

The Canadian Independent.

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TORONTO, APRIL 21, 1881.

NOTICE!

Mr. Wm. Revell has kindly undertaken the business management of the INDEPENDENT. In the future, therefore, all remittances and letters about the subscription, or complaints, should be addressed to him, Box 2618, P. O., Toronto, and all articles for insertion, news of churches, &c., to Managing Editor, same address.

Mr. A. Christie, 9 Wilton Avenue, will continue to attend to the business of the Congregational Publishing Company, including arrears for the INDEPENDENT and the Year Book.

We would call the attention of our readers to their labels. All whose subscriptions expired Jan., '81, or earlier, are now due another year. Will they please remit.

We want as many items of news of the churches as possible, but will our correspondents be brief; our space is limited, and we dislike to cut down.

THE Scott Act has been defeated in Hamilton by a large majority. Some are assuming to be wise now, and saying, "We told you so." We had no means of forming an opinion as to the probabilities of its success, so indulged in no prophesying. We can say now, let not the friends be disheartened—the work has to be done and will be done, but there needs more preparation. The communities must be leavened with the temperance leaven, the work of seed-sowing must go on, earnestly and vigorously. Then when the time comes there will be no doubt as to the result.

MR. ALLWORTH'S letter, and our few remarks thereupon, have brought us, as will be seen, a batch of correspondence. We shall say but a few words on these letters, as, really, there is a great deal of beating the air and attacking an imaginary foe in some of them. Mr. Allworth says that his previous letter was not intended for publication. We can only say that we think no one on reading it would have had any thought but that it was so intended, how, otherwise, could Mr. A. ask from any one who could give it "a list," &c.? To Mr. Elgar's letter no exception can be taken on the score of tone and temper; he, however, supposes that Mr. Hannay received his impression of Canada from others. As we said last week, there was no reason for this; as Secretary for some years of the Colonial Missionary Society, he knew the field, the men, and the circumstances better, probably, than many here. Mr. Burton's letter touches that point, and we need say no more. As to the reference to the "Good Samaritan," we can only suggest that if that wounded man, when the Good Samaritan came up to him and began sympathizing with him, had said, "yes, I'm hurt, that's a fact, and you can help me if you like, but if you don't I guess I can walk alone as well as any of you," we have an idea the parable would never have been spoken. This is practically what the Bond street brethren said—though, perhaps, they did not mean it in that light. As for Mr. Hall's letter, we would remind him that, as it is a law of life that "no man liveth to himself," that he must ex-

ercise an influence for good or for evil whether he will or no, so, likewise, the principle is true of bodies of men, churches. If he thinks that the action of Bond street was helpful to the churches and the cause of Christ's kingdom, we can say no more, if it was not helpful then it was damaging. A final word, once for all. We desire the true success of the Bond street Church; it was a power for good, we would see it the same again. Its success will not harm, but strengthen the other churches. Let the friends dismiss from their minds all thought of jealousy, it is as baseless as it is absurd, but let them remember that confidence is a plant of slow growth, and when it is revived they will not have to complain of lack of sympathy.

SIR CHARLES REED

A good man has passed away in the prime of life—genial, kindly, fondly attached to our principles, and one who was not ashamed of his Congregational Father, and who did not condemn that Father by going to a more aristocratic denomination; yet of a broad and catholic spirit, and an earnest worker in every good cause, social and religious. Such was Sir Charles Reed, whom our English brethren are just lamenting, and a sketch of whose life we find in the last received *Nonconformist*. He was known to many of the Canadian brethren by his visit here in 1875, a visit he himself did not forget. When at the Sunday School Centenary last year, in London, the writer was welcomed by Sir Charles, his hearty, "We have met before, in Toronto," and his repetition of the words when introducing us to Lady Reed, showed alike his kindly nature and remembrance of Canada.

While it is impossible for us to give even a sketch of his busy life, instructive as it might prove, we may call attention to the fact, that alike during his more pressing business years, and afterwards when taking an active part in political movements, he regularly gave his Sunday afternoons to Sunday School work. It may be interesting, and shame some of us who have no time for Christian or philanthropic labors to note the work of a really active man. He was Chairman of the Sunday School Union, a member of the Corporation of the City of London, a member of the Committee of the Religious Tract Society, one of the Vice-Presidents of the British and Foreign Bible Society, a member of the Committee of the City of London School, he took an active interest in the philanthropic institutions founded by his father, the Asylum for Fatherless Children, the Asylum for Idiots and the Hospital for Incurables, Chairman of the London School Board. Beside these he was a Conservator of the River Thames, Deputy Lieutenant of London, Magistrate and Deputy Lieutenant for Westminster and Middlesex, President of the Irish Evangelical Society, one of the Directors of the Abbey Park Cemetery, Chairman of the National Provident Institution, and a member of the Imperial House of Commons. Truly a man of work, and now he rests from his labors. Would that we here in Canada had some like him, men of means, of untiring energy, full of zeal and good works.

DR. PUNSHON.

We sympathise with our Methodist friends in the loss they have sustained by the death of this earnest preacher. His long residence in Canada, with his activity and popularity, made him well known in all parts of the Province; while his catholicity and large heartedness won him the esteem and affection of other denominations than his own. We heard him speak at the grand meeting in the London Guildhall in June last, (when Sir Charles Reed, whose death we mention elsewhere, spoke also), and noted at the time that his was *the* speech, the most eloquent of the meeting. Dr. Punshon was eminently a preacher and lecturer; his books were, we believe, reports of his pulpit or platform addresses, and will be lost sight of soon, but his memory will live in the affection of multitudes. His great work in Canada was the part he had in the erection of the Toronto Metropolitan Church, but for him, we suppose, it would either never have been built, or been a very different structure. Would it be considered impertinent if we suggested to our Methodist brethren the association of his name with that building, and that in some way "Punshon" should be introduced into the title. There need be no fear of a suspicion of man-worship; our Presbyterian brethren—than whom none can be further removed from this failing, have their Knox Church, and their Cooke's Church, why not the Methodists their Punshon Church?

ROWLAND HILL'S CHAPEL.

Another historical edifice in London has had attention drawn to it within the past few weeks. In this case, however, it has passed away from its original purpose, and will probably soon be pulled down for the erection of business places. Erected a hundred years ago, in connection with the Countess of Huntingdon's work, the scene for many years of the labors of Rev. Rowland Hill, afterwards of Mr. Sherman, and subsequently of Newman Hall, it has done a work in that neighborhood of vast power. Those who know London are aware that some parts of the locality where it is situated are in a very degraded state, and it would appear almost as if they had only been saved from utter rotteness by the leaven of that Church. Christ Church, as the present building of Newman Hall is called, is the antipodes, architecturally, of the old structure, but the same work goes on, and while there is a sentimental regret at the severing of old associations, we can yet rejoice that it means not less, but increased efficiency to the work of the Master.

EXETER HALL.

Every one who takes an interest in religious and philanthropic objects in England knows something of Exeter Hall. Fifty years ago it was opened as a place of gathering for the anniversaries of those great religious organizations which have since that time done so much to spread the gospel through all lands. It was built on a portion of the gardens attached to Exeter House, in which Cecil, Lord Burleigh, died,

and where the first Earl of Shaftesbury for a time resided. The first temperance meeting ever held in London took place within its walls, and there, during his first visit to England, John B. Gough delivered 104 of his lectures. Our own memories of Exeter Hall are many and varied. We have heard from its platform statesmen, as Brougham; divines, as Angell James, Parsons, Harris, and Binney; refugees, as Kossuth and Gavazzi; missionaries, as Williams and Moffatt; lecturers many; and all the principal oratorios as given by the far-famed London "Sacred Harmonic Society," when among the soloists were Braham, Phillips, and others who have passed away, and later on a young man called Sims Reeves. Many of those who felt an interest in the building were anxious as to its disposition when the ground lease for fifty years drew to a close, and that anxiety was not lessened by the reports that there was a probability of Exeter Hall being converted into a monster restaurant, with concert rooms, or something of that kind, attached. In this emergency, Mr. Geo. Williams, the treasurer of the London Y. M. C. A., well known to many in Canada, suggested that the Hall would be a good place for the head-quarters of that institution. It was found that \$125,000 was required to purchase the property, and this large sum was given by six gentlemen, Messrs. Williams, Samuel Morley, Allcroft, Bevan, T. A. and E. M. Denny. Another \$125,000 was required for alterations and adaptation, and of this \$90,000 was subscribed, leaving \$35,000 still to be raised, towards which some amounts were promised at the re-opening on the 29th March. It was a time of rejoicing and gladness, and none felt happier, we are sure, than those gentlemen by whose munificence Exeter Hall has been saved to the religious world. It is a matter of deep thankfulness to think that it will still be the centre of aggressive Christian work, and that in its spacious hall the generations to come may hear, as their fathers heard, of the triumphs of the Gospel and the march of the Kingdom of God.

THE WESTERN ASSOCIATION.

ORGANIZED A. D., 1848.

"The Western Association of Congregational Ministers and Churches" held its semi-annual meeting in Listowel, on the 5th and 6th of this month. The following ministers and delegates were present, viz.:—Revs. W. Hay, W. H. Allworth, C. Duff, J. Griffith, D. McGregor, H. D. Hunter, H. Hughes, W. F. Clark, C. Pedley. Delegates: Messrs. P. Campbell, A. McMillan, J. Gemmel, A. Foere, J. Goldie, G. Skinner.

At their own request letters of dismission were granted to Revs. H. J. Cuthbertson and A. F. McGregor.

Revs. H. D. Hunter, H. Hughes, and C. Pedley were received as members on application.

Rev. H. D. Hunter preached the associational sermon from 1 Tim. ii. 5, and Heb. xiii. 8, after which the Lord's Supper was observed, the pastor presiding. The following papers were read, viz.: "Ecclesiastical Associations," by Rev. W. F. Clark; "The Pulpit of the Age, its Power and Weakness," Rev. W. Hay; "Jesus the One Master," Rev. C. Duff; "Our College, its Work and its Wants," Rev. J. Griffith; "The Dia-