

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments: /
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | | | | | | | |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 10X | 12X | 14X | 16X | 18X | 20X | 22X | 24X | 26X | 28X | 30X | 32X |
| | | | | | | ✓ | | | | | |

THE
Canadian Independent.

VOL. XXIII.

TORONTO, DECEMBER, 1876.

No. 6.

ECHOES OF THE ENGLISH CONGREGATIONAL UNION.

THE CHAIRMAN'S ADDRESS.

We are indebted to the *English Independent* for the extracts which we give below, from its very full reports of the Autumnal Session of the English Congregational Union, which was held in Horton-lane chapel, Bradford, early in October. The proceedings were opened with an address by the Rev. Dr. Aveling, the retiring chairman, in which, after a touching allusion to the loss of his son, who died recently at St. Catharines, Ont., and to the decease of the Rev. Dr. Halley, of New College, the Rev'ds John Kelly and David Thomas, and Mr. Alfred Rooker, Dr. Aveling announced that as he had, in May last, addressed them on matters "Without the Fold," he should now speak to them of things

"WITHOUT THE FOLD."

"We Congregationalists sometimes suffer reproach, because our old name of Independents seems to hint the idea of self-containedness—a disinclination to be interfered with—and indifference to others. But this would be an unfair interpretation, both of the word and of the people, whom the word only partially describes.

"It is the duty and privilege of each separate fold to realize its relationship with other folds, outside its enclosure. No Church in itself is so insignificant that it may neglect this duty. Each lamp, kindled by the breath of the Spirit of God, must offer its quota of illumination to dispel surrounding darkness. That which is said of the Church universal is true of every fragmentary portion of it; 'Ye are the light of the world.' The scintillation of each facet of the diamond may be trifling, but it has a real and visible lustre; and myriads of such sparks, commingling, become a 'Koh-i-noor—a mountain of light.' Each individual Church is the centre of a limited circumference, in which its first and most immediate action operates; but it has relations with a larger outer circle; comprising all Churches; and, besides that, has certain unavoidable relations to a world that lies between and around them, for which it is bound to care."

Dr. Aveling's first remark is, that we ought to understand better than we do

OUR DUTIES TO CHURCHES OF THE SAME FAITH AND ORDER WITH OURSELVES.

He thinks there is too little of communion among our Churches or of exchange of pulpits among the ministers? Our habits are loose and selfish on these points. More systematic and frequent intercourse would be wise policy. The larger Churches should feel that interest in others of their own communion, especially

the smaller ones, as not merely to acquiesce in their ministers leaving them, from time to time, to help in the work of evangelising neglected places, and to visit other Churches and brethren, for their encouragement, but *urge* it upon them, if they require the stimulus. Let the more favoured congregations exercise a little of the grace of self-denial. If they are constantly fed with the "finest of the wheat," let them be willing that others should share, to a certain extent, in the banquet, who have ordinarily to content themselves with "barley loaves,"—(laughter)—though these are to multitudes, thank God, good and nourishing diet (laughter) under which a healthy and sturdy race of men have grown up, who stand firm to their principles, which, as is often the case in the rural districts, they have been "pressed out of measure, above strength."

Then, after a paragraph or two in commendation of Councils of Reference, in certain cases, he goes on to speak of

OUR RELATIONSHIP TO OTHER NON-CONFORMIST BODIES.

He has but little sympathy with those who, tempted by State patronage, "give themselves airs on account of a fancied superiority or position, or of a supposed possession of some occult spiritual powers, inherited or conferred." But with all others "we are bound to sympathise and co-operate; and with them, without any difficulty, there can be the interchange, not of mere conventional courtesies, but of actual services. Shall we be deemed self-complacent, if I venture to assert that Congregationalists think they stand least of all exposed to the charge of sectarian bigotry?"

"Our pulpits are open to all, and we are ready to occupy others, without insisting that every one of our individual opinions shall be sworn to as incontrovertible truth. We do not look for, nor are we prepared to exhibit to others, entire unanimity on every subject. Our motto is, 'In essentials, unity; in non-essentials, liberty; in all things, charity.' We plant a banner upon the walls of the fold, with a cross inscribed upon it; and with the legend, 'Grace be with all them that love our Lord Jesus Christ.' At the entrance gate we sit, like Abraham, to welcome every messenger of God, and cry, 'If now I have found favour in thy sight, pass not away, I pray thee, from thy servant; or exclaim, with Laban, 'Come in, thou blessed of the Lord: wherefore standest thou without?'

THE QUESTION OF BAPTISM.

"I cannot refrain from expressing my regret, in which you will all share, that a large and influential religious community, with which we are *so much* in harmony, should be separated from us by a difference of opinion on the subject of baptism—(loud applause)—on one particular view of which, some of its ministers and members—though happily not all—insist, as though the very 'foundations of the earth would be out of course' unless their view is received as the *only* Scriptural one."

Without questioning the sincerity of his Baptist brethren, he suggests that "it may be well to remember, it is possible that, with a large amount of principle, there may be mixed a modicum of educational prejudice. With us the question arises, Is it really the mind of Christ that an external rite, to which neither we nor our Antipædobaptist friends attach any *spiritual efficacy*, should be applied only to certain persons, comprising but a fragmentary portion of those to whom the Gospel is to be preached, and not to 'every creature?' Is it in harmony with the genius of an elastic system, like the Gospel, whose servants are to 'become all things to all men'—even if it could be indisputably proved that immersion was the ancient and invariable practice—to insist in all places and seasons upon any particular *form* of observing that ordinance?—providing water be employed, which, after all, is the main thing in the symbol, not the mode of using it. One would think it was equally necessary that we should insist upon reclining,

as the Orientals did, rather than sitting, in the Western fashion, at the sacramental service. If *modes* were essential, would not that be as true in relation to one ordinance as to another? (Applause.)

"We are heartily desirous of co-operation with these brethren," he says, "but we want it to be believed that we are as solicitous as they can be to obey the law of Christ. What we think we have reason to complain of is, that we are not given credit for this, by some from whom we differ; nay, we are told plainly that we know they are right, but have not the grace or the moral courage to avow our convictions; and are obstinately bent on maintaining our opinions, though conscious of their indefensibility. This is harsh language, at the best; and, besides, it is untrue. (Applause.) We are certainly not in the habit of saying much on the subject at all; still less on making it such an apparently momentous matter as these brethren do. Yet it is not that we have no thoughtfully-formed and fixed convictions, but that we do not care to be continually talking about them; believing that the Church is placed in this world for a very different purpose; and rather inclining to the mind of Paul, who evidently did not attach much importance to the rite, when he could say, 'Christ sent me not to baptize, but to preach the Gospel;' and because we believe with him, that as 'neither circumcision is anything, nor uncircumcision, but a new creature,' so neither is baptism anything, nor the omission of the rite; but that 'to be renewed in the spirit of our mind' is all essential. We may be pitied, blamed, unchurched, and excluded from the table of the Lord on these accounts, by some good brethren, who, though they do not lay claim to infallibility on this vexed question, in so many words, act as if they thought they possessed it—(laughter)—but we cannot surrender our judgment. We dare not presume to debar from sacramental privileges any one who differs from us on this matter, not even if he doubted or disbelieved the necessity for any form of water baptism at all, if it were evident to us he had received the baptism of the Holy Ghost. Whoever may insist upon the reintroduction of a spirit so all akin to that of ancient Judaising teachers, 'Except ye be circumcised ye cannot be saved,' let us not be of the number. If any on this subject be contentious, be it our glory to say, 'We have no such custom.'"

In regard to the

UNNECESSARY MULTIPLICATION OF PLACES OF WORSHIP,

among scanty populations, of which we have often to complain in this country as well as in Great Britain, Dr. Aveling says, "The existence of a Wesleyan or Baptist Church in any neighbourhood is not a reason why there should, but rather a *prima facie* reason why there should *not* be a Congregational one. We may prefer our own Church polity, and yet worship with these brethren; though—and the hint is not unnecessary—it would be well for some of them, while maintaining firmly their own views, not needlessly to attack ours."

"Rather should we," he thinks, "exhibit the spirit of Abraham in his dealings with Lot. 'Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.'" Very excellent, indeed, though what Abraham would have done if Lot had been bent on having both *right and left*, as some denominations seem to be, Dr. Aveling does not say.

We pass over that portion of his address relating to the relationship of Independents to their brethren of the Episcopal, or State Church, because of its having no direct bearing on ecclesiastical matters in this country.

NON-CONFORMIST MARRIAGES AND BURIALS.

Dr. Aveling scorns the paltry pride that can be married only in the "Established Church," and according to its ritual, and he laughs at the pretension that the parish graveyard belongs only to the clergyman, or the Episcopal Church, and naively says: "I presume there would be no unwillingness to admit that the par-

ish stocks are as free for the use of a Dissenter as a Conformist? (Laughter.) Nay, the latter may be ready to give not simply an equal admission to their use, but even to extend the privilege!" And he reminds the "bigots"—among whom we are sorry to find the name of good Canon Ryle—who oppose the Burials Bill, the object of which is to throw down these restrictions, that "through the prevalence of crying abuses, the Irish Episcopal Church, which was united in name and sympathy to the elder one in England, as a State creation, became defunct. Its claims for national recognition could not stand the test. It outraged men's keenest susceptibilities. It fell down, like Ananias, before the tribunal of Truth and Justice, and gave up the ghost, and was borne to its burial. We warn those who still refuse to accede to our righteous requirements, that they may expect soon to hear the ominous words, 'Behold the feet of them which have borne thy husband are at the door, and shall carry thee out.'" (Laughter and applause.)

On the subject of

EVANGELISTIC AND BENEVOLENT AGENCIES,

Dr. Aveling thinks that "an examination of the lists of subscribers to almost any of our Religious Societies will bring out the fact that more than half the people, who could aid, do nothing in the way of *systematic* help to these enterprises. Such persons, after their duty has been set before them from the pulpit and platform, must be personally applied to, and this must be followed up by *regular* visitation for promised subscriptions; for irregularity on the part of collectors will soon be found to work mischievously, and the societies suffer. Interest, too, will often decrease, and love grow cold; so that principles will need to be constantly applied to, to supplement the interest enkindled by some rousing speech or striking occurrence; for mere excitement, however hallowed, will not become a permanent motive power to perseverance in well-doing. According to the ability God has given, every one is bound to do something; from the widow and her two mites, to the millionaire, who should be thankful for the opportunity of being saved from the danger of plethora."

Among the auxiliaries to the extension and establishment of the Gospel, he assigns a high position to

OUR COLLEGES,

which, he says, are greatly neglected by the Churches, and he suggests that in some way there should be a connection on the part of our strong and prosperous Churches with one or more of these institutions. If the Churches of Christ withhold their sympathy and help, it requires very little perspicacity to discover that all benevolent institutions will languish, perhaps die. In many instances they would not have been begun had not Christian principle been at work. Witness the charities founded by the late Dr. Reed, a minister, who learned his lessons of philanthropy from the great Master. Would that all our Churches saw and felt the duty and privilege of aiding in such labours of love; for to many outside these Churches the workings of Christianity are noticeable only in the efforts made for the good of others in a benevolent and philanthropic direction.

Then, after a brief reference to Young Men's Christian Associations, in the way of warning against their departing from their own proper work, Dr. Aveling goes on to speak of the Churches' neglect of their own

DENOMINATIONAL LITERATURE,

"of which we may well be proud." Our Magazines, and Reviews, and Theological publications are read "not solely nor principally by our people. Our Episcopalian friends, lay and clerical, are glad to have them, and practically proclaim their estimate of their worth, by making good use of them. Dissenting ministers are more frequently discoursing from other pulpits than they are aware of. Certain congregations would by no means listen to an unknown tongue, if

the voices of some of our popular preachers were heard in their churches, the legally-appointed ministers of which show they are far from being unwilling that their people should enjoy Nonconformist ministrations !”

Here is a trumpet blast on

POPERY.

“ There must be no peace with Rome.” * * *

“ If I mistake not the signs of the times, we shall have to grapple with Popery, as with a strong man armed, in a renewed tremendous conflict, which it is preparing to wage against spiritual freedom, and the brunt of which will have to be borne by us. Too many, belonging to the miscalled Protestant bulwark of the land, are of the same school of thought with Rome, and are aiming at the same kind of ascendancy; and in no small numbers are going over, openly, to the enemy. Now Popery will have to be met, not only as a system of religious imposture, but as a cleverly concocted scheme for political aggrandisement and power; and sacerdotalism is the chief weapon with which it will seek to accomplish its end. We must understand its hybrid character; and for the honour of God, as well as for the liberty of man, and the stability of the State, priestism must be resisted, even to the death. For this purpose our people must be thoroughly indoctrinated with the Truth, ever the best antidote to Error; and spiritually as well as intellectually be prepared to take their place in the coming struggle.”

The address concludes with an earnest appeal to the Churches on their personal responsibility in the matter of

THE WORLD'S SALVATION.

“ They, not we alone, are ‘ the priests of the Lord; the ministers of our God;’ a royal priesthood, consecrated to a glorious service; sent forth from the great Lord on an embassy of mercy. They are to strive to overtake the wretchedness and ignorance and irreligion of multitudes; to minister to the heart hardened and the heart sore; to subdue the obdurate to penitence, and to comfort them that mourn; to rouse the sleepers and soothe the alarmed.

“ They must remember that the fiery plague of sin is spreading, and that they—not we alone—Aaron-like, are to stand between the living and the dead. They, as well as we, must take the censer, kindle the incense, and hasten, as for their life, to arrest the destroying angel. Each Church is designed to be a lifeboat, manned to seek and save the lost. To its members is delegated the duty of rescuing immortal souls from the seething waves that are engulfing myriads, whose cry sounds like a death-knell over the wild sea of humanity. * * *

“ Let each Church be solicitous, in its own immediate neighbourhood, to verify the prediction, ‘ I will make them, and the place round about my hill, a blessing, and I will cause the shower to come down in his season—there shall be showers of blessing.’ Amid your enjoyment of spiritual food and rest, remember that there are myriads ‘ outside the fold ’—erring sheep and feeble lambs, shivering and starving, and wandering helplessly on the stony mountains, where no herbage is to be found, and exposed to the attacks of ravening wolves. Leave the door open for them to enter, if, of themselves, they will seek its shelter, by night or by day; and if they are disinclined to do this, often leave the ninety and nine that are secure and happy, and go outside and seek those who have never known the comfort, and safety, and plenty of the fold; who have been scattered in the cloudy and dark day, and ‘ compel them to come in.’ Then, be sure, brethren, that having thus imitated the Good Shepherd—in seeking to save that which was lost; as well as in having conscientiously fed ‘ the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the whole flock—when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.’ ”

CONGREGATIONALISM AND THE CHIEF MOVEMENTS OF THE TIMES.

One of the greatest gatherings in connection with the assembling of the Congregational Union in Bradford, was the public meeting in St. George's Hall, for the exposition of denominational principles. Fully three thousand people were present, who listened with rapt attention to the addresses delivered.

The Rev. J. Williamson came first with an address on "Congregational Principles," confining himself chiefly to those of self-support and self-government. The Rev. Henry Batchelor followed on

THE RELATION OF CONGREGATIONAL CHURCHES TO THE CHIEF MOVEMENTS OF THE TIMES.

We give some extracts. First What is Congregationalism? Our idea of the Church comprises two indispensable elements—spiritual life and spiritual liberty. In other words, a Christian Church is a society of Christian persons exercising the common and equal rights, and enjoying the common and equal privileges, of Christian men. When I speak of spiritual life I am not using a phrase of convenient vagueness to ignore the Gospel, or to conceal some shallow substitute for the ancient doctrine of the Cross. To me Christianity is supernatural or the most dismal of all misleading fictions. The spiritual life of which we are conscious cannot be divorced from what may justly be called the Catholic doctrines of Christendom. The doctrine of a Divine and human Saviour, in the unrestricted force of those terms—the doctrine of a real and external, and not a sentimental and visionary, propitiation for sin; and the doctrine of the supernatural and quickening grace of the Holy Ghost—are inseparable from the spiritual life of apostolic and historical Congregationalism. In contending that a Christian Church should be Christian, we are obeying the Holy Scriptures, and reproducing the spirit and practice of apostolic times. The New Testament always addresses the individual sense of responsibility, aims to awaken the individual conviction of sin, and demands individual acts of repentance. It urges personal faith in Christ, offers personal forgiveness, and ensures at once personal restoration to the love of the Father. It was only when the apostles awakened a personal response to the love of God in Christ that they attempted to construct Churches. All the counsels addressed to extant Churches, and the discipline enjoined on the primitive communities, proceed upon the assumption that a Christian Church must consist of a Christian constituency. In rearing a Christian Church, we follow the analogy of building the material fabric. A faithful workman uses no stone in ignorance of its nature and reliability. He does not put in all that comes to hand. A wall cannot be made of burs and bricks, sticks and stones, mud and mortar jumbled together. There is room for difference of opinion and variety of practice as to the mode in which we may endeavour to realise our theory of the Church; but a Christian constituency is the conception with which we start, and the ideal after which we persistently strive. Where there is spiritual life, from the nature of the case, we say there must be spiritual liberty. If God Himself address the individual sense of responsibility, if there be a personal ministry of God Himself by the quickenings of His Grace in every Christian soul, then every Christian soul by this very Divine action is accorded the right and the freedom to render all the contents of his personal response, unhindered by his fellows, to the infinite mercy of his Father in Heaven. All that God "works in," He designed each man to have the unrestricted opportunity to "work out." Forget not, too, that the blessings of the Gospel are common, equal, undistinguishing gifts to men. The New Testament addresses itself to our humanity alone, irrespective of the accidents of birth and fortune. It deals with us where we are all alike. It grapples with the sense of sin in the peer the same as in the peasant. It conveys salvation to him who believes, be he a cottager or the king. The wearer of the imperial purple stands before God in the Church

on precisely the same footing as the lowest tiller of soil. Put these two things together—man's personal relationship to God, and the common equality of Christian men as recipients of the Gospel—and it seems to follow that we must have a scheme of Church order and organization which does not come into conflict with these first truths in humanity and revealed religion. It is impossible for our greatest foes to deny that Congregationalism is in perfect harmony with the moral nature and the spiritual rights and liberties of men. The Apostolic enfranchisement of the whole Church membership accepts, embodies, and vindicates our equal rights and equal responsibilities before God and amongst one another. This is Congregationalism, and fellowship, animated by spiritual life, and acting in spiritual liberty.

In regard to the mission of Congregationalism Mr. Batchelor said: It is the especial excellence of Congregationalism that it embodies the essence of Christianity without denominational accidents and alloys. We give exclusive prominence to the Gospel, and our Church polity is merely the simplest instrumentality conceivable for cherishing and diffusing it. Episcopalians make the accidents of their Christianity the supreme matter of their faith, and disparage its essence. They emphasise above every thing their three orders of clergy, outward authoritative, succession, visible rites, and other externalities of their denominationalism. It is for the sake of these outward things that they maintain a haughty isolation from their fellow-Christians. The Catholic doctrines which they hold in common with Romanist and Greek, Lutheran Church and Reformed, Methodist, Presbyterian, and Congregationalist, are trivialities to their minds in comparison with their episcopacy, which is their sectarian difference from other churches. Our Baptist brethren seem to me to agree with Episcopalians in thrusting on to extravagance and injurious prominence denominational singularities—a prominence which ought to be jealously reserved for the saving truth of the Gospel. Some men are more Catholic than their theories; but this is a compliment which cannot be accorded to my friend, Dr. Landels. (Laughter.) He is a Baptist first and a Christian afterwards. He is pervaded by the sentiment which naturally and always results from a sincere and resolute construction of a Church on the accidents of denominationalism, instead of on the essence of Christianity. Baptist baptism, according to Dr. Landels, is the one sole and stupendous instrumentality which alone can rectify the gravest errors of Christendom. There may be some who envy the simplicity of his faith—(laughter)—but I marvel in these unbelieving days, at his wonderful credulity. If you exalt the position of an external rite, you cannot escape the superstition of forming an exaggerated estimate of its spiritual power. Now I think that we are doing great service in maintaining Christian congregations and Christian ordinances throughout the land, which are held together by only one bond—the catholic faith of our Lord and Saviour. (Applause.) Congregationalism provides an antidote to Ritualism, Baptist and otherwise. (Laughter.) By requiring spiritual life, and claiming spiritual liberty, we protest against all religion which is merely formal, external, mechanical. All religion which is impersonal, which is official only, which is effected by proxy, and which operates by sacerdotal magic, and not by scriptural means, we necessarily resist. Congregationalism will provide no subjects for the confessional. When Alexander the Great visited Diogenes, stood in his light, and asked what he could do for him, unappalled by the presence of the heroic conqueror, he replied, "Get out of my sunshine." A man alive to his direct responsibility to heaven, a man realising in the Church the common equality of all Christian men, a man who is conscious of immediate access in Christ to God himself, will tell any presumptuous priest who interposes his shadow between him and the Almighty, "Get out of my sunshine." (Applause.) * * * * There are times in men's lives when a deep sense of the insufficiency of worldly things comes to them. Astute worldliness in the hour of its hunger after an unknown good, without religious intelligence and religious discipline, is a common, a ready, and an easy victim of sacerdotal assumption. The only thing which can confront Ritualism is spiritual manhood—(Applause)

—manhood informed by this life, and moulded by the liberty of the children of God.

Congregationalism is an antidote to all spiritual despotism. Our free and equal rights are irreconcilable with religious castes and gradations of rank in the Church, with the exclusion of the laity from the councils of the clergy, with voting according to orders to guard the supremacy of the priesthood. I do not expect to make all English Christians Congregationalists, but depend upon it that, if we are faithful, we shall inoculate the most exclusive and oligarchical of them all with some of our passion for spiritual freedom. There are Churchmen who both detest and dread our spiritual liberty; but there are some Churchmen who chafe at the spectacle of our freedom, and smart under a galling sense of their own limitation and embarrassment.—Our Wesleyan brethren by the grace of God, enkindled a spiritual flame that diffused its warmth into the chills which had stolen into all British Churches. In return, they have received some of our contagious love of liberty. (Applause.) I rejoice in the spirit of wisdom visible in the Wesleyan clergy. In acknowledging the rights of the laity—(Applause)—they will make their honoured denomination a more united and powerful Church than in the brightest days gone by. May God grant them prosperity and peace. Mr. Bright lately boasted that the Friends did not derive their creed from high potentates and priests, but from the word of God. We join him in the boast. We demand for the Christian individual and for the Christian congregation the right to follow their own spiritual convictions, and to select their own spiritual fellowships, without fear of ecclesiastical penalties, and without dread of either civil disparagement or civil bonds.

Congregationalism is a facile instrument for evangelising the neglected quarters of our land. We must evangelise more than we have done. Congregationalism and evangelisation ought to be two names for co-ordinate and inseparable phases of the same thing. Spiritual life and liberty, unless their first promptings be chilled and quenched are self-diffusive. There is room to suspect that it is not life from God which we have organized, if Congregationalism and evangelisation do not show themselves to be one and the same thing. We must evangelise, or betray our trust, imperil our country, and dishonour our Lord and Saviour. Unbelief abounds. Infidelity is the joint product of the Church and the world. The church provides the atmosphere of scepticism and the world supplies its expression. In the presence of an earnest and active Church fulfilling its mission, infidelity will vanish, as the falling snow-flake dissolves in the spring-tide sun. Worldly pursuits and indulgences absorb the men of our time. Worldliness will abate before the lives and spiritual efforts of men. Spiritual ignorance and insensibility, vice and wretchedness, are wide spread in our land. We need that all the spiritual life, intelligence and sympathy of our churches should at once be applied to raise the condition of our country.

The Rev. Herbert Evans followed on

HOW TO MAKE CONGREGATIONALISM A GREAT POWER.

We must first, he said, educate our party; indoctrinate our young people in all the Free Church principles. I think, Sir, we have less reason to apologise for our existence than ever we had. When we look back to the past—that grand chapter in the history of England, over which might be written “Independency;” that past so well lived by our forefathers that even Lord Brougham was compelled to declare that to Independency is due a boundless debt of gratitude, for having obtained for England the free constitution which she now enjoys—when we look at the part our missionaries are taking now as pioneers of Christianity and civilization in many distant lands; when we see the effectual work our churches are doing at home, and how our Free Church principles are gaining ground and winning adherents in every direction, it is evident that we do not mean to live upon the past, but we believe what was once said by Napoleon, that “It is a maxim in the military art that the army which remains in its entrenchments is beaten;”

and eminently does this hold true of the moral conflicts of the age. We are not beaten, Sir. (Applause.) We have our representatives in the colonies, and our missionaries in the foreign field, testifying that we have not and do not intend to remain in our entrenchments. (Applause.) The question, however, is, How can this thorough education be carried on? I think we in Wales can teach even you a lesson on this point, and, perhaps, you are not aware that Congregationalism, if not the first, is unquestionably the second strongest power in the Principality. We do not depend upon the pulpit alone to educate our people in these Free Church principles. * * * By means of private societies and adult Sabbath-schools, our people thoroughly indoctrinate each other in the apostolic teachings, and they became Nonconformists and Congregationalists from deep, personal conviction. (Applause.) They see that there can be but one law for the whole Church in every age—the Word of God; they see that there can be but one door of admission—trust in Christ; and they see that there can be only one means of maintaining the Church—the freewill offerings of those that love Christ. (Applause.) Another result that follows from the interest that our people take in these adult Sabbath-schools is that they furnish a supply for the pulpits. We have plenty of preachers, and good ones, too—of course. (Laughter.) While your colleges are not half full, I am told, at present, or not nearly full, ours are overflowing. I can refer to the Chairman of the Union, who was with us at Brecon last June. We did not know what to do with the young men that were up to the standard. (Hear, hear.) There is another method of indoctrinating our people, by religious periodicals. We do not hesitate to tell our people from the pulpits that it is their duty to take one or two of these monthlies, and I tell them they have no right to the name of Independents unless they do. (Laughter.) The idea of a man professing to be a deacon in a Free Church who knows nothing at all about the doings of his denomination outside that annual report of his own congregation! I think I have met with deacons outside the Principality whose knowledge of the denomination was confined to that one annual report of his own Church. What wonder is it, Sir, that the children of such Nonconformists desert us and go to the Church? I say from some experience, if you wish to create a healthy Free Church atmosphere in your homes—if you wish your children to grow up to respect the principles, the Church, and the religion of their fathers, then open your doors wide to your religious periodicals. Then, again, let me say that the power of Congregationalism is not in its organisation, however perfect, but in the spiritual life of its individual members and churches. (Applause.) There is no religion so dependent upon this spiritual life as we are; we cannot exist, far less live, without it. Why, Sir, we cannot be heedless about the character of the men that we admit to our churches, because we know that these men will have a power in the rule of those churches. There is not a pastor or a deacon among us that can be indifferent to the character of men who are received into the Church. In this again we have an advantage over our brethren. If a church is put in a blaze it will be a fire in a detached house, and not in a row. (Laughter.) Our power must be a power from on high. (Hear, hear.)

Well, then we have in Wales our private societies, where a verse is expounded, or a principle explained, or where every member is expected to speak out what the Lord has done for his soul, where the old experienced Christian has to cheer the young recruit, recount the battles he has won, and tell how he has been led from victory to victory by Jesus, until the palm of the conqueror is in sight. Oh! I have gone to some of those societies full of care and worry and despondency, and some brother who was on the Mount of Vision has cheered my heart by recounting what the Father in heaven had done for him; how He had upheld him with His hand in a great trial, so that I went home singing. Then, Sir, we have our itinerant preaching, our sermons in the week—a meal between the Sundays—(laughter)—and a better one, perhaps, than on the Sunday. In Carnarvon, never a week passes without a sermon or two from some popular preacher, belonging to one of the denominations, and ought it not to be so? "All are yours, Paul,

Apollos, and Cephas, all are yours." They were, of course, all for the instruction of Corinth, and so they were for all the churches, not tying a man down to one church, and never allowing him to go anywhere but there. John comes this week to give us the loving phase of the Gospel; and Peter comes next week and gives us the enthusiastic view of it; then comes a James to give us the practical side of it. Thus we get all the talents, and all the views and different sides of the Gospel; and, indeed, my dear friends, it would be a grand thing for our village churches; we talk a great deal about them, and about helping them with money, but you must help them with a sermon occasionally. (Applause.) Oh, what cheer it would be for these little village churches that have not been recognised by one of our big brethren for a long time! Why, Mr. Dale and Mr. Rogers came to Carnarvon the week before last and delivered two magnificent speeches, and every Congregationalist in the town felt two inches taller from that day. (Much laughter.) We must be convinced that we cannot betray our principles without betraying the truth. There is an old English proverb which says, "That's the English of it;" and it means, they tell me, "That's the truth of it." (Hear, hear.) And that is the best compliment paid to you to-night. (Laughter.) The truth of it, and the English of it, are identical, and even other nations—I suppose I am not one of them, for I am a Welshman—admit, as I must admit, that the love of truth seems to be engraved into the English character. (Hear, hear.) Let us, then, convince our people once for all that our principles are "the English of it"—(applause and laughter)—the truth of it, and we shall not see many surely deserting the Church for the sake of social position. (Hear, hear.) All of us might have improved ourselves in that direction, I think, a little. Martin Luther might have been a cardinal in the Romish Church if he could only have forgotten "the English of it." (Applause.) And I think there are brethren around me who might have been reverend deans and most reverend bishops in another Church if they could only forget "the English of it." (Applause.) There is nothing that kindles my indignation more than to see a man who has gone up in social position by betraying his conscientious opinions, look down upon another that would not go up, simply because he could not forget "the English of it." (Loud applause.) Again, Sir, convinced that our principles are true, we ought to have the courage of our opinions, and be zealous for their dissemination. Let me give you an instance again from Wales. (Laughter.) There is a flourishing cause across the Menai, where there are only two men that can pray, and they are both stonemasons. One of them broke his leg, and it was all up with the prayer-meeting, and all up with the Sunday-school. They could do nothing. Well, what did the other man do? He had the love of Christ in his heart, and for four months that man went to fetch his brother, and carried him for a mile on his back in order to have a companion in his work. (Loud applause.) Now, Sir, that is what I wish you to do. (Much laughter.)

THE CHURCH AID AND HOME MISSION SCHEME

The Rev. Mr. Hannay, the Secretary of the Union, introduced, in a very masterly address, the new Financial Scheme, which has for several sessions occupied so large a share of its time and attention.

We give a brief outline of its leading features as endorsed by the Union, and ordered to be laid before the churches and county associations for their consideration. After referring to the inadequacy of existing organizations for sustaining the Home Missionary operations of the body, they recommend a consolidation of the funds at present raised in the several counties, into one General Fund, administered by a board representing those counties, and working through the Committees of their Associations.

They think it undesirable to call into existence a new Association, but recommend that the rules of the Congregational Union of England and Wales should be so altered as to provide within its constitution for an administrative body

representative of the County Associations, to which the General Fund may be entrusted. Each County Association or Union accepting the scheme, is to be represented on the Board by two or more delegates, according to the comparative weight of their denominational interest, the entire number not to exceed 200 members.

An Annual Finance Meeting of the Union is to be held in May, consisting of the Church Finance Council: the delegates to the Union, from the churches in the counties which accept the scheme, henceforth to be called Associated Counties, and the delegates from non-associated but contributing counties, according to a fixed scale.

A council of Finance is to be elected at the said meeting, to consist of the Church Finance Delegates, and 25 other members, to administer the scheme. They, again, are to choose annually, in May, an executive committee of 35 members, to revise the votes agreed upon by the Associated Counties; while their revision is to be again revised, and finally disposed of by the Council.

The scheme appears to us somewhat cumbersome, and affords ample opportunity for "friction" between the several bodies which it creates; but we have no doubt that it is the best that can be devised, and will be a great improvement on the old plan.

THE REV. DR. RALEIGH ON INTEMPERANCE.

In moving for the appointment of "a special committee to consider in what way the Union, and the churches which it represents, can most efficiently aid in promoting a true temperance reformation, and to report," the Rev. Dr. Raleigh said:—"Before an assembly like this there can be no need to speak at length, or with any descriptive emphasis, of the great and manifold evils of intemperance. I believe that every hand in this meeting would subscribe to the opinion expressed in the resolution—that it is 'an enormous evil in itself, and a grave hindrance' to almost every kind of good that can be attempted for the people. It debases the body; it darkens and degrades the mind; it ruins the soul. It is the fruitful source and foster-mother of many other vices and crimes, some of them far worse than itself. Generally speaking it is not, and hardly can be, a lonely vice. Others—wife and children, or husband and children, father and mother, brother and sister—who have perhaps no share in the sin, are yet brought within the stream of its influence, and under the shadow of its punishment; while still the climax of the solemnity and terror of the case is this—that the drunkard himself shall not inherit the kingdom of God. The practical question is—What can be done? The question for ourselves as a religious body is—What can we do? Surely every thoughtful person among us, minister or layman, interpreting Scriptural teaching and Christian duty, this way or that way, must, at least, get the length of the opinion—that we ought to be able to do something. I mean to do something *together*—with one hand and one voice. We are a religious body, or if any of you object to the term 'body,' you will allow that we are still an assemblage of religious men and Christian Churches—say, if you will, of very independent religious units. Yet we come together as a society, an organization—what you will—and we hold together increasingly, and, therefore, we ought to have something to say in a great and sad case like this. Other denominations speak and act. Our inaction and our silence may be misinterpreted. We speak on politics, on education, on slavery, on war, on religious liberty—surely we ought to have something to say on the morals of the community; and especially on a particular vice like this, which, it is granted, more or less by all, is spreading havoc and devastation through the land. Yes, and we ought to be able to find *something to do*—I mean something that we can do together, and in which there shall be the weight and influence of our united and so far unanimous authority. This attempt to do something together, of course, does not mean the silencing of individual speech in accordance with individual conviction, or the suppression of any

action which particular sections and parties of our brethren may feel to be incumbent on them. It would be the vainest of all endeavours to attempt to silence, or disable in any way, the men of strong convictions among us. And, indeed, we hardly could respect them so thoroughly as we do if the suspicion were raised that they could be untrue to their profoundest convictions in any question, even for the expected attainment of some general good. But I find this written in the book: 'Nevertheless'—i. e., notwithstanding some differences of opinion and judgment—differences which may in a large degree disappear in the growth of a fuller unity—'Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.' Realize and express what agreement we have actually reached. Seek at the same time to improve and enlarge it, and God will make it more. 'If in anything ye be otherwise minded, God shall reveal even this unto you.' Now, it is very well known that there is one summary, drastic, complete cure for intemperance. If everybody would abstain from all intoxicating drinks, nobody would be intoxicated. (Laughter.) What a difference a change like this would make in our streets, in our gaols, in our courts of justice, in our taxes! How different, too, would be our Sundays and our sanctuaries! A wonderful change it would be! Was it not the Bishop of Peterborough who said that he would rather have England drunk than England enslaved? But I think we might say (and this whether we are total abstainers or not) that if you will only give us England sober, we may safely answer for England's liberties. (Applause.) If the temperance reformation were carried to the length of inducing total abstinence in the entire community, except for very small and infrequent necessities, I make no doubt that there might be some unexpected dangers connecting themselves with such a grand movement and results so deep and wide. Every movement needs to be watched; and our vices, greater or less, often seem to keep close company with our virtues. But I must say that it seems to me the height of prejudice to suppose that such possible evils, whatever they might be, could be reasonably imagined as likely to be in any way equal to the black and stupendous evil which, with all its progeny of evils, would be thus removed.

Now we have acknowledged that there is one complete cure, if the nation could be persuaded to adopt it. Is there any other, *also complete*? for, of course, we can imagine all degrees of amelioration; we can imagine less and less drunkenness. But is there a perfect cure for the intemperance of the country short of the entire abstinence of the whole community from intoxicating drinks? Certainly there is. The theoretically most perfect cure for intemperance is temperance. (Laughter.) If all men were strictly temperate, whatever that may mean—(laughter)—then the evils we have spoken of as flowing from intemperance would cease. No doubt of it. If the evils continued to exist even in a modified degree, that would be a sure sign that the intemperance continued in the same degree. If it could be made out, e. g., that what has been honestly regarded as moderation by the individual, yet is having some injurious effect on his health, then it may fairly be averred that he is to that extent intemperate. Or if it can be shown that by such a moderate indulgence his faculties are beclouded, or his affections cooled and deadened, again it may be truly said he is intemperate. Or, again, if it can be shown that, without injuring himself in body or mind, he is yet injuring others by his example, although the charge of intemperance would not lie against him in any strict use of language, the charge of heedlessness or even heartlessness might be preferred, and it would be for him to consider, seriously, how far he thought the charge valid; and then to act as well and truly as he might be able in all the circumstances of the case, and taking the wide and far look, as well as the close and near one. Let it be understood that temperance means one thing to one person and another thing to another. To many a one the word temperance, scripturally, fairly interpreted is simply synonymous with abstinence. If it is not needed it should not be taken, or if there be any special dangers, personal or relative, in the use of it, then true temperance will require its complete disuse. In no case, I should say, can a very free habitual

indulgence, although falling short of inebriation, consist with strict temperance. But, within limits, each must be the interpreter of his own duty.

It would not become me to forecast or indicate particularly what the findings of the proposed committee will be, if you think meet to appoint it, on the different aspects and points of this great and complicated question. We may perhaps think it right to join with others of our fellow-Christians and fellow-countrymen who are seeking the same end, in asking for some fresh legislation, if for no other reason than this—that there has been already a good deal of legislation, leaving the matter in a state now that can hardly be regarded as satisfactory to any of the parties concerned. If it shall appear that recent legislation has furnished far too much facility in different ways for the sale and consumption of intoxicating drinks—so much facility, in fact, as to make constant inducement and strong temptation to great numbers of our people—we may very well ask the Legislature to retrace its steps. We may ask that the number of public-houses shall be gradually but effectually reduced. We may ask that, like other places of trade, they shall be closed on the day of rest—(applause)—or during the greater part of it; and if we don't assent to the entire demand of the Permissive Bill, we may yet think it most reasonable that in *some* way of local control a particular neighbourhood should have just influence in seeking to preserve its own peace and quietness and sobriety. But whatever may be our specific findings in the matter, I cannot but hope that good will come of having the subject brought distinctly and clearly before us. We cannot, in faithfulness, evade the consideration of it. It is beset with difficulties. But in a complicated state of society like ours, all high duty is delicate and difficult. In this, as in other things, difficulties will grow less as we really touch them, while they will probably increase if we only look at them, or do no more than talk about them. Whatever changes may be brought about in the law of the land, two immediate may come to us as preachers and Christian men. One will affect our teaching and the other our practice. I do not in the least insinuate that our teaching is not true and faithful as far as it goes, or that we connive by silence at what we know to be excess of sin. But I do believe (if I am wrong you will forgive me) that our pulpit teaching ought to be more firm and more frequent, especially in the way of warning, than it usually is. (Applause.) It may be that our comparative silence is partly owing to the activity and the fearlessness of those who hold the most advanced views. We persuade ourselves that enough is said on the subject, even more than enough by some, and that our people and our neighbours know, and hear, one way or another, all that is needful. This is a mistake, and it is very unfair to make our brethren who go beyond us responsible for any remissness and failure on our own part. Every shepherd should do all he can to keep in safety at least his own sheep, and the fences they may overleap are the perils that may be lurking near. Nor will the sheep that have no shepherd be much less regarded if we can beat back the wolves from them, and lead them into the one fold, and under the care of the one Shepherd. We bark loudly enough at the Ritualistic and Rationalistic wolves, while the dark demon of intemperance is scarcely challenged, and works his silent and deadlier mischief unseen. (Applause.) 'Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression and the house of Jacob their sins.' . . . Any improvement that may be possible in our practice will be found along the line of a still greater abstemiousness. And if one and another, as the process goes on, shall find, not safety alone, but health and freedom, and the highest influence in complete abstinence—so be it, and God be thanked. Of this I am sure—that no deep and far-reaching reformation can be won in a community like ours without a great deal of thought, a great deal of labour, and a great deal of self-denial on the part of some. If we decline to use some methods, we are the more bound to find out others that are better, and to make trial and application of them with all possible energy and zeal. If our methods cost us little, they are the less likely to be the true ones for the case; and if we see that they fail in practical effect, we should hold ourselves ready to ex-

change them for methods less theoretically perfect in our esteem if they seem to be accomplishing the object—of saving the souls and the bodies of men from death, and in hiding or putting away this mountain multitude of sins." (Applause.)

The resolution was seconded by the Rev. Alfred Holborn, and warmly supported by several others, and carried unanimously. We shall await the report of the committee with much interest.

PRAYER FOR OUR STUDENTS.

I remember, when a student myself, the following strange petition dropped from the lips of a junior, at one of our weekly prayer meetings in the college room; the Reverend Principal was in the Chair, and all were bowed in the attitude of devotion: "O Lord," said the young petitioner, "give our professors more light, for they much need it". This, though uttered in all seriousness, sadly interrupted the spirit of devotion, and sent a sound as of smothered laughter around the circle. Some of us thought this prayer irrelevant, while others thought it was quite unnecessary, since all agreed that our professors had already too much light for our opaque understandings. All, however, will surely admit that prayer for our students is a proper thing.

I may be mistaken when I conclude that our college does not receive sufficient attention when its supporters are before the mercy seat. Now, the college may be small; it may not make a great commotion in its work; the results at the end of each session may not appear large, yet it is *our* school of the prophets, and upon its existence and efficiency depends our existence and efficiency as a denomination in this northern land. If we send our young men to the American colleges, they do not generally return. If we obtain men from England, they will not do pioneer work. Hence we are practically confined to the college at Montreal for a supply of ministers, and the character of this supply may be much influenced by the spirit of our Churches toward the students. On this account it is I urge prayer in their behalf.

The atmosphere of a theological student is not extremely spiritual. Of course the subjects in hand are generally godly, but they are dry withal. Everything is viewed in its relation to a system,—every truth is looked at with a critical eye. Even the Bible is read either for the confirmation or condemnation of some theory with which the mind is grappling. There is little done in the way of personal application of truth to the soul. Is it any wonder then that the spiritual nature declines, or that the student leaves college with a shallow religious experience? Besides, if the college atmosphere is not impregnated with the droppings of heaven, there is a danger, lest the purely intellectual will predominate throughout the ministerial career, and worse, that the mind may swing off from "the faith once delivered to the saints," and veer toward that "Rationalism" which is the bane of the Church in Germany, or to that "Liberalism" which is in danger of eating out the life of the Church in Britain.

Soundness on the part of the instructors may be thought a sufficient guarantee for the Evangelical preservation of the young men intrusted to their care. And unquestionably professors have much to do with the formation of the student's opinions. But that they have all to do, it were idle to assert. That which is the best preservative from error is proximity to God. In the light of His glorious presence the mind develops along the line of truth, the heart keeping pace with the head, and each exerting a salutary influence upon the other. Then let us pray for the students. When we are making mention of others before God, in our closets, let us mention the students too. In the weekly prayer-meeting, when others are being prayed for, let earnest Deacon B— offer a prayer for the students, and let the people say "Amen." All this may sound like an "innovation," but it will be a healthy innovation. For our churches in the future will be the richer for every sincere prayer of this character.

Editorial.

The Canadian Independent.

TORONTO, DECEMBER, 1876.

DRIFTING?

A good deal of uneasiness is felt in many quarters in regard to the tendency of religious opinion in England. This is specially true of our own denomination, where, as is well known, ministers are not bound down to creeds, either written or unwritten, but are at liberty to go directly to the fountain-head of Truth, and seek for "the unction of the Holy One that teacheth us all things." In an age of intelligence and freethought, when the languages in which the Bible was first written, and the manners and customs of the people to which it was first addressed, are being daily better understood, we need not be surprised if new light is breaking forth from God's Word; or if men who have been charged to declare the whole counsel of God, and not merely the articles of an antiquated creed, should sometimes startle us with what may seem to be new discoveries in theological science.

And accordingly, we hear now of one great name, and now of another, who have broken away from the ancient moorings, on the doctrine of inspiration, or of the future of the finally-impenitent, or of the immortality of the soul, and we not unnaturally ask: Whither are we drifting?

The question is not unreasonable, and it has several times been discussed of late, in one form or another, in the meetings of the English Congregational Union, and very various are the opinions that have been expressed in regard to it. Many of the "reverend seniors" entertain grave apprehensions as to the issue, but the prevailing opinion seems to be that the drift is not *away from* the truth but *towards* it; that, in other words, we are not "drifting" at all, but that we are in fact carefully and laboriously regaining the ancient anchorage, by the prayerful study of God's truth, or as one has wittily put it, "appealing from the *Fathers to the Grandfathers*" of the Christian Church. No one can doubt that the Church drifted far from the faith of the Gospel, during the fourteen centuries intervening between the Apostolic age, and the Reformation, and that, not only in regard to its constitution and usages, but also in respect to doctrine. As of old, Doctors and Councils made void the law of God through their traditions, and taught for doctrines the commandments of men. How then can we be assured that the creeds of Protestantism, most of which were written over two centuries ago, when the church was just emerging from the darkness of Popery, brought us back in all respects, to the primitive faith? And why then should it be thought presumptuous in any one, with the same blessed Book,

and the same Divine Teacher they had, and with all the human help which two centuries of devout study has afforded us, to think for himself ?

Nature is a revelation from God, as truly as the Holy Scriptures, and as men devoutly study it they daily discover more of His works and ways than their fathers ever dreamed of. The "sermons in stones" that Geology has preached to us of late years ; the unfoldings of Astronomy, and in fact the recent discoveries in all the physical sciences, have so enlarged our conceptions of this material universe, that "the light of the moon has become as the light of the sun, and the light of the sun sevenfold, as the light of seven days." And so rapid has been this unfolding of scientific truth that a cyclopaedia twenty years old is found to be practically out of date to-day. Is there to be no corresponding enlargement of our knowledge of theological truth ?

If it be said, in reply, that truth never changes, and that consequently there can be no such discoveries in theology as there have been in other sciences, we answer, that scientific truth is as immutable as theological truth. The "footprints of the Creator" were in the strata of the earth ages before Hugh Miller, and others, pointed them out ; just as the doctrine of justification by faith alone was in the Bible before Luther preached it. All that either of them did was to discover and preach, by the Grace and Providence of God, what was hidden before. And God has given to no man a monopoly of such discovery.

Some of the doctrines, indeed, concerning which doubt has arisen in some

minds, are among what have been regarded as the "essential" truths of the Gospel, as *e.g.*, the eternity of future punishment, or the sacrificial character of the death of Christ. But for the most part it is not so much the doctrine itself as the theory of it that is disputed. Dr. Bushnell explained the *purpose* of Christ's death differently from Mr. Dale, but no less implicitly did he rest in it as having procured him "peace with God ;" and much, therefore, as we may prefer Mr. Dale's philosophy to Dr. Bushnell's, it would hardly be correct to say that the latter rejected one of the "essential" doctrines of Christianity. The atonement is undoubtedly of the essence of Gospel ; the theory upon which it is explained is not.

So of the doctrine of divine retribution. The punishment of the finally impenitent in the world to come, seems to be one of the essential doctrines of Christianity. But the question of its mode, and even of its duration, though one of the gravest importance, in every point of view, can scarcely be classed with those, a correct apprehension of which is absolutely necessary to salvation. We can see no substantial ground in Holy Scripture, to which alone our appeal must be made, for the hope which some entertain of the ultimate restoration of all to the Divine likeness and favour. We see less still, if possible, for a belief in the annihilation of the wicked. But if others, equally loyal to the Great Master, and to His Word with ourselves, see, or think they see ground for their "larger hope," we are bound to respect their judgment, though we cannot accept their conclusions.

The truth is, if a man's heart be right with God, he can never get very far away from the Cross, and the truths which cluster around it. A great apostacy in the Christian Church is possible only where vital godliness declines. The Unitarian defection in the Presbyterian churches of Ireland, and the similar defection among the Congregational churches of New England, some years ago, was, in each case the offspring of formalism and decay. Never, however, was there more of spiritual life and activity among our churches in England, to all appearance, than now ; and therefore we cannot but think the alarm to which we have referred is groundless.

MR. BEECHER'S CASE AGAIN.

The *British American Presbyterian* is sorely afraid that some one will believe Mr. Beecher innocent of the charges laid against him. Last April, the New York Congregational Association appointed a Committee to assist any one who might have any charge against him, to lay his evidence before the Commission of the Advisory Council, and that Committee having reported that no one had appeared against him, the Association has declared its conviction that the charges are "false and slanderous," and has adopted the following resolution :—

"Whereas the preceding Report of the said Committee indicates that there is no substantial ground for believing in the guilt of Mr. Beecher ; be it therefore

"Resolved,—That we do therefore, as an Association, regard our brother as worthy of our confidence and love,

and express to him our sympathy in the severe trial through which he has passed."

Whereupon the *Presbyterian* "doubts the validity of such proceedings" ; hints pretty broadly that they are "a white-washing process, which is neither creditable to the clerical body concerned, nor of a nature to settle for once and all the problem of Mr. Beecher's innocence or guilt," and declares that "this action leaves the matter in the very position in which it stood before." Very well, then ; that being the case, where was the need for its column of editorial against him and the Association ? Is it so pleasant and profitable a theme that it must needs re-open the case every time Mr. Beecher's name is mentioned ?

"It is our opinion," it says, "that if the Brooklyn Association really desired to bring about a satisfactory result, they should have gone into the matter more thoroughly than they have done." Will the *Presbyterian* tell us what step could be taken that has not already been taken, either by Mr. Beecher's enemies, or by the Council, to get at the bottom of the affair ? Every Court, civil and ecclesiastical, that has tried him has acquitted him. Will nothing ever satisfy our friend ? Can he not—ought he not—in such circumstances, by every principle of Christian charity, and of British law, to acknowledge the honesty of the tribunal, and at least give Mr. Beecher the benefit of the doubt ?

THE ONLY EVANGELICAL BODY IN CHRISTENDOM.

The Rev. Mr. Cameron, of Ottawa, writes us :—

"MY DEAR SIR,

"A sentence quoted in your edition of November, from my address delivered at the Baptist Conference in Toronto, read out of its connection, makes me say what I did not say, "Baptists are the only Evangelical body in Christendom to day, in regard to the ordinances."

"Any one who heard my address, knew that this was the only construction that could be put on my remarks, as this was the only point in the paragraph in discussion. It is scarcely necessary for me to add, that, in common with all Baptists, I hold firmly to the opinion still."

We are sorry that we should have done Mr. Cameron any seeming injustice, but we gave his words exactly as they were reported in the *Globe*, and supposed them to be correct, especially as Mr. Cameron did not disclaim them in any way. We accept the correction, however, though to say the least, we think our correspondent's phraseology is very unfortunate.

"Evangelical," "in regard to the ordinances?" We suppose he means that the Baptists are the only *Scriptural* body in Christendom, in that respect. But that is a very doubtful statement, looking at it from his own point of view. Is there no other denomination in Christendom that baptizes on profession of faith? Besides, by what authority does Mr. Cameron, or anyone else, declare that he is absolutely and infallibly right, and that all who differ from him are non-evangelical and wrong? Are the Baptists so *learned* a body that they can afford to ignore, and treat with contempt, all the learning of all the rest of Christendom? Or are they so *numerous* a body that they can claim to settle the question by an appeal to the majority? Our correspondent, of course, has a perfect right to his opinion on these points, and he has also a right to make himself ridicu-

lous by reaffirming it, especially as it won't hurt anybody. But he must excuse us if we smile at such pretensions, and say, as Mr. Dale said, after listening to Dr. Landels' address, we are "entirely unshaken."

Mr. Batchelor's remark that Dr. Landels is "A Baptist first, and a Christian afterwards," aroused the ire of the Baptist champion to such an extent that he wrote to Mr. Batchelor, declaring it "false and calumnious," and demanding the ground on which he based his statement. Mr. Batchelor replied through the *English Independent*, defending the charge on several grounds, the first and main one being the Doctor's "Theory of the Church." Episcopalians, as a rule, he says, make the accidents of their Christianity the supreme matters of their faith, and disparage its essence. "They emphasize above everything, their three orders of clergy, outward authoritative succession in their ministry, certain visible rites, and other outside matters of their denominationalism.

"Dr. Landels seems to me to do precisely the same thing. Where Episcopalians put Episcopacy, Dr. Landels places Baptist baptism. Of Baptist baptism Dr. Landels says: 'Such is the belief, which unites us—the distinctive principle on which our denomination is based.' 'We have to bear testimony to this great principle, which is peculiarly our own; and in this we find the *raison d'être* of our denominational existence—that which constitutes our special mission as a section of the Church of Christ.' This is the exact reverse of my idea of the Church. It is rearing the pyramid on its apex instead of on its base. The structure is founded on a particular interpretation of a disputed rite, and not on the Gospel of Christ. Unnatural prominence is assigned to an accidental belief, and the grand substance of the Christian faith is thrown into the shade.

Sectarianism is glorified at the expense of the Gospel of our salvation.

"The *raison d'être* of our church existence, as Congregationalists, is, 'the truth as it is in Jesus.' Congregationalism, so far as it is simply a mode of organization and action, is only clear opportunity to live, and free space to work in. Dr. Landels evidently considers our lack of a denominational shibboleth a weakness. He says of us:— 'We can fearlessly affirm that there is not in the larger organization in which it is suggested we should merge our own, or in any other denomination whatever, a bond of union to compare with it'—viz., with Baptist baptism—'in importance.' Dr. Landels does not pay us many compliments. All the more, therefore, it behoves us to accept his tribute to our catholicity with becoming meekness. This witness is true. We have no such 'bond.'"

Several other specifications are given, but we should think Dr. Landels would be satisfied with one, and would not care to push his enquiries any farther in that direction.

There is genuine English "pluck" in the Rev. R. W. Dale, of Birmingham. Heading a deputation from the ministers of various denominations welcoming the Baptist Union to Birmingham Mr. Dale said he discharged the duty of their chairman with none the less cordiality after listening to the address of the Rev. Dr. Landels, which left him, he said (amid much laughter), "entirely unshaken." "I could never see the strength of your position. I have been drawn sometimes towards one Christian church, and sometimes to another; but though I have been so near the Baptists all my life, I never felt inclined to become a Baptist."

And following up, in the evening, in the Town Hall, the outspoken declaration of his own views, in opposition to the Baptists, which he had given in the morning, he said, "I believe you lose very much by

not practising Pedo-baptism. I think the force of your protest against Ritualism is seriously injured by the position you assume on the question; the latter sentiment being greeted with many a loud "Oh! oh!" Bold words, in such presence, but true!

The London *Times* does not favour the establishment of any more "Church" newspapers. In fact it thinks there are one or two of that sort to spare already, and thus speaks of the attitude of "the Church," in relation to the great public questions of recent years, as its reason for the conclusion to which it has come.

"As a fact, expressed in popular language, and understood by the people of this country, 'the Church,' or 'Church of England,' was in favour of the alliance of Continental Absolutists against Constitutional Government; it was against the amelioration of the Criminal Code, and in favour of the principles of Vengeance and Prevention as against that of Reformation; it was in favour of hanging for almost any offence a man is now fined for at the assizes; it was in favour of the Slave Trade, and afterwards of Slavery; it was against the Repeal of the Test and Corporations Act; it was against Catholic Emancipation; it was against Parliamentary Reform and Municipal Reform; it was against the commutation of Tithes, though it has since had to acknowledge the Act a great benefit; it was against the Repeal of the Corn Laws and of the Navigation Laws; it was against Free Trade generally; it was against all Education beyond the simplest elements, and even religious instruction; it was against public cemeteries and extramural interment; it was against the division of parishes. Indeed, it is hard to say what it has not been against in the way of improvement or conversion. One reform alone it excepts, viz., the Poor-law Amendment Act.

"The obstructives in all these cases," it says, were a "worldly clerical oligarchy, combined for mutual advantage, and working for high preferment, that took the name of the Church, and lent the

name of the Church of England to leaders of party.

The Toronto Sabbath School Association announce an Institute to be held in Knox and Carleton Street Churches, December 4th to 7th, the first two evenings in the former, and the last two in the latter church. The Rev. Dr. Vincent, of New York, is to be Director. There will be a Normal Class drill each of the first three evenings at the close of the public service, to which teachers and others will be admitted by ticket, to be obtained from S. S. Superintendents and the officers of the Association. Our advice to all, and especially to S. S. Teachers is, to go, and "go every evening."

If any of our churches has a second-hand communion set which it will either present to one of their "little sisters," or sell at a reasonable price for such a purpose, we shall be glad to hear from them at once. We know several places where a generous act of that kind will be appreciated.

Sabbath-Schools needing to replenish their libraries will find the present a good time to do so, as we are able just now to supply them with an unusually good class of books, at very reasonable prices. We hope our friends will give the Congregational Book Room any little advantage in this way they can, as every dollar of profit we make goes to carry on our work.

The Missionary spirit is not dead yet, nor is it wholly unappreciated. Mr. E. K. Dodds, of this city, fearing for the liberties of the people of Haldimand,

where, among many other counties in Ontario, they have been trying to pass the Dunkin Bill, has been labouring with a zeal worthy of a better cause to defeat the Bill, and has succeeded. He has been thanked, by a card in the *Globe* from the Licensed Victualler's Association, "for the magnificent speeches delivered by him in opposition to the Dunkin Bill." But are they *alone* in their gratitude? Are there no poor starving heart-broken wives, and widows, and children to join in the thanksgiving? No tipplers or toppers? No merchants or mechanics who think free trade in liquor a good thing for the community? No ministers of religion who feel their obligations to Mr. E. K. Dodds? No doctors and lawyers even? How strange that the "Victualers" should be the *only* class of persons to remember his services! Of one thing we may be quite sure, however; when the Lord "maketh inquisition for blood," He will not forget him!

The Rev. William Standerwick, formerly of Whitby and Cobourg, died at Broadway, Somerset, England, on the 16th October, aged 76 years.

Emmanuel Church, Montreal, expects to open its new and beautiful house of worship on the second Sabbath in January.

The Rev. L. D. Bevan, of London, England, accepts the call of the Brick Presbyterian Church in New York, and sails from England the beginning of this month.

We regret to learn that the Rev. A. Duff, of Sherbrooke, has been temporarily laid aside by a stroke of paralysis. We trust our brother's illness may be of brief duration.

Correspondence.

MEN OF ISRAEL, HELP!

DEAR BROTHER WOOD :

Your excellent article, entitled, "Men of Israel, Help," cannot, I think, be otherwise than cheering to our toiling missionaries, and at the same time stimulating to the "Men of Israel" themselves. Hence, I trust that an extra and special effort will this year be made, in connection with all of our churches, to enable us to "go up and possess the land, for we are able,"—I mean as churches of the whole Dominion. The facts you give, respecting the increase of membership during the past year in Ontario and Quebec, might with equal truth, be extended to these Lower Provinces; and the demands for increased missionary operations are at least as pressing in Nova Scotia and New Brunswick as in the upper parts of Canada. Everywhere the cry is "Come over and help us," and that with an urgency unprecedented. In my station, about fifteen miles in length, in different directions, and with a church membership of about 130, the pastoral work is too much for one man. Every Christian minister knows what constant watchful care and frequent intercourse is needed, especially with young disciples, in order that their spiritual life be assisted, and retrogression arrested. He knows what a tendency there is of thorns springing up and choking the word, after much toilsome sowing, and tearful watering. How grieved and discouraged is he too, when, after missing from public worship, one or two of those with whom he has prayed, and who have shown the most intense earnestness in seeking the Way of Life, he finds they have grown in a degree cold and careless, and as he hears an unsympathising world say, though untruthfully, "They are as bad as ever." Yes, sir, our fields are too large very often, hence our visits and services are too infrequent, and the work ineffectually performed. More missionaries are needed. Evangel-

istic work is important for the ingathering of souls, but once in the fold they are only weak, often unstable and the command, "Feed my lambs," "Feed my sheep," is as pressing. And the pastor learns that his work is to "Feed the flock of God," as much as to cry, "Flee from the wrath to come." All cannot get lay brethren as effectual workers in this direction, as can be often done in towns and old districts. Hence, men "giving themselves unto prayer and the ministry of the Word are needed." But, as you truly say, this means money. Where is such help to come from? The theory of raising it in the mission field would be a grand one, if it were only practicable. We in Nova Scotia fail to get the full practical sympathy of the English Home Missionary Society, because we form a part of that large, flourishing, fertile Dominion of Canada. And so we, with our thousands of acres of barren rock, and our almost barren, because scantily yielding, hungry, insatiable soil, are told by that excellent Society that they will put us on a level with the Australian colonies, and give us aid at the same rate as to that land, "where everlasting spring abides," and whose rivers literally "roll down their golden sands," and whose rich Pampas contribute so largely to feed and clothe the denizens of the Old World. And our Upper Province neighbours for the most part, have no adequate idea of our comparative poverty in some parts of this peninsula. Accustomed as they are to a rich soil and abundant crops of wheat, &c., they would be scarcely prepared to hear that wheaten flour is seldom seen in the houses of many of our parishioners, and that salt fish, potatoes, and coarse barley-bread form the staple subsistence of the majority of the inhabitants in this neighbourhood. And in many houses, scarcely any articles of furniture, except those roughly made by the farmers themselves, are to be seen. Yet here are warm-hearted genial Chris-

tian people, but whom it has taken years of missionary labour to educate up to the altitude of paying towards the support of the minister, often in produce, to the extent of one dollar, to a family; some three or four in these districts do more, but many less. Nevertheless, among these people have been our richest experiences as to the work of grace in the heart; but it takes time to work, and here are many young earnest members of our Church, who are destined to become the nuclei of churches yet to be formed, perhaps within a few months—

and if properly nourished to become a power of God in the land. These persons are growing in intelligence and earnestness, but require more constant and frequent attention, which might be given them by dividing this local mission field, and erecting new churches upon the too wide a basis which now exists. Shall this be done? If not, the work will, I fear, suffer here. The favourable answer must be sought in the contributions of our churches.

A NOVA SCOTIA MISSIONARY.

News of the Churches.

KINCARDINE.—The new church recently erected in the tenth concession in the Township of Kincardine, is to be opened on the 17th December. The Rev. Mr. Mackay and the Home Secretary are expected to preach on the occasion. We hope above all, that the great Master of assemblies will be present and take up His abode there.

The church has given a unanimous call to Mr. Dugald McGregor, Jr., recently from the Bangor Theological Seminary, to be their pastor. Mr. McGregor has been labouring there for a month past, with evident tokens of success. The people have impressed him into the Gaelic service, and our brother says, "I surprise myself by a guttural capacity beyond my thought!" We earnestly hope he may see it his duty to accept their call.

STRATFORD.—The Rev. Henry Hughes, late of the Methodist Church of Canada—though formerly of the "New Connexion," or what has been called the Congregational Methodists in England,—was duly recognized as the pastor of

the church in Stratford, on Tuesday, the 21st ult. The brethren invited to take part in the service, held a lengthened conference with Mr. Hughes in regard to his connecting himself with us, previous to the public exercises in the evening, and expressed themselves entirely satisfied, and much gratified with the result.

The Rev. J. Wood, the Home Secretary, preached on the constitution of a Christian Church, and put to Mr. Hughes the usual questions. The Rev. W. H. Allworth, of Paris, offered the installation prayer, and addressed the pastor-elect from 1 Tim. iv. 16. And the Rev. Dr. Jackson, of Toronto, addressed the people from 1 Thess. v. 12, 13. The services were much enjoyed by all present.

On the following evening a very pleasant and successful tea-meeting was held, by way of welcoming the pastor to his new home and work. Messrs. Allworth, Wallace, of London, and Wood, spoke on the occasion, as well as several ministers of the town. Mr. Hughes commences his ministry with excellent prospects of success.

LISTOWEL.—The new Congregational Church, recently erected in this rising town, was formally opened and dedicated to the worship of God on Sabbath the 26th ult. The Rev. J. F. Stevenson, LL. B., of Emmanuel Church, Montreal, preached morning and evening, and the Rev. Mr. Wood, of Toronto, in the afternoon. The church was crowded at every service, and especially so in the evening. The Methodist and Presbyterian ministers each kindly gave up one service during the day to allow of their people being present. Our space, of course, will not permit us to give even an outline of the discourses on the occasion. The collections were liberal, amounting in all to \$117.

On Monday afternoon, Mr. Wood, by arrangement of the Superintendent of the Sabbath School, addressed a gathering of the children of the town. The School Trustees kindly instructed the teachers to close the schools a few minutes before the usual time, and in consequence about five hundred children were present, completely filling the church. Mr. Kidson, of Wroxeter, also addressed the children. We trust some saving truths were sown in their hearts to bring forth fruit unto life eternal.

In the evening Mr. Stevenson delivered his very interesting lecture on "English Life 150 years ago," to a large audience. Over \$70 were taken for tickets. After the lecture an appeal was made to the friends present for further subscriptions towards the building-fund, and over \$400 were pledged. This will leave a debt of about \$2,000, which the trustees have arranged to borrow for a time, and the interest on which will be nearly covered for the first year by the rent of the old building.

The new church is of brick, 40 × 60 feet, with porch. It is neat and comfortable, well heated (by hot-air furnaces), and well lighted, and is capable of seating 400 persons. We are glad to learn that both the congregation and the membership are steadily increasing, and we trust our brother, Mr. Rose, may be much encouraged at the fresh start the new place of worship will give him in his work. May the glory of the latter house be greater than of the former!

EMBRO.—We learn from the Rev. J. Salmon, the pastor of the Church, that his people having paid for the new parsonage, are arising to build a house for the Lord, and that already over \$3,000 have been subscribed towards that object, with the prospect of a much larger sum being obtained. Plans and specifications are being prepared, and the work is to be commenced in the spring. We wish them all success in their undertaking. Some pleasing cases of hopeful conversion have recently cheered the pastor's heart.

UNIONVILLE.—Mr. J. F. Malcolm, of the Congregational College, is still supplying Markham and Unionville, and has been holding special meetings in the latter place for several weeks past. The Rev. E. D. Silcox, of Oro, and the Rev. J. Salmon, of Embro, have been assisting him. The attendance is large, and we trust that good is doing, for the Master has promised "in due season ye shall reap, if ye faint not."

Since the above was put into type, Mr. Malcolm writes us:—

"Our special services still continue with increasing interest. 'The Lord has done great things for us.' We have waited upon Him in faith and prayer, and He has rewarded us with an abundant outpouring of His Spirit. Many souls have found Christ. At our last church meeting, thirteen applicants were received to church membership, and a good number of others are intending to unite with us. The Revs. J. Salmon, E. D. Silcox, and J. B. Silcox have rendered us great assistance, and their labours have been abundantly blessed. A most pleasing feature of the service is the entire absence of the miserable excitement that generally attends revival services. Our Sabbath congregation has increased from thirty to one hundred and sixty or seventy; our membership from sixteen to thirty-three. The church has lately purchased a New Dominion Organ, worth \$225, which has proved a great help in our singing."

STOUFFVILLE.—The Rev. E. D. Silcox, of Oro, has received a unanimous invi

tation to the pastorate of the Stouffville Church, but at this writing we have no invitation as to his acceptance of it.

BOWMANVILLE.—The call extended to the Rev. Mr. Heudebourck, late of Stratford, to become pastor of this Church, has been accepted, and our brother has already entered upon his work. His last letter to us is quite hopeful, and we are encouraged to believe that Bowmanville has "turned the corner," and will, with the Divine blessing, go on and prosper.

COBOURG AND COLD SPRINGS.—Mr. Hugh Pedley accepts the call to these churches, which are for the present to be united under one pastorate. We congratulate our friends in these places on securing a young pastor of so much promise. *Nov brethren, work!*

BELLEVILLE.—The Pastor's social in this church was held on Thursday night, and was a great success. The church was comfortably filled with the congregation, to whom it was confined. Several short addresses were delivered by the pastor and others, who gave interesting statements in regard to the different departments of church work. The report of the Sabbath School work was especially interesting and encouraging, as it was found that what was merely the name of a school a few months ago, had now increased to over 100 pupils, which could be further increased as fast as teachers could be found.

An abundance of tea, coffee, and the usual variety of good things, furnished by the committee, with good music by the choir, brought ten o'clock almost too soon.

We understand these socials are to be repeated during the winter, and congratulate Rev. Mr. Cossar on the success that is evidently attending his ministrations.—*Daily Ontario*, Nov. 25th.

REV. HENRY WARD BEECHER, of Brooklyn, N.Y., lectured in St. John, N.B., on the evenings of the 18th and 20th of November, in the Academy of

Music. The *Morning News* of St. John says:—

"On Sunday morning, the 19th, the comfortable and tastefully furnished Congregational Church was full, many expecting that Mr. Beecher would be in the pulpit, either to preach or to pray. They were disappointed in this (although Mr. Beecher was in the audience), but were well rewarded for attending by an earnest and able sermon from Rev. C. B. Woodcock, the pastor. At the close of the service, the pew-holders adjourned to the vestry and received tickets of admission to the Academy for themselves and friends, the arrangement being that ticket-holders would be admitted up to 5.30, when the doors would be thrown open to all comers. But long before the hour of opening, the street was filled with a dense crowd of people, and many of those who found themselves in the centre of the throng vainly sought to extricate themselves. Those having cards of admission found themselves on a level with others. When the door was opened the crush was terrible, and the struggles of some to keep from being squeezed out of the inflowing current at the door, were desperate enough. The parquette and balconies were filled in about five minutes, the people occupying the seats, filling the aisles, and covering the stage at its full depth, until there was but room enough for the preacher."

Thousands of people were crowded in front of the building when the doors were closed, and remained outside for a considerable time hoping to gain admission.

"After some excellent singing by the choir of the Congregational Church, the hymn 'Nearer my God to thee,' being given out by Rev. C. B. Woodcock, and a fervent prayer by Rev. Mr. Daniel (Methodist), Mr. Beecher read a portion of the second chapter of Paul's epistle to the Philippians, and immediately began his discourse, the 12th verse being the basis of his sermon, 'Work out your own salvation with fear and trembling.' His delivery was dramatic, but not at all theatrical, and no tone or gesture was out of keeping with the thoughts expressed, or unnecessary for the proper enforcement of the lessons

he taught. The sermon occupied an hour and a half in delivery, and was considered by many of the audience to be a much greater effort, more full of heart if less rich in diction, than the lecture he delivered the previous evening."

INVERNESS. — Mr. John McGregor who has gone to Bangor Theological Seminary, writes us:—"With reference my labours with the Inverness friends, I might say that their kindness has been such towards me that to labour with them was a pleasure. We had some very interesting meetings. At a distance of about three miles from the church we held a service at a school-house every alternate Sabbath, which has been intensely interesting, and was attended by a large number of young people, many of whom gave indications of their being interested in the truths of our glorious gospel. Our faithful deacons are hopeful of additions being made to the church. One young lady has already been proposed for church fellowship. We held meetings in three different localities, and at all these stations we were encouraged by the attendance."

CHEBOGUE, N. S.—The Rev. J. A. Devine, who is temporarily supplying at this place, writes us:—

"On the eve of Thanksgiving Day, the Ladies' Sewing Circle of the Congregational Church of Chebogue, N. S., provided a Supper and Fancy Work Bazaar, which was patronized by a large assemblage of friends from the neighbourhood, and from the Tabernacle Church of Yarmouth.

"The entertainment was held in the Parsonage, now nearly finished, and aimed at a reduction of the debt with which the building is still encumbered. The proceeds from all sources on this occasion amounted to over \$112. This was but the last of a series of similar efforts by the ladies of Chebogue Church and congregation, to aid in the erection of their Parsonage; and indeed to them—as the 'right arm' of the Church—is mainly to be ascribed the maintenance of all the various benevolent interests—secular and sacred—in this community. To each one of these loving workers for

the Master and His Cause, there is due this meet of praise: 'She hath done what she could.'"

MISSIONARY MEETINGS: MIDDLE DISTRICT.

BOWMANVILLE.—The annual meeting on behalf of our Home Missionary Society was held in this place, on Monday evening, October 23d. The deputation consisted of the Rev. Messrs. Jackson, Dickson, and Wood. The evening was very wet, and the roads very muddy, but the attendance and the collection were very creditable, considering the circumstances. Mr. Wood gave a brief sketch of the operations of our Society in the four Provinces, and of the unusual measure of success which has followed the labours of our Missionaries during the past year, in proof of which he mentioned the encouraging fact that *thirty-nine* of the Churches had received additions, by profession of faith, of from ten to one hundred members during that period. Fifty-three Missionary Pastors, and others, had been employed, and the expenditure of the Society had been \$8,416; but the income had been far from sufficient, and he hoped a vigorous effort would be made to increase it to at least \$10,000. Dr. Jackson and Mr. Dickson followed with stirring addresses, which were very much appreciated by the meeting.

This Church has suffered great damage by being *closed* for several months, but it has again been opened, and will, we trust, be shortly supplied with a pastor.

The same deputation visited Whitby the next evening, where they were reinforced by the arrival of Mr. Alex. Christie, of Zion Church, Toronto, who came as its delegate, to attend a conference of friends there, in regard to the future of the Church. The conference met during the afternoon, and after a protracted sitting, arrived at a unanimous conclusion that the Church, and Mr. H. T. Miller, who has been labouring among them since June, should be assisted and sustained. The Missionary meeting in the evening was an excellent one, though the evening was again dark and wet, and the friends and deputation

alike went away cheered and hopeful. Mr. Miller has received and accepted a unanimous call to the pastorate.

The Rev. John Allworth, of Emmanuel church, Brantford, has resigned his charge, and is open to invitation to labour elsewhere.

The Rev. M. Lowry is supplying Milton, N. S. by arrangement of the Home and District Secretaries.

Mr. J. F. Malcolm, of the Congregational College, Montreal, declines the call to the Markham and Unionville church.

Mr. John McGregor, who has been supplying the church at Inverness, Que., for six months past, with much acceptance, has gone to Bangor Theological Seminary, to seek more thorough preparation for his work.

Official.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.—Received after the accounts for 1875-6 were closed, as follows: Whitby, \$20; Rugby, \$30.82; Friend, St. Catharines, \$2; Collected at Annual Meeting, Montreal, \$34.12; Henry W. Powis, Quebec, \$25; Collection in Zion Church, Montreal, after sermon by Rev. A. J. Bray, of Manchester, Eng., \$24.67; Franklin, \$10; Henry Cox, Brantford, \$10; Bond Street Church, Benevolent Fund, Toronto, \$100; Liverpool; N. S., \$6; Milton, N. S., \$21.75; Margaree, \$8; Annual Meeting, St. John, N. B., \$57.52—less expenses, \$6.50; Brooklyn, N. S., \$13.50; Noel, N. S., \$7; Pleasant River, \$9; Keswick Ridge, N. B., \$21; Hugh K. Ritchie, Zion Church, Montreal, \$10.

HENRY WILKES,
Gen. Sec.—Treas.

Montreal, 15th Nov., 1876.

CONGREGATIONAL COLLEGE OF B. N. A.

Since last acknowledgment the following sums have been received on account of current session:

Toronto, Zion Church..... \$101 00

| | |
|--|----------|
| Montreal, Zion Church..... | 57 75 |
| Cold Springs..... | 5 25 |
| Paris..... | 70 00 |
| “ Estate late Norman Hamilton, Esq., per Mrs. Hamilton | 25 00 |
| Kingston, 1st Church..... | 202 75 |
| Martintown | 8 00 |
| Frome (A member of the Cong. Church)..... | 2 00 |
| Cowansville..... | 42 25 |
| Brigham | 18 15 |
| | <hr/> |
| | \$532 15 |

| | |
|--|---------|
| Total receipts to date | 1569 72 |
| “ disbursements including balance due from last session..... | 1855 77 |
| | <hr/> |

Due Treasurer \$286 05

R. C. JAMIESON,
Treasurer.

Montreal, 22nd Nov., 1876.

CONG. COLL. OF B. N. A. ENDOWMENT FUND.—Received since the acknowledgments in June last, as follows:

Wm. Somerville, Esq., Bristol, England..... \$97 33

| | |
|--|--------|
| A. Hargrove, Sherbrooke, 2nd instalment..... | 10 00 |
| A. Paton, Sherbrooke, 3d instalment..... | 10 00 |
| R. C. Jamieson, Montreal, 1st instalment..... | 80 00 |
| The brother who regrets not having received a full College Course, 4th instalment..... | 11 20 |
| George Hague, Esq., Toronto, (donation)..... | 100 00 |

HENRY WILKES,
Treasurer.

Montreal, 15th Nov., 1876.

INDIAN MISSION.—I desire to say that by an unfortunate omission in making up the "copy" for the printer, the subscriptions obtained by Miss Baylis in Montreal, were not published in the Year-Book. The Lower Canada subscriptions will be acknowledged in detail in a two-page circular to be issued, which will also give some account of the work, down to date of issue. We are very thankful to our friends in Quebec, for their warm sympathy and liberal help.

W. W. SMITH,
Secretary.

LABRADOR MISSION.—It is gratifying to report that two gentlemen in Montreal have volunteered to collect in that city, and have received a kind and generous response from Christian friends

of various denominations. The result of their labours has much relieved the treasury, though it is still in debt.

The Rev. S. R. Butler prepared a letter, principally for Sunday Schools, which has been lithographed and sent by post, to the ministers of all our Churches, so far as known. It is hoped that they will see to it that it is read in the Sunday Schools, and in other assemblies, as far as convenient. This time has been chosen in view of Christmas offerings, and votes of Mission Funds—on the part of Sunday Schools at the close of the year. If any one has been omitted, or any additional copies are required, a post card addressed to Mrs. Wilkes, 249 Mountain Street, Montreal, will secure the required transmission.

Our valued Missionary, Mr. Butler, has just sustained considerable personal loss. A letter just received from him describes a violent storm from the S.W. by which the vessel was wrecked, from which his personal effects had not yet been landed. She was a total loss, but no lives were lost. The dashing of the waves broke up some packages, and greatly injured others. A suit of new black clothing, books, telescope, clock, &c., were entirely ruined. Many of the supplies for the winter intended for the inhabitants of the coast were either destroyed or greatly injured. Mr. Butler, has, however, arrived at the Mission in good health.

H. W.

Obituary.

MR. ALEXANDER THOMSON.

On Friday evening, November 3rd, the late Mr. Alexander Thomson, of Hamilton, died at the house of his dear friend, Mr. Goldie, Guelph. Mr.

Thomson was born in Scotland, in the year 1830. When a young man he came to Yorkshire, England, and resided for a time near Huddersfield. He emigrated to this country, in 1854, and settled at Guelph, where he was engaged

in business for fourteen years. In 1869 he became the senior partner of the firm of Thomson, Birkett & Bell, in Hamilton. The firm succeeded to the business of Young, Law & Co. Early in the present year Mr. Thomson became President of the Dundas Cotton Mill, and there is no doubt that the great strain imposed upon his mind by so much business injured his health.

For some time his friends had seen with alarm that his strength seemed to be failing, and that he had some very serious symptoms pointing to the disease of the brain, which ultimately developed itself, and caused his death. The Congregational Church at Hamilton has lost a useful and valuable member by his removal, and the pastor, a relative and friend. He was a Deacon, and the Treasurer of the Church, and always ready to help in the Sabbath School, and in any other way in which he could promote the prosperity of the Church. His genial manners made him a general favourite, and the sorrow for his death is genuine and deep. The nature of the disease clouded his intellect in his last illness, so that little converse could be held with him, but knowing this, he said in one of his lucid intervals. "If I cannot talk to you do not be afraid for me, I can fully realize

my interest in Christ, and feel the confidence and trust of which many speak, but which I have never felt so fully as I do now." He spent much time in prayer when partially conscious, and on one occasion prayed long and earnestly for his boys and his sorrowing partner. It is a comfort to the bereaved when they can hold some converse with a dying relative, and receive his last words of affection, and Christian hope; but, though this consolation was denied to them, the friends of the departed have the assurance that all is well. Mr. Thomson was interred at Guelph, on Tuesday, the 7th. A special car was engaged, and brought from fifty to sixty of his friends from Hamilton, and a large number of the residents of Guelph testified their respect and sorrow by following him to his last resting place. On Sunday the 12th, the event was improved by the pastor of the Congregational Church, Hamilton, from the words in the Psalm, lxxxviii., 18th verse, "Lover and friend hast Thou put far from me and mine acquaintance into darkness." The service was very pathetic and impressive, and we hope the event will be blessed to others. "Be ye also ready for in such an hour as ye think not, the Son of Man cometh."

Home and School.

THE BORDER LAND.

An article in *Appleton's Journal* relates a number of surprising and beautiful incidents at the hour of death. I quote the first. "A family in the village where the writer lives recently lost two daughters. The elder, named Clara, died in the winter, or spring. The younger, named Anna, died in the summer. Anna was spending her last mo-

ments in talking about her teachers as companions, when, suddenly, looking upward, with an expression of joy and surprise, she exclaimed: 'Clara! Clara! Clara!' and after a few moments in silence, in which she seemed to behold her departed sister, she died."

Among my memoranda as a pastor, several instances of a similar character are recorded. In a family of my congregation, two sons died—the younger in

the morning, the older in the evening of the same day. A short time before his departure, looking intently toward a corner of the room, he said: "I see Willie." He was a child of four years old, and had not been told of his brother's death. His father "always believed he saw his brother."

In a family connected with my church, a little girl of seven years, an only child, died. Her mother, worse than widowed, had returned to her parents. They were oppressed with infirmities and toils. The only bright and joyous thing in the house was the grandchild; and their hearts were almost broken by her death. Some time after, the mother was seized with fatal sickness at the house of her married and only sister, a few miles away. A short time before the end, an expression of indistinguishable intelligence and rapture came upon her face, her lips moved, and the nurse bending over, was confident she pronounced the name of Effie, her lost darling. Her mother was unable to see her during her sickness, or in her shroud; but after the funeral service I was present when the surviving daughter entered her room, rushed into her arms, weeping for a moment, then suddenly raising herself, she exclaimed: "But mother, don't cry for Cornelia; I said when I saw that look, I never weep for you, my sister." The scene was affecting in the extreme.

A pious gentleman related to me the following concerning his own brother, who died some eight years of age: Two days before he died he raised his eyes to the ceiling, as if seeing something which strongly interested him. After contemplating it awhile, he said: "How beautiful you are!" then stretching out his arms: "Come and take me!"

Recently a lady, a member of the church in my care, gave me the following account: Some years ago her brother, Russell C—, an active business man and a Christian, was killed in a railroad disaster. Their aged mother, living in another State, was in such a low and feeble state of body and mind, that it was not thought best to inform her of the decease of her son. After some weeks the time of her departure drew near, preceded by two or three days of mental restoration and activity.

During these days, at one time having apparently perfect use of her faculties on all subjects, the daughter named above being present, she suddenly said: "Russell is here!" "Why, no, he is not," replied the daughter. "But he is," she persisted, and expressed her pleasure at seeing him.

The article in *Appleton* closes with the beautiful experience which heralded the death of Eberhard Stilling, grandfather of the author, Jung Stilling. Concisely stated, it is as follows: He went one day with his children into a wood. Leaving them he passed on. Soon a light brighter than the sun appeared before him. A plain extended beyond his vision, white with the light. There were brooks and gardens, and silvery castles. Near him rose a glorious mansion, and from the door came a beautiful angel; but when close by him he saw it was his beloved departed daughter, Dora. "Father," she said, "yonder is our eternal habitation; you will come to us soon." From that hour he seemed as one enchanted, and serene and happy, soon passed away from earth.

There are some points of resemblance to this in the narrative given to me by the grandparents of two little girls who died. A lady who watched with the younger the last night of her life, said she should always believe the child saw angels. On the Sabbath morning following the funeral, the older sister went into her grandmother's room, and said: "I have been dreaming; I want you to tell me what it means." "What did you dream, my child?" "I thought I was walking in a wood, and my little sister met me and said: 'Come with me, and I will show you where I live now.' So she led me along till we came to a gate, and beyond the gate was the most beautiful place I ever saw. There were a great many people there, and little children, and all perfectly happy. The grandmother told her that thinking much about her little sister had caused her to dream; but when the girl left the room she said to her daughter: "That child will die." Before the second Sabbath following she was seized with the same malady, a prevailing epidemic, which had been fatal to the first. From the beginning she told her parents she

should die ; she was going to be with her sister, and live in that beautiful place. They should not mourn for her, but prepare to meet her there. In that happy expectation she continued to her last moments. She was nine years of age ; the younger was six.

My store of incidents is not exhausted, but let me turn in another direction. The writer in *Appleton* asks : " Were these visions the effect of a delirious mind—*ægra somnia vana*, or were they realities ? Is there some expansion of the faculties at the hour of death, that enables the spiritual eye to discover the celestial world and its mysteries ? Is there truth as well as poetry in Waller's famous stanza ?

"The soul's dark cottage, battered and decayed,
Lets in new light through chinks that time hath
made ;

Stronger by weakness, wiser men become
As they draw near to their eternal home ;
Leaving the old, both worlds at once they view,
Who stand upon the threshold of the new."

It is easy to raise these questions ; it is impossible to answer them. But it is possible, if not to answer them, to contemplate them in relations of great interest.

First—Incidents of the character of those related above constitute a numerous class. Let five or six persons meet casually and converse frankly on such subjects ; it will probably be found that one or two of them at least knew of similar occurrences in the circle of their own relatives or intimate friends. If but one in a hundred years was alleged, it would stand alone, a strange story ; but a continual succession, it would seem, must have a ground, or law, worthy of attention.

Secondly—The testimony concerning such incidents is of the highest character. It is given by persons of intelligence and piety, who have no interest in publicity or fraud, but speak of what they have known with reserve and awe.

* * * *

Thirdly—For Christians there is presumptive evidence of reality in such incidents. On other grounds we believe there is a spiritual world to which our souls are kindred, and in which we soon shall be constituent members. It is

then a philosophical possibility, or even probability, that peculiar phenomena shall occur along the line where two worlds meet, that in occasional, stimulated, exalted states, our faculties may discern gleamings of spiritual realities ; or, in other words, such realities may come within the range of our perceptions in their keenest condition.

* * * *

Fourthly—Incidents of the class we have contemplated have a very interesting relation to Biblical narratives. Many wonderful events of sacred history, such as the appearance of angels, the vision of Stephen, and others, may have a normal as well as supernatural character. They may not be altogether exceptional, but typical facts of a succession intended for the instruction and comfort of believers.—*S. W. Presbyterian.*

AFTER CONVERSION—WHAT NEXT ?

BY THE REV. THEODORE L. CUYLER, D.D.

The religious journals have been filled, for several months past with the welcome reports of wide-spread revivals. These have been often spoken of as *harvest* seasons in the various churches. But the phrase is an erroneous and misleading one. Conversion is rather a planting time with a soul than its "harvest." It is a beginning of better things ; not a consummation completed. Those pastors and evangelists commit a fearful mistake who feel that the conversion of sinners is the one main object of all gospel effort ; whereas conversion is only the means, the essential first step to the great end of all true gospel effort, which is the service of God by a genuine godly life. Those young converts make a still worse mistake if they sit down happy and contented with having "confessed Christ" and united with his church. The clock that strikes one is expected to strike two.

What is conversion ? It is a turning from the wrong road into the right one. The journey is yet to be performed before heaven is attained. Too many, alas, set out on this straight road and fall away before they reach the mark of the prize. Conversion is simply an enlisting

in the army of Jesus. The battles and the hard bivouacs are yet before you. Let not him that girdeth on his harness boast himself as he putteth it off. We want to impress it upon the mind of every young convert that the real conflict has only begun, and they have done no more than to put on their armour and enroll their names. Supposing you to be truly regenerated by the divine Spirit, what next?

We would reply that the sowing-time of your spiritual spring has just begun. Don't repeat the current prattle about being a "harvested soul, gathered into the garner." The church is not a granary. You are just beginning to sow for yourself; and whatsoever you sow you will surely reap. You are forming new habits of thinking and acting. You are an utterly inexperienced beginner in an entirely new line of life. The first year of your Christian life will have a mighty influence on all your future. Many a wedlock has been spoiled by a bad honeymoon. Many a promising convert has been ruined by an unhappy start; or, at least his hopes of spiritual power and usefulness have been blasted.

Begin with a determination to learn Christ's will and to do it. This is what that famous convert near Damascus was aiming at when he inquired, so anxiously, "Lord, what wilt *Thou* have me to do?" It is very well to know what a Bunyan or a Finney or a Moody has written or said about the Christian life. But go to the fountain-head. Go to Jesus in an humble, docile spirit, and ask Him in fervent prayer to guide you. Bend your will to his will. He is perfectly willing to guide the meek and the teachable in the right way. I honestly believe that when a docile heart sincerely asks to be led and then obeys the voice of conscience, that heart seldom takes a false step — yea, never does. Jesus promises to lead you in the way of all truth. Trust Him.

Conscience is the vital point. You need not trouble yourself much about your feelings or your frames, as long as conscience turns as steadily toward Christ as the needle toward the North Pole. It is the office of conscience to detect sin and righteousness; to decide for one and reject the other. Feelings are very fallacious. Some Christians are

very devout in their feelings and wretchedly deficient in their daily conduct. They forget that the best proof of love to Christ is to "keep His commandments." Fervent Christians in the prayer-meeting, they are sorry specimens of Christians outside of it. There is a lamentable lack of conscience in too much of the flaming piety which burns out all its oil in the prayer-room or the "praise-meeting." We do not wonder at the sneers which are often levelled by shrewd men of the world at this sort of "revival religion." See to it that you give no occasion for such sneers. See to it that Jesus is not betrayed before His enemies by your inconsistency. The best thing you can do for your Saviour and your Master is to live an honest, truthful, pure and godly life. Others are watching you. Then watch over yourself.

In putting on your armour, don't forget that the sword of the Spirit is the Word of God. Be not content with merely reading your Bible; study it. Instead of skimming over whole acres of truth, put your spade into the most practical passages and dig deep. Study the twenty-fifth Psalm, and the twelfth chapter of Romans, as well as the sublime eighth chapter. Study the whole epistle of James. It will teach you how a Christian ought to behave before the world. As you get on further you may strike your hoe and your mattock down into the rich ore beds of the book of John. Saturate your heart with God's word.

As for your field of Christian work, you ought not to have much trouble about that. Follow God's leadings and go into the first field of labour which he opens to you. Do not seek easy posts or those which will flatter vanity. Brave Mary Lyon used to tell her pupils at Mount Holyoke to "go where no one else was willing to go." Three score of her graduates became missionaries for Christ Jesus. As soon as you begin to think that you are too good for your place then the place is too good for you. Do what you can do best. A converted inebriate in my congregation has found his field in a praying band for the reformation of drunkards. While you are working for the Master, do not neglect the inner life of your own soul. If you do not keep the fountain well filled with

love of Jesus, the stream of your activities will run dry as soon as the novelty is over.

Your daily battle will be with the sins that most easily beset you. The serpent often scotched is not killed. Paul himself had to give his carnal appetites the "black eye" pretty often. You will never get your discharge from this war with the old Adam until you enter heaven. The moment you fall asleep the Philistines will be upon you. Challenge every tempter that approaches you. The dangerous devil is the one that wears the white robe and cozens you with a smooth tongue.

Finally, strive to be a Christian man everywhere. Carry the savour of your communion with Christ wherever you go. Jacob brought into his old blind father's presence such an odour of the barley-ground and the vineyard that he had "the smell of a field which the Lord had blessed." Every place you enter ought to be the better for your presence. Never disappoint the expectation of your Master. He is the best master in the universe. Having put on the uniform of His glorious service, wear it until you are laid in your coffin. Carry His banner up to the heavenly gate. When Death calls your name on the roll, be ready to answer, "Here."

LIVING IN THE EIGHTH CHAPTER.

I was once expounding the seventh and eighth of Romans to a class of coloured Biblewomen, deeply experienced as to their hearts, but very ignorant as I supposed in their heads. It was before I had learned this blessed secret I have been trying to tell you, and what I said I cannot possibly imagine now, but it was certainly something very different from my present position. After I had been talking quite eloquently for a little while, an old coloured woman interrupted me with—

"Why, honey, 'pears like you don't understand them chapters."

"Why, not, aunty?" I asked, "What is the matter with my explanation?"

"Why, honey," she said, "you talks as if we were to live in that miserable

seventh chapter, and only pay little visits to the blessed eighth."

"Well," I answered, "that is just what I do think. Don't you?"

"Laws, honey," she exclaimed with a look of intense pity for my ignorance, "Why, I lives in the eighth."

I knew it was true, for I had often wondered at the holiness of her lowly life, and for a moment I was utterly bewildered. But then I thought, "O! it is because she is coloured and poor, that God has given her such a grand experience to make up." And I almost began to wish I was coloured and poor, that I also might have the same experience. But, I rejoice to say to you to-day that, even if you are white and not poor, you yet may know what it is to abide in Christ, and to rejoice in all the blessedness of such abiding.—*Hannah.*

HUMILITY A TEST OF TRUE SERVICE.—
"I notice," said the stream to the mill, "that you grind beans as well and as cheerfully as fine wheat." "Certainly," clacked the mill; "what am I for but to grind? and as long as I work, what does it signify to me what the work is? My business is to serve my master, and I am not a whit more useful when I turn out fine flour than when I make the coarsest meal. My honour is not in doing fine work, but in performing any that comes as well as I can."—*Leisure Hour.*

MR. MOODY'S advice to young converts is summed up in the following terse but telling words: "Every young convert should go into the Church and go to work. I don't care what the denomination is, if the minister only preaches the Gospel. Some of the converts have asked me about going to theatres, balls, etc. I can't carry your conscience. I know that I couldn't do those things. Let Christ be your example. Of all things, don't touch strong drink. That has been the ruin of many young converts. Give up your right hand rather than touch it. You are called to be the sons and daughters of God. Don't disgrace the name. We want to get higher, nearer to God."