mr. Butler, who has so long and faithfully served the Mission. His health is quite poor, and will oblige him to leave the Mission this fall. Miss Warriner, who went out from Ontario four years ago, as teacher, had however decided to remain, though alone. Happily, another teacher had been secured to join her, as you have doubtless already announced—Miss Ellen M. Wilkes, niece of Rev. Dr. Wilkes. The winter station remains at the settlement in Esquimaux River, and there the real work among the people and the children is done. A new mission house, a new school-house and a new chapel, take the place of the old building at the foot of "Miss Brodie's Hill"—and here, for eight months, the inhabitants, gathered from their different summer-homes, will come, on dog-sledges and on raquettes, to attend Sabbath worship, evening meetings and week-day school. Labrador is not, and never will be a populous country, but there are enough people there to warrant the continuance of every *evangelical effort* to bring the gospel of salvation to their homes and hearts. Good has been done there, not only directly by the formation of a little band of believers, and the instruction of a large number during all these years, but indirectly in various ways. Seed sown in those harbors has borne fruit in sailors' lives on other shores and other seas. Quite a number of Christian youth, educated there, are now in the United States. One English fisherman, converted to Christ in Labrador, is a useful professor in a University among the freedmen. The influence of the Mission in stimulating effort by other religious bodies, on other parts of the coast, is marked. The English Church has a missionary on the Canadian part of the shore, and others at the northward, under the jurisdiction of Newfoundland. In that region also are Wesleyan missionaries, and even the Catholics have been moved to set up schools and to teach the forms—though corrupted—of religion; so that "every way, Christ is preached, and I therein do rejoice, yea, and will rejoice." Let not Canadian Congregationalists forget those few sheep in the wilderness, or fail to keep among them some one, who shall, in imitation of the Chief Shepherd, "go after that which is lost, until he find it."

C. C. CARPENTER.

Peabody, Mass., Sept. 80.

### Literary Notes.

THE PROBLEM OF HUMAN LIFE by A. Wilfred Hall; Hall & Company, New York. We confess to disliking pretentious book theories which profess to solve all difficulties and give certainties where only faith can have exercise. We remember "Parr's Life Pills" in our boyish days, and reading in old Paris Almanack, (all quack medicines need an almanack), how these wonderful pills

cured all and that Old Parr died at the wonderful age of 152. We asked our paterfamilias, "Why did he die at all?" Why is there any ignorance when we have so many wise men? Thus ran our thoughts as we looked at the cover and glanced at the table of contents of this book with some testimonials at the end. However, as in duty bound we read the introduction, and began to be interested notwithstanding a strain of assumption which ran throughout, and now, having, at least, looked through the book we are constrained to confess that we have been set thinking. We note some of those things which have struck us as specially worthy of thought. The author has no sympathy with the attitude of many believing men of culture and power, especially such as are in the pulpit, who under the glamour of Darwin's Origin of Species, incline to the acceptance of evolution. Theistic evolution argues that evolution, if established, only unfolds the Creator's mode of causing all things to spring forth. He still exercising efficient control and immanent supervision. This being so, God must have *involved* into the first polyp, thozopod, protozoon or moneron, all the possibilities of the after universe, and thus the first living germ would be God's vicegerent for the earth and its infinite variety and form. Does not such a theme involve greater perplexities than the received opinion of distinct active energies in the formation of species? Our author maintains also that evolution is the one scientific theory that violates the scientific principle of the uniformity of nature, seeing every departure from the type, beyond certain limits, is virtually a new production. At any rate the time has not yet come when evolution has established any claim for acceptance at the hands of Christian men. In meeting our scientists, the author devotes a large portion of this book to disproving the universally received theory that sound is projected by air waves striking upon the drum of the ear. He charges, and with apparent force, the scientists with ignoring the very first elements of science in accepting and promulgating the general view. The argument is too long and elaborate for review. We indicate one line. The concussion accompanying a cannon shot or a magazine explosion, shattering, as it often does, windows, has been held as proving the ordinary theory of air waves. Our author maintains that the condensed air wave or concussion which breaks the windows is caused by the quantity of gas instantaneously generated by the exploded powder, and is "altogether a different effect, when tested, from the sound produced by the same explosion, and that it will also be found to travel at a *different* velocity, which velocity will be in proportion to the quantity of gas added and the distance the condensed wave has travelled." whilst sound has a *uniform* rate of speed. We cannot follow the author in his theory of the origin of all created being, which seems to us akin to the old gnostic emanation theory: there is "nothing new under the sun" in the realm of speculative thought, but we can commend the book which in its present form is fragmentary, having been written in pamphlets as one of the most suggestive and interesting we have had upon our table for many a weary reading day. It is full of suggestion and instruction.

THE AUTHORSHIP OF THE FOURTH GOSPEL: EXTERNAL EVIDENCES, by Dr. Eyre Abbott, of Harvard University. Boston, Geo. H. Ellis, 1880. A treatise of 104 pages, in which the destructive criticism of "Supernatural Religion" and the school of which that book may be said to be the English manifesto, are thoroughly and fairly met. It is a work for the study and the student upon a burning question of Christian Apologetics,—not for popular use,—and as such it is invaluable.