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Editorial Jottings.

DEAR reader, pause a moment, and listen to the old tale, but none the less true because old: Time flies. On, on, ever on, never backward, never staying. Are the fleeting hours, with their golden opportunities, laying up for you a store of wealth which neither moth nor rust corrupts, nor thieves steal? Or are lost hours adding power to the dread voice which will to some—alas, to many—most assuredly speak as the door of eternity is reached, "Too late—ye cannot enter now!" Ah, walk circumspectly, i.e., walk with Christ, thus redeeming the time, and escaping the evil days.

THE trial of the Andover professors for a breach of trust in holding tenets contrary to the written creed of the seminary, which creed was really a compromise, and born of controversy, as, indeed, most all are, is another instance of the folly of men of one generation endeavouring to impose their narrowness on succeeding generations. Of course it is said that men have a right to say how their bequests should be used—a statement which we on scriptural grounds utterly repudiate. If the accident of birth, opportunity, or place, has placed wealth in a Christian man's hands, that wealth is not his own with which he may do as he likes—he has it in trust for the owner; that is, for God. It is the height of Pharisaical conceit for any man or little circle of men to act as though all the concentrated wisdom of the age were concentrated in their brains, and to think that they have a right to control the thoughts of future generations by locking up in certain lines what was never truly theirs. This we say, not out of sympathy with the tenet specially prominent in this controversy, for we have none, but against the apparently accepted but utterly false principle that a man with means is

under no law but his own whims in the disposition thereof.

APPROPOS of this folly of imagining ourselves to be wholly wise, and as illustrating the saying that the wisdom of to-day is the folly of to-morrow, there comes to us now some fresh light from the ancient monuments of Egypt. The fourth dynasty was the time when the Gizeh Pyramids were erected, and which point to great proficiency in mathematics and in building. The excavations carried on under Professor Maspero from 1881 to 1885 reveal some startling facts, new alike to savans and to the public. Funerary texts found in the pyramids of the fifth and sixth dynasties point to an inevitable inference that "not only must human sacrifice have once been practised in Egypt—a rite, indeed, which seems never to have become extinct in the country—but, as among the Polynesian islanders, it must have been accompanied by cannibalism." The highest civilization of the old heathen world side by side with the rudest barbarism.

THE advantage of Total Abstinence as a rule against even moderate drinking is nowhere more practically seen than in the mortality tables of life insurance societies. Forty-five years ago "The United Kingdom Temperance and General Provident Institution" was established in England, being the first to recognize the principle of keeping the total abstainers in a separate class. The experiment has proved a successful one; the results, after a few years' trial, were surprising and convincing. During the first five years of its existence the "United Kingdom Temperance and Provident Institution" issued 1,596 policies, and the average death rate was seven and a half per 1,000, while it ranged from thirteen to twenty-six in four other offices. There were, of course, other causes at

work, but these were not sufficient to occasion the whole difference. The company established two sections, the Temperance and General. The records of eighteen years showed that in regard to the two the claims were as seventy to ninety-nine, or an excess of twenty-nine per cent. in favour of the Temperance section. A large number of similar companies have since been formed, and the results, so far as we can learn, are similarly favourable.

A RATHER remarkable article, lengthy and suggestive, appears in our esteemed contemporary, the *Hartford Religious Herald*. The article is entitled "Confessions of a Congregationalist." There is no doubt but that reference is intended, more than appears on the surface, to the present trial of the Andover professors before the three "visitors" for heresy, where the anomaly is that in a *Congregational* college the churches have no functions, but a board, self-perpetuating, has entire control. The writer begins by disavowing all sectarianism.

He must be an extraordinarily narrow man who believes that his denomination possesses all the advantages of all denominations, and none of the disadvantages of any. We may safely say that the Episcopal Church has developed æsthetic worship; the Presbyterian Church, conservative force and doctrinal organization; the Methodist Church, aggressive home missionary zeal; the Friends, simplicity, and individual, as distinguished from collective or churchly, piety; and the Congregationalists, liberty in thought, worship and Christian life. This is not because Congregationalists are greater lovers of liberty than their neighbours, but because they prefer the giving up certain advantages of organic unity to secure the advantages of local self-government; and they cannot possibly take on the advantages of organic unity, which some among them covet, without foregoing the advantages of local self-government, that is, ceasing to be Congregationalists.

A church which is not tethered to either a liturgy, a creed or a method, may not only adapt its service, its teaching and its work to the varying conditions of different communities, but it may try all sorts of experiments, liturgical, practical and even doctrinal, without producing that injury which experiments on a wide scale are always apt to produce, even when they are finally partially successful. Thus, a few years ago, Dr. Edward Eggleston tried in East Brooklyn the experiment of a "Church of Christian Endeavour," which was to be independent of all other churches—for I believe it was not even ecclesiastically Congregational, though it was so in fact—the only condition of admission to which should be an endeavour to live a Christian life, and the instruments of which should be a great variety of social attractions for the young. The experiment did not prove permanently successful, and the church has gone back to

more conservative, or, if the reader please, more conventional methods, under a more conservative pastor. If it had been necessary to debate the introduction of these experiments in a national council before they could be introduced, the whole denomination would have been agitated by the debate, and it would not have known half as much about the value of the method as it knows now, from this one unsuccessful experiment, which is not likely to be speedily imitated. For if Dr. Edward Eggleston, with his fertile mind and strong personality, could not make it succeed, it is safe to say no one can. We are not likely soon to have another "Church of Christian Endeavour."

THUS also urges the writer, in matters of theological difference, without committing the entire body to a new departure, and rendering the denomination in twain, let proof be invited as to the fittest means of doing the work. If Mr. H. W. Beecher's evolution theology is the most effective means of leading souls to Christ, promoting revivals and maintaining spiritual life, by its fruits it must be judged; but if, with Mr. Beecher's splendid genius, it fails in arresting sin and leading to God in Christ, then its condemnation is made more sure than any wrangling in church courts and overwhelming majorities could make it. Leave God to condemn—He most assuredly will when lies are to the fore.

THE writer now enters upon his confessions, and here is what he says:

I have written thus far as though Congregationalists believed in liberty and local self-government. But this is not true; and now begins the true and proper confessional part of this paper. The Congregational churches are full of men who do not believe in Congregationalism, and who are conscientiously endeavouring to deprive their denomination of that which alone gives it a right to exist. Congregationalism is the doctrine that any body of Christian believers is competent to determine its own creed and administer its own affairs; these men do not believe that the local church possesses any such competence, and they want to find some method of protecting it, by outside intervention, from false doctrines and injurious methods. Congregationalism is democracy applied to ecclesiastical affairs; they do not believe in democracy applied to ecclesiastical affairs, and are forever trying to find some way of constructing an oligarchy or an aristocracy to take care of the churches and to be the guardian of their faith. Congregationalism is the doctrine that error is dangerous so long as truth is left free to combat it; they have no living faith in the power of truth to destroy error in a free fight and a fair field; truth must have the field all to herself. Congregationalism is the doctrine that God's method of inculcating truth is the method of a free discussion, in which, by the attrition of many minds, by many experiments, with some failures and some successes,

the truth works its way into human minds and lives. The un-Congregational Congregationalists believe that they are the depositories of the truth, that whatever contradicts it is an obstacle to its progress; they do not believe that truth travels as the bird flies, by leaning on the very wind that blows against it.

REFERENCE is then made to the numerous boards, missionary and educational, who take to themselves, irrespective of the churches, control over societies which draw their life from those churches, which yet have no voice in the direction of the same, and closes thus:

To resume, then, the language of confession, I confess that Congregationalism does not possess some of the advantages possessed by other and more compact and highly organized communions; it does not possess the liturgical unity of the Episcopal Church, the visible and apparent doctrinal unity of the Presbyterian Church, the ecclesiastical unity of the Methodist Episcopal Church; its worshippers cannot reflect on Sabbath morning that they are repeating the same confession and the same thanksgiving that have been repeated since the days of Cranmer, and in the same language. The communion of saints has in the Congregational churches no such visible sign as is afforded in the Episcopal Church by the Book of Common Prayer; the ministers are not intrinched behind a common symbol of faith, held, or supposed to be substantially held, by all their order, and witnessed to for substance of doctrine by their united testimony; the church does not and cannot map out the country in parishes or circuits, as the Methodists do, secure, under episcopal supervision, a man for every work, and work for every man, and make sure that no pulpit is without a preacher, and no preacher without a pulpit. I confess that the free and fluid organization of Congregationalism, giving to its churches neither the advantages nor the disadvantages of ecclesiastical coherence and subordination, confers upon it only one superiority over all its hierarchical contemporaries, namely, liberty; it can entertain opinions, and try tentatively movements in worship, thought and work, without danger from discussion or disaster even from failure; it can lead in the great religious movements of the age, not by creating a spiritual oligarchy who are the divine repositories of the truth, but by eliciting the truth by means of a free exchange of contrasted and sometimes clashing opinions. But I must also confess that not a few Congregationalists appear to be ignorant of the true function of Congregationalism; belong to the Congregational Church without believing in Congregational principles; fear nothing so much as freedom; and impair the power of their own denomination to exercise that leadership which belongs to it, by compelling Congregational Congregationalists to divide their time and energy about equally between exercising their liberty for the benefit of Christendom, and fighting for the right to exercise it against foes who are of their own household.

THERE can be little doubt that the two aspects of Congregationalism indicated are struggling

for ascendancy. The principles advocated by the paper are the principles of Plymouth Rock and sturdy British Independency, with its faith and courage; the principles deprecated are those that New England State Congregationalism has caused to remain the traditional polity of the Congregational Churches of the Great Republic. Canadian Congregationalism is called upon to make its choice, and on that choice will depend its future in this rapidly growing Dominion.

AND the choice lies either in antagonizing two schools of thought, generating bitterness and virtual division; or in frankly, freely, cordially—if such a thing can be—welcoming both to live lovingly side by side, working toward the same end, and then approaching each other. Should our brethren convene, as has been hinted in these pages, for conference, this question must form one subject for free brotherly counsel.

THE UNION OF THE CHURCHES.

BY REV. WILLIAM WYE SMITH.

He would have been a very strong man—a wondrously hopeful man, who, a hundred years ago, would have spoken of the union of Christian churches; and he is a very unimaginative man—a veriest pessimist—who now thinks that the thing is, and will always be, impossible!

Let us get away behind and beyond all “sects,” and “denominations,” and “bodies,” away back to the time when they were all *one*. And in doing so, in order to have firm and well-known ground, we will go back to Apostolic times.

1. The basis of fellowship, both in the local church as members thereof, and between one local church and another was (as Rowland Hill used to say of his own preaching) the “three R’s”: Ruin by sin, Redemption by Christ, Regeneration by the Holy Ghost. Every church that had and held that basis, and every disciple who held that basis, was free to the confidence, the fellowship, of other Christians and other churches.

2. There were in the days of the Apostles two great divisions, or sections, of the church, the Jewish and the Gentile. There was, in many instances, as wide an apparent divergence between them as between the two great divisions of the church now—the Protestant and the Catholic.

The Romanist says: "Oh, it is all well enough to believe in Christ; but then you must believe in the Virgin and the Saints, and in the unbloody sacrifice of the Mass." Just so the Jewish Christian said to the Gentile believer: "You are right in believing that Jesus is the Christ; you must also be circumcised, and keep the law of Moses."

Now, what did the Apostles do? Did they recognize these two divisions, and formulate a constitution for each? No, they did nothing of the sort! They did not recognize them as being two—but *one*; in as far as they held to Christ as the head, they pronounced them right—in as far as they divided themselves from one another, they pronounced them wrong!

3. What connection had these two great divisions or sections, one with another? and what connection had the various local churches in either, or both, with the other local churches in either, or both? We answer: It was a connection of identity in main belief, brotherhood of feeling and sympathy, care for each other's welfare, respect for each other's independence. What about doctrine?

Difficulties on this point were referred to the Apostles. The Corinthians wrote to Paul, respecting difficulties that had occurred to them as to doctrine and church-administration (1 Cor. vii. 1, and more remotely, viii. 1; xii. 1; and xvi. 1), and all the churches had the privilege of being instructed by the inspired Apostles of the Lord Jesus. They had the Old Testament—more or less of the words of our Saviour, in some of the Gospels—and, as I have said, the living Apostles, and they needed no more.

After a time—when the men were all dead who had the miraculous gifts of the Spirit—they got into the way of holding councils for consultation respecting doctrines and practice. At first these councils were merely advisory, and claimed no power over the churches. They began at the time we have stated. Mosheim says: "There are no vestiges of ecclesiastical councils till the middle of the second century." Gibbon says substantially the same—that "the useful institution of provincial synods took its rise in Greece, in the second century."

Then, what were the bonds all this time of unity of faith and oneness of being among the large and increasing number of local churches holding Christ? This: First, the living Apostles to instruct them.

Next, after the Apostles' deaths (and they left no inspired successors), the *inspired writings* of the Apostles. These are to us in lieu of, and in succession to, the living Apostles.

What about mutual consultation and sympathy? Well, see how they did for the poor saints at Jerusalem, how the whole Gentile world, as far as that world was Christian, gathered money, and sent sympathy to them. How Antioch laid its ordaining hands on its two best and most cherished preachers, Barnabas and Saul, and sent them off as missionaries; how the Christians of Ephesus sent letters with Apollos, to introduce him to the church at Corinth; how travelling or missionary Christians everywhere found welcome and sympathy from other Christians.

The first occasion for sects—not as respected doctrines differing from the majority, but as bodies of Christians separate from the majority, and disowned by them—was when Christianity was "established" by Constantine. From that time forward, the Catholic Church, so called, became intolerant; and those divisions began which have since so rent the mantle of Christ. For it naturally followed that if no divergence of opinion was allowed on any points of doctrine and practice, then those holding such divergent views must be "dissenters."

Unfortunately, the example of the State superintending and guiding the religious life of the people was copied and followed in the time of the Reformation; and the occasion and the necessity for "dissent," or for diverse religious bodies, continued to exist as before.

What is then to be done? We must do as they did in the Apostles' times, and in the generation immediately following the lives of the Apostles. They were *one* in faith on the Son of God. They were *one* in receiving and walking according to the Holy Scriptures, including the New Testament as far as it was known to them; for probably not *all* the New Testament was known to *all* Christians of that day. But they were *not* "one" in a great many details of church life or belief. They found necessity for bearing and forbearing; and if they sometimes failed, it is only what we have done in larger measure. They learned to rejoice when souls were converted, even if they did not adhere to the particular set of opinions on non-essential matters, which they themselves held.

It needs very little "machinery" for a few dozens or a few hundreds of Christians to carry on a church of Christ so as to make it a "light in a dark place." *But it wants much of grace!* and this being present, all will be well.

Had I lived two hundred years ago, I should have run much risk of being considered a "root and branch man"; and might have had to brave the pillory, if not the fire, by running my head against prelatist tyranny on the one hand, or organized Parish-Puritanism on the other. But, nevertheless, I see no way of *getting* right, but by going away back, and *beginning* right! What would become of all our denominational missionary societies and denominational colleges, I don't know, except as they are turned into undenominational ones—a feat much easier to be done than many people think.

And now, recurring to a favourite maxim of mine—"Never object to anything, unless you have something better to propose"—I would suggest what must, I think, be the beginning of this great reform—a reform, which, when accomplished, will shake Satan's kingdom to its centre—and that is a scheme whereby a minister may be freely invited to supply a pulpit, or "exchange" pulpits, or become a pastor, from one present denomination to another, or a professor from one denominational college to another. People will never come together till they get somewhat acquainted with one another; and I know of no other possible "first step" so feasible as this for a first step—a step so invitingly within reach! I have a very moderate opinion of either the wisdom or the sincerity of the deliverances of the Church of England, as announced within the last twelve months, respecting "church union," while their pulpits are still obstinately closed to all other ministers than their own; and where, in undenominational ministerial associations an Episcopalian clergyman is seldom or never seen.

Our difficulties are neither unique nor unprecedented. In the Apostles' days the Jewish Christians clung to circumcision quite as strongly as the Baptists now do to immersion. Some of them disputed Paul's call to Apostleship quite as vigorously as any "Churchman" disputes the ordination of "Dissenters." Many Judean Christians were just as eager to have the church modelled after the hierarchy of the temple as any prelatist of the present day; while many Greeks, or Grecian Jews,

were as enthusiastic to have the church formed on the model of their popular civic assemblies, or on the democratic model of the independent synagogue, as any "Latter Day Man" of Cromwell's time, or any modern "Puritan" among ourselves.

Let me recount the probable *steps* in the preliminary processes of this great reform:—

1. A conviction of its being a right thing.
2. A friendly discussion of it in all its bearings.
3. An oft sitting by each other's ecclesiastical "fresides"; in other words, often and friendly inter-communication, in pew and pulpit—what the German Lutherans have a name for, but only a name—"Kanzel-gemeinschaft."
4. A gradual un-sectarianizing of our missionary societies—a readiness to send out the right man, even if he has been brought up on the other side of some ecclesiastical "fence" from ourselves. It would not have hurt the Methodists to have sent out William Carey, nor the Church of England to have sent out Robert Moffatt.
5. A disestablishing of State churches.
6. A necessary and gradual dwindling away, not necessarily of the *existence*, but of the *authority* of "councils" of whatever name—congress, convocation, conference, assembly, synod, union—as the rights and powers of the local church begin to be asserted and used. I call attention to the word "used," for it is not so much, in any case, that the local church is tyrannized over, as that the local church has leaned on outside authority to guide it in its own proper affairs, and do for it its own proper work.

7. This union will probably assume shape as a "confederation" of the various denominations. The first united work done will be, naturally, in the Foreign Mission field, then in the Home Mission field; and by that time the influence of the "denomination" will be getting small and obsolete, and the idea of the one glorious, universal church of Christ will have taken such possession of men's minds that all remaining obstacles will be quietly yet firmly set aside, and the discipleship of earth begin to fully comprehend the Lord's saying, no less prophetic than weighty: "One is your Master, even Christ, and ALL YE ARE BRETHERN!"

A London lady died lately, leaving £10,000 to the Dogs' Home at Battersea, while to her executor, a poor parson, with a large family, was left £100 as a legacy.

DON'T!

A couple of years ago, or thereabouts, was published a book with the above title, containing maxims for everyday life, all put in the negative form. It had a large sale, and likely enough some copies may be in the hands of some of our readers. It did not, however, touch the relations of church life and work, so we propose to supply that deficiency, and present a series of rules, which, if they are read aright and faithfully carried out, will, we are pleased to think, enable those who are thus privileged to shine as members of their respective churches or congregations.

As to the Pastor,

DON'T

subscribe so liberally that if others follow your example he will be lifted above the care of worldly things, and be able to give his full attention to spiritual things. Help to keep him poor. Quote the first clause of Luke x. 4.

DON'T

believe that he has expenses and needs that you have not; if the poor seek him, let him send them away; if he wants books, has he not one book? As for going away, let him stay at home—you do.

DON'T

say a kind and encouraging word, even if you should be pleased with some of the sermons he preaches; it might help him, it is true, but it might make him proud, and that would be—well—awful!

DON'T

omit to criticise the sermon at the table before your family; you can easily find fault; it will be too long or too short, too doctrinal or not doctrinal enough, light or heavy. If your pastor has any peculiarities, dwell upon them.

DON'T

rebuke your children if in this they imitate you (of course you wouldn't); let them say of him what they please, it will make them critical and independent, even if it does destroy their spiritual life and all prospect of their being gathered into the church; you will feel that is of little consequence in comparison.

DON'T

show him any special respect. Why should you? He is only a man, as he himself will tell you and so

are you; he is your servant for Christ's sake, but never mind the office.

DON'T

forget to object if he is absent from his pulpit and another in his place; say that you can't think why he cannot stay at home and attend to his duties. It is no business of yours if he has gone to help a weak, struggling church, or to relieve a sick and overworked brother pastor.

DON'T

consent to any holidays during the year; you doubt them, why can't he?

DON'T

doubt, if he is away for a Sunday, that he has gone to preach to some other church with a view to a call, and suggest that to any of your fellow-members; it will help to make them more comfortable and settled in their fellowship.

As to your Fellow-Members,

DON'T

think that they have any rights you are bound to respect; let each look after his own rights.

DON'T

study anybody's feelings; act and speak as if no one had any feelings but yourself; be very sensitive as to your own—these two things should always go together, as they generally do.

DON'T

show any sympathy or sociability with your fellow members; at the same time be sure to complain how cold the people of the church are. If you can pass out of church without seeing or speaking to any one, that will help you in this a good deal.

DON'T

trouble yourself about the sick, or those in sorrow; it is your pastor's business to look after these; is he not paid to do it?

DON'T

put up with any one having a better seat than yourself in the church. Whoever it is, old and honoured, wealthy or active, never mind what you give for the support of the cause, demand what you think is the best seat.

DON'T

forget the singing in church; this will give you a fine opportunity for abuse and criticism; you can simply say that it is horrible, or you can hunt up

a few musical phrases, and throw them at the presumptuous people who go to much labour and trouble to help, as they suppose, the worship of God—you know better.

DON'T

omit any opportunity of finding fault with the deacons, or those upon whom the responsibility of the arrangements rests; let them know that you are watching them keenly; at the same time, if it is suggested that you should take a share in the labour and responsibility, don't be entrapped into anything of the kind.

DON'T

check your children or any one else on repeating stories of the sayings or doings of any of your fellow members that may appear discreditable. Never mind the saying of that fanatic who taught that you should never hear the evil, but the good, of others. Nonsense! how then could you "resist the evil," as you are told to do?

DON'T

allow any one to put a good construction upon what, in others, appears wrong. You will find plenty of soft-hearted ones ready to suggest explanations, or to make excuses for what, you are sure, is unmitigated wrong. But insist that every apparent explanation only aggravates the wrongdoing.

DON'T,

if any one takes offence at what you say or do, be willing to soften down any harsh things, or to apologize; if they say that your talk or action is unchristian and that they cannot remain in the church with you, let them go, what are half a dozen such members to yourself?

DON'T

discourage your wife and daughter, if you have any, from dressing in a manner that will be sure to cause remark, and may tempt some silly ones to imitate or even try to outdo them.

As to the Services and the Church Building,

DON'T

go too often; the pastor and deacons will look after you more if you are only seen in your seat at intervals, and it adds very much to your importance to be sought after.

DON'T

be found often at the prayer meeting. People who attend there regularly are, as a rule, quite the

nobodies of the church; besides you can't spare an evening from your home; with your many engagements for various entertainments and so on, you really cannot.

DON'T

try to be punctual when you go; a quarter to half an hour after the service commences is a good time to go in; you are likely to disturb the preacher, and sure to attract attention.

DON'T

be betrayed into an interested attention to the services; a hymn book is very useful to read attentively or turn over the leaves, during the sermon or any time that the hymn book is not required for singing. Don't hesitate to sleep if you feel like it, during the prayer or sermon.

DON'T

sing, whatever else you do; if you do, you cannot criticise others, and you will help to make too great a noise. Always insist that it is the duty of the choir, and nobody else, to do the singing.

DON'T

wait for the benediction before looking for your hat, putting on your overcoat, etc. It adds to the liveliness of the close of the service by a general movement of that kind during the last words of the speaker.

DON'T

have any care for the building. If there comes any suggestion to renovate, or repair, or rebuild, don't give any encouragement to such an idea. If you do, some of the leading spirits will be after you for a contribution, which is not to be thought of; but at the same time do not forget to complain of the dingy, unpleasant, uncomfortable character of the place, and say that it is a shame and disgrace to allow it to be so.

FINALLY,

DON'T read these cautions the wrong way, or you will miss the benefit which they are intended to be to you.

THE Montreal *Witness* has issued a very handsome portrait (coloured), in commemoration of Queen Victoria's jubilee year, which can be obtained by all subscribers to either the daily or weekly editions of that paper who remit to the publishers the trifling sum of ten cents over and above their subscriptions. We have ourselves a copy of the portrait, which is a great inducement to take the *Witness*, a journal without any premium at all, well worth the subscription money.

CONCERNING CONGREGATIONAL COLDNESS.

Nobody in this part of the world needs to be told that the year 1887 came in with a cold wave. Preachers who drive fifteen or twenty miles between stations are quite aware that the first Sabbath of the year was cold enough to freeze the enthusiasm out of almost anybody. Perhaps that cold Sabbath was sent early in the year to remind congregations that a minister who has to drive fifteen or twenty miles every Sabbath should have a fur coat. That may have been one reason why the day was so cold. Congregations whose pastors have to drive every Sabbath for a long distance, in all kinds of weather, will please take a hint. A splendid fur coat can be had for about \$60. A coat of that kind is both useful and ornamental. It is useful, because a perfect protection against cold, and ornamental, because a very ordinary-looking brother looks well in a long fur coat, when the collar is turned up. The principal reason why he looks so well is because you don't see much of him. No congregation need expect much prosperity if its minister has to drive between his stations all winter without a good fur coat. The cold chills him, enfeebles him, paralyzes him. The eloquence freezes up in him, and the people don't get it. Their minister becomes cold physically, and there is some danger lest the people become cold in a worse sense than physically.

There is such a thing as *congregational* coldness. It may be detected in various ways. One good way is to use the statistical report in the annual returns as a thermometer. By examining this thermometer, especially the columns which show the amounts contributed to missions, you may easily discover the amount of evangelical warmth in any congregation. In some the spiritual temperature is high, and the contributions are correspondingly liberal. In some the temperature is about zero, and the figures in the columns for missions are low. In a few congregations the mercury is thirty degrees below zero, and these generally give one or two dollars each to send the Gospel to the heathen.

A newspaper reporter was sent to the North-West to write up the first Riel rebellion. For some reason or other "copy" was not forthcoming for a considerable time. When asked for the reason, the pencil-driver is reported to have said that his lead pencil froze so hard out there that no marks could be made with it. Fact or fiction, that pencil illustrates the reason why some columns in the statistical report are blanks. The congregations are frozen so hard that they give nothing to fill in the columns with. The statistical report is a capital thermometer, and on the whole gives a fairly correct estimate of the amount of evangelical warmth in a congregation. In some cases apparent coldness may be the result of entire want of

system in collecting. The trouble is want of organization rather than want of warmth; but while this may be true in a few cases, as a rule, where there is warmth it will show itself.

Congregational coldness may easily be detected without the use of the statistical thermometer. One good way is to attend the public service on Sabbath. Everybody knows—that is everybody who attends church—that churches have an atmosphere peculiarly their own. Go into some churches, and everything is cold, freezing cold. The usher at the door is cold, and gives you a chilling reception. You sit down in a pew beside somebody, perhaps a lady, who seems to be an animated iceberg. The choir gets up to prelude a little, and they seem like a collection of icebergs. Each one resembles a squeaking iceberg. Then the preacher comes in, and from his appearance suggests that he is a clerical iceberg. The moment he opens his mouth you see that his appearance did not belie him. He reads coldly, prays coldly, preaches coldly. The whole performance is cold. It may be faultless in other respects, but it is so intensely cold that it cannot do any good. There is no evangelical fervour—no Gospel warmth—no touch of nature that warms the heart. The whole service is of the ice icy. There is no soul in it. It has no heart power, and does little or no good. The preacher is a human iceberg, and you are glad when he gets through. You go home, feeling rather wicked, and wonder what churches are kept up for, any way.

You go into another church in which the atmosphere is entirely different. The usher gives you a warm welcome. Without being obsequious he shows you into a pew in a friendly manner. The occupants of the pew make room for you, or give you a book, or show you some other little civility which makes you feel you are welcome. The choir puts heart power into the singing. The preacher comes in, and you see at a glance that he is human. There is a peculiar something in his voice and manner which tells you he is a man, but a man who wishes to help his fellowmen. His reading of the opening hymn and the scriptures help to put you in a good frame of mind. The long prayer, instead of being wearisome, lifts you up and brings you near your heavenly Father and your elder Brother. The sermon comes, and the warm evangelistic truth goes right home to your heart. There was something there for you, though you were a stranger. As the service proceeds, your cares become lighter, your faith stronger, and you leave, feeling that it was a good thing to worship in that church.

What made the difference between these two churches? The difference was in the spiritual atmosphere. The one was cold, the other warm. What made the atmosphere of the one warm, and the atmosphere of the other so cold? The Gospel. A church in which the Gospel is fully, faithfully and earnestly

preached always has a warm atmosphere. Any church that depends more on mere forms than on the power of Gospel truth must always be cold.

There are other tests by which the spiritual atmosphere of a congregation may be tried. The prayer meeting is a good one. It is one of the best. A congregation with a poorly-attended prayer meeting is generally cold. The attendance of the members at the sacrament of the Lord's supper is a good test. If the membership attach very little importance to this sacrament, and attend on communion Sabbath in small numbers, then rely upon it the spiritual atmosphere is below zero.—*Knoxonian, in Canada Presbyterian.*

Correspondence.

MR. EDITOR,—Permit me to thank you for the good wishes expressed in your last issue in reference to my connection with Zion Church. One of your remarks—meant kindly, of course—may, however, be easily misunderstood. Since my separation from the Union I have never ceased to be a Congregationalist, and hence, on principle, have avoided connection with any other denomination.

The resignation of my college relationship arose, as you very well know, solely out of the position assumed by the late principal—a position which rendered an alternative impossible to any one possessed of even a moderate share of self-respect.

The following resolution, of which a copy was courteously forwarded by the secretary, will abundantly show the light in which my work was regarded by the board up to the date of my resignation :

At a meeting of the board of directors of the Congregational College of British North America, held on April 29th, 1884, the following resolution was adopted :

“Resolved : That in accepting the resignation of Rev. Prof. Fenwick of his office of professor and vice-principal in this college, the board of directors have pleasure in placing on record and certifying that for eight years, as the regular professor of Church History, Historical Theology and Apologetics, and for six years as the vice-principal of the college, he has discharged his various duties with regularity, efficiency and ability.

“In addition to the subjects above named, Prof. Fenwick has, for longer or shorter periods, lectured on Hebrew and Hebrew Exegesis, on Old Testament Economy, and on Homiletics ; and he has always manifested a zealous interest in the spiritual welfare of the students.”

The resignation of my connection with the Union became a necessity. Ceasing to be one of the professors of the college, and having no pastoral charge, I had no right to membership in the Union, and consequently had to withdraw. I am, dear sir, yours faithfully,

K. M. FENWICK.

Montreal, Que., January 18, 1887.

News of the Churches.

BRANTFORD.—This church was blessed during the early part of January by the presence of the Rev. W. Wetherald, who conducted services each evening for a week, besides occupying the pulpit on two Sabbaths. The storms, which prevailed throughout the week, prevented large audiences, but the attendance was most encouraging. Many conversions cannot be claimed, but the church membership has been greatly strengthened and helped by the earnest spiritual addresses of the brother, who has endeared himself to so many, and been the means, in God's hands, of lifting many to a higher plane of Christian life. Other churches of our denomination will find it very profitable to give him an invitation to work among them. If Congregational Churches had more of Christ's likeness in their membership, there would not be any fear about our stability as a denomination, and if the line of life in Christ Jesus practised and preached by Mr. Wetherald was acted upon by each individual, there would be no need for special services, for we would live in a continual atmosphere of revival. The annual business meeting was held on Wednesday evening, January 19. The venerable treasurer, Mr. James Wilkes, has acted in that capacity for many years, with a faithfulness worthy of example, and his report this year showed financial prosperity, there being a slight balance on hand after meeting all expenses, including several items of an unforeseen and extra nature. Some twenty-two members of the church have adopted the system of benevolent offerings introduced in May last, and the treasurer reported that while over one-half of this number gave but five cents per Sabbath, the total thus pledged amounts to over \$200 per annum, divided among the College, Home and Foreign Missionary Societies, and the Widows' and Orphans Fund. It is believed that the majority of the members will adopt this systematic plan, as it does away with the necessity of canvassing for these objects, and results in largely increased offerings. The secretary, Mr. G. A. Adams, presented an interesting summary of the year's operations, showing an increase of twenty-four members ; present membership, 164. The Sabbath school is more largely attended than ever before, and a growing interest is taken in its sessions. The average attendance for some time back has been about 200, with twenty officers and teachers.

FRANKLIN CENTRE.—Our friends here have been pretty busy keeping Christmas and New Year in the usual cheerful manner. The Episcopalians led off with a Christmas-tree entertainment in their church during Christmas week, and the Methodists followed with a similar one on New Year's Eve, both well attended. The Congregationalists gave a supper and entertainment in the town hall on January 7, which

was quite successful, and satisfactorily proved to us, once again, the wisdom of depending on the ladies of the church for such occasions. We were pleased to have our friend Mr. Mason come amongst us to spend his holidays. He preached three times in our church during his stay. On the last Sunday evening in 1886 he urged those who had but recently given their hearts to Christ to be steadfast in their faith in Him, and to keep close to the Saviour during the coming year. To those who had refused, he begged them to do better in future. Touching references were made to the deaths of Rev. Dr. Wilkes and Mrs. Currie; the former had, he said, spent a noble life of fifty years in Canada, not only as a Congregationalist, but as a devoted and faithful servant of Christ. Referring to the late Mrs. Currie, he spoke in terms of the highest praise. Our young people are showing a willingness to do work, by starting a "Young People's Society for Pleasant Evenings." The first of these fortnightly meetings was held on January 11, and proved a success, although both roads and weather were bad. We have great hopes that this endeavour will be successful. The men's prayer meeting, held at the Congregational parsonage every Thursday evening, promises to be a considerable help to religious life among us. May God sanctify these efforts to His glory!—COM.

GEORGETOWN.—The evening of December 29th was a happy time for the children of the Sabbath school of this church. A good deal of trouble had been taken in preparation for this Christmas entertainment, and all must have been glad that it was so successful. The ladies of the church provided tea with their customary generosity, and after the children and adults had satisfactorily partaken thereof, the literary part of the programme commenced. This consisted of solo and chorus singing, interspersed with readings, recitations and dialogues, the children being the sole contributors, and right nobly did they acquit themselves. During the evening one of the teachers was presented by her class of girls with an address and a beautiful panel-shaped Christmas card—a winter scene painted on pale blue silk, and ornamented with scrolls of light russet-coloured plush. The schoolroom, which was tastefully decorated for the occasion, was well-filled, and the funds of the school were increased by \$15—very good, considering that the charge was only 15 cents, that the children were admitted free, and that, unavoidably, this meeting clashed with a similar one given by our friends of the Baptist Church. Since then the collection boxes purchased last spring have been opened, with over \$17 as the result. The Sabbath school treasurer has now about \$51 in hand, most of which will probably be used for a new library. At the New Year's communion service six new members were received, two of these from the Sabbath school, and one by letter

from a Congregational church in Glasgow; several others are expected to be received next month.

GRANBY.—The annual church meeting was held in the Congregational Church here on January 10. A large number of people assembled on the occasion to listen to the various reports and the interesting programme which followed. Reports were read from the church, Sabbath school, Church Aid Society, Band of Willing Workers, and from the pastor. All these were of the most encouraging character. The Church Aid Society had raised sufficient money for painting and papering the parsonage, and had considerable funds on hand; the Willing Workers had devoted some \$25 to Foreign Missions, and given \$75 toward the parsonage debt. The church also reported a clean balance sheet. The parsonage has been furnished with an excellent furnace. It was determined to build a commodious shed and wood-house near the church as soon as the spring opens; and also to proceed toward liquidating the remainder of the debt on the parsonage. The church has raised more than double its contribution of last year for Home Missions, and some think more ought yet to be done. The College also must receive something from us here. The congregations are good, and an excellent state of things exists, so far as man can judge, in the spiritual affairs of the church. Quite a number are uniting with us in church fellowship. The annual meeting wound up with a free lunch and admirable programme.

GUELPH.—The annual meeting of the Congregational Church and congregation was held on the 19th of January. After a social tea the various reports were read, and showed the church to be, on the whole, in a prosperous condition. The total amount raised for all purposes was \$2,363.94; of this amount the cause of Missions received \$165.18, and all our other denominational claims were also remembered. An encouraging feature in the treasurer's report was a statement showing an *increase* over the previous year in the envelope and open collections, and in the communion and missionary funds. Eleven persons were added to the church during the year. A Young People's Society of Christian Endeavour was also organized, which was doing an excellent work. The church, as now organized for Christian work, has the following societies which afford scope for work to all, viz.: Ladies' Association, Willing Workers' Society, Woman's Missionary Society, Young People's Association, and the Young People's Society of Christian Endeavour. Our city and church are feeling materially the effect of being overshadowed by larger cities such as Toronto. Every year reports removals to such cities, owing to their greater facilities for business, so that churches in Toronto and other large cities receive yearly contributions from country and

smaller towns and cities, which while enriching them weakens us. But this may be our mission to some extent, and in its remembrance let us find consolation; for "It is more blessed to give than to receive."

HAMILTON.—The annual meeting of the church and congregation was held in the lecture room of the church, on Wednesday, 19th January. The pastor, the Rev. John Morton, presided, and there was a good attendance of the members of the church and adherents. The business of the meeting consisted chiefly of listening to the annual reports of the various officers, and chairmen of committees and other organizations connected with the church. The pastor expressed his pleasure in reviewing the work of the past year, and at the satisfactory progress that had been made—though in some minor matters there was room for improvement. Mr. A. Alexander read the statistical report of the church, from which it appeared that the number on the roll at the beginning of the year was 204. During the year there had been added to the church eleven on profession of faith and four by letter from other churches; while the church had lost one by death (Mr. Thomas Drever), three transferred to other churches, and three dropped from the roll by rule—a total of fifteen added and seven lost, or a net gain of eight, making the number of members now on the roll 212, eighty-four males and 128 females, the largest number ever on the roll of the church. Of this number, seventy have been scholars in the Sabbath school. The treasurer, Mr. D. Aitchison, read the annual financial statement. From this it appeared that there had been raised for local church purposes: From weekly offerings, envelopes \$1,819.21; open collections, \$474.27; open collection at Lord's supper, \$97.05; from other sources, \$4.75; total for church purposes, \$2,395.28. There was expended: Pastor's salary, \$1,200; pulpit supply, \$40; organist and blower, \$124; caretaker, \$156.75; Mrs. Pullar, \$100; interest on debt, \$88.03; to debt fund committee, \$280; Welland Mission, \$5; Foreign Mission Society (special), \$20; Congregational Union, \$15; Provident Fund, \$25; fuel and light, \$96.40; printing and advertising, \$48.30; other expenses, repairs, etc., \$153.72; total expenditure for this year, \$2,352.20, which, with a balance of \$45.81 at the beginning of the year, leaves a balance of \$88.89. The Sunday school report was read by Mr. Ernest Alexander, the secretary, and showed that there were 218 scholars on the roll, with an average attendance of 146, taught by twenty-three teachers, with an average attendance of twenty-one. The children had raised \$122.73, which had been expended for mission and charitable purposes. The superintendent, Mr. David Aitchison and Mr. Thomas Ball, spoke on the Sabbath school and its work. The next report read was that of the Debt Fund Committee.

The treasurer of the fund, Mr. J. C. Ball, read the statement which showed that \$578.09 had been raised through the envelope plan which with a balance of \$101.11 at the commencement of 1886, and \$280 received from the General Church Fund, enabled them to pay off \$600 from the debt of \$1,250, with which the year commenced, and left the committee a balance in hand of \$359.20 toward the remaining \$650, which it is hoped will be cleared off in a few weeks, when the church will again be in the happy position it was in for many years before—not a cent of debt. Mr. John Black, the chairman of the Missionary Committee, reported that \$190 had been raised for missionary purposes, including the special contribution of \$50 promised at Ottawa, which was sent soon after. The prospects are that from this church the contributions for this object will be better still for the current year. The Ladies' Sewing Society next reported through Mrs. J. E. Brown, the secretary-treasurer. From her report it appeared that the ladies had raised by their needles \$72.26 during the year, which, with a balance of \$88.43 at the beginning of the year, enabled them to send \$50 as a donation to the church at St. Thomas, as well as \$50.30 for other charitable purposes, and have a balance on hand of \$43.74. This society has been a great blessing to the church, and has had an uninterrupted existence of nearly twenty years, meeting monthly throughout that period. From the foregoing reports it will be gathered that this church has raised the aggregate sum of \$3,358.36, while the aggregate amount of balances in hand at the beginning of 1887 is as follows: General Fund, \$88.89; Debt Fund, \$359.20; Sunday school, \$23.48; Ladies' Sewing Society, \$43.74; total, \$515.31. Mr. Francis Maxwell, chairman of the Evangelistic Committee, reported what had been done during the year in the way of cottage and other prayer meetings; while the Gentlemen's Visiting Committee, through its chairman, Mr. J. Greenaway, and the Ladies' Visiting Committee, through the pastor, reported an aggregate of over 500 visits made. The Congregational Mutual Improvement Society, another very old and uniformly successful institution connected with the church, made its report through its president, Mr. E. Alexander. The class that meets monthly for the reading of papers on the subject of the previous month's sermons had its report presented by Mr. Charles Duff, who bore testimony to the high character of these essays and the good effected, and the Young Men's Sunday Morning Meeting was spoken of by Mr. Robert Hopkins. It will be seen that there was so much "reporting" that very little time was found for anything else in the way of music and other accessories usual to an annual church meeting. The church here seems to have a great many "wheels," though from the reports presented in regard to each

they all seem to be running smoothly, and to be all impelled by the same force. It is to be hoped that many may be drawn to the Saviour, and that those who are His may grow in likeness to Him, and in an intelligent and full knowledge of His will. Votes of thanks to the choir and the various officers brought the meeting to a close.

MANILLA.—The friends of Rev. George Whyte met together and organized a conversazione, at which Mr. and Mrs. Whyte, ere their departure, were presented with an address and a purse containing \$40.

PARKDALE.—This church, we are glad to note, closed its year with a clear balance sheet, and it has done reasonably well in the reduction of its debt. A larger number of members than during any previous year have been added, and the outlook is hopeful. The pastor has worked hard with often little encouragement, but brighter days have dawned; may they grow brighter still.

PINE GROVE.—The annual New Year's Tree and entertainment in connection with the Pine Grove Sunday School was held on New Year's Eve. The night was very stormy, but, notwithstanding this fact, a fair-sized audience assembled to hear the pupils and other friends sing and recite, and to share in the joy afforded by the distribution of gifts from a well-laden tree. The entertainment was an excellent one, and was heartily enjoyed by all present. The Rev. Mr. Shortt, of the Episcopal Church, favoured us with his presence and an address. On Wednesday evening, January 5, the annual business meeting of the church was held. In order to create interest, and ensure a larger attendance than usual, the ladies determined to make the gathering partake of a social character. Tea was served during the afternoon, after which the various reports were listened to, and the business transacted, the utmost harmony and Christian good-will prevailing throughout. Printed reports, containing a statement of the financial condition of the church, and various societies connected therewith, were circulated, which showed that although the church has had disadvantages to contend with, and has lost much by removal during the year, there are still reason for hope and encouragement to those interested therein. W. A. Wallis, Esq., who has been connected with the Sabbath school for upward of twenty years, resigned his office as superintendent. The church placed on record its appreciation of the services rendered by Mr. Wallis, and elected him to the position of honorary superintendent. On January 10 and 11 missionary meetings were held in the churches of Pine Grove and Humber Summit, respectively. The deputation consisted of Revs. W. F. Wilmott, of Unionville, and A. W. Richardson, B.A., of Caledon and Churchville. Both these gentlemen gave stirring and interesting addresses on missionary

topics, and the only regret is that there were not more out to hear them.

ST. THOMAS.—The Congregational Church in St. Thomas does not often report through THE CANADIAN INDEPENDENT, because it has little of general interest to communicate. During last summer and thus far into the winter, our congregations have been small and our revenues on the decrease. The cause of this is partly the loss of a few regular subscribers who left the city early last summer, whose places have not yet been filled. Another reason seems to be the determination of the people to misunderstand the voluntary system and weekly offering. They attend very irregularly, and escape payment by staying at home. *The means taken to set this matter right avail nothing.* I believe now that the pew-rent system would have secured a better attendance here. I have not resorted to that measure for over thirty years, and should hate to go back to it. Our cause here has failed to bring in any but the poor and labouring class, and this fact has a tendency to perpetuate itself. Men of means, generally speaking, keep away from poor churches, for obvious reasons. Another thing that has kept down our congregations is the distance they all live from our church. We have not one family belonging to us living near the church, although we have some north, east, south and west, but all at considerable distances, and in bad places to get out in stormy weather. We have several members proposed now, but none living near the church. At Christmas time we had a very successful festival and entertainment for the Sabbath school. We gave each of the children a present, and had left over \$20 in the treasury, after sending for our papers, quarterlies, etc. We have about sixty-six children on our roll. A member of the Baptist Church, living near, gave a social at her house in the interest of our church. It was a very stormy night, and scarcely any of our own people were present, but neighbours and friends made the time a very pleasant one. The unsolicited kindness shown by one denomination toward another is worth recording. With much that is discouraging, there are some things that are hopeful here.—W. H. A.

ST. JOHN, N. B.—There was a large attendance at the prayer meeting of the Union Street Congregational Church on the evening of December 23 last, when at the close of the services Rev. J. B. Saer, B.D., the pastor, was presented with a handsome marble clock and two bronze pitchers by the congregation. Mr. Saer deserves such tokens of regard, and the friends in honouring him do honour to themselves.

TORONTO BOND STREET.—This church held its annual meeting on Wednesday evening, 12th ult., at which the reports of the various organizations of the church were read. A large increase, spiritually and financially, in the affairs of the church was reported.

The pastor's report showed an increase of membership during the year of 140, the total number of members now on the roll being 614. The financial report shows:—Amount received, \$11,933, and expenditure \$11,504, leaving a balance on hand of \$429. During the year the floating debt of \$3,778 has been cleared off. The receipts given do not include the amounts raised by the Sabbath school, Bible class, Ladies' Aid Society, and other organizations of the church, which would make the total amount raised considerably over \$13,000—a more than creditable record. On Monday, the 17th ult., the annual social meeting of the Bible class was held. Mr. S. H. Blake gave a forcible and eloquent address, the Buchan family (of Guelph) and Mr. Potts and others contributed a musical programme. A pleasing feature of the evening was the presentation to the teacher, Mr. Edmund Yeigh, of an illuminated address and a handsome easy chair by the members. The treasurer's report for the past year showed that over \$600 had passed through the hands of the class for charitable purposes, such as the payment of a cot in the Children's Hospital, New Year's dinners to the poor, etc. Mr. William McCartney occupied the chair. We regret to know that, though still performing his public duties, Dr. Wild has not recovered from his indisposition as his many friends desire.

TORONTO NORTHERN.—The financial statement of this church, prepared for the annual meeting, is before us, summed up as follows:—Ordinary revenue, \$3,152.51; expenditure, \$3,241.04; received for mission and denominational purposes, \$615.40; paid out to the societies, \$557.95; Fellowship Fund, \$177.83; disbursed, \$158.79; the Ladies' Association for Dorcas work received and disbursed \$26.97; the Sabbath school collected \$328.81, which will all be paid out for missions and other objects. The Young Men's Association handed over to the church, as a subscription toward liquidating the debt on the building, \$250; and a bazaar by the Sabbath school to begin a fund for a new building netted \$500. Raised for all purposes during the past year, \$5,052.

The annual festival of the Sabbath school was held on the evening of Friday, January 21. The occasion, always an interesting one and drawing a large gathering, was exceptionally so on this occasion. The weather being unusually fine and not very severe, the young people were out in full force, while the parents and friends of the scholars crowded in, and filled the spacious room to its utmost capacity. The room, decorated with twenty-two silk banners—the gift of one friend, year by year—and the handsome motto for the year across the western end of the building, the gift of another friend who has done the same thing for many years past, looked very attractive, and added not a little to the interest of the evening. Tea was

served to all the scholars from half-past five p.m. to half-past seven p.m., when the tables were cleared, and the exercises of the evening commenced. These consisted of the singing of several sacred pieces on the advent of the Saviour, with appropriate recitations between, and an address by the pastor, Rev. John Burton; the order and attention of the scholars was excellent throughout. At nine o'clock, the programme being finished, the rewards, which are given for punctual attendance during the year, were distributed, when forty boys and thirty-eight girls were awarded handsome books, the boys receiving theirs from the hands of Mrs. Burton, and the girls from Mr. Burton. All was over before ten o'clock, and a happy crowd of little ones and their friends went home, agreeing that it was the best festival they had ever attended.

TORONTO WESTERN.—The annual meeting of this church was held on Wednesday evening, January 12. Both spiritually and financially this church has been steadily and firmly progressing in all its departments. Quite a number have lately been added to the membership, many of whom for the first time in that public manner have owned Christ as their Lord and Saviour. The Christian Endeavour Society, in connection with the church, is well organized, zealous and warm hearted, and doing a real good work here. Looking back upon the months of the year just passed, the friends see much to be very thankful for, and the way the Good Lord has helped hitherto, a pledge and token of His loving kindness and guidance in the year upon which they have just entered. A pleasing feature of the meeting was the increase of the pastor's salary for the coming year by \$200, and that too, notwithstanding the fact that it is but one year since this church dispensed with the missionary grant. This last fact is specially noteworthy; an undue dependence on crutches perpetuates lameness.

WINNIPEG.—Since our last issue we have received particulars regarding the disbanding of this church. A few facts explanatory may now be in season. During the "boom" in real estate some years ago, the lots purchased by the church were sold at a great advance, part of the purchase money received, the rest secured by mortgage, etc. Relying upon the validity of this sale, the church bought a more suitable lot, and erected thereon a fine building, borrowing money to complete the same, depending largely upon the remainder of the purchase money then due to meet the engagement. In the meantime the "boom" breaks, values decrease, and a clerical error was discovered in the transfer from the church to the purchaser of the original lot; thereupon payment of the balance was resisted, and an action entered to compel the church trustees to take back the lot, and to repay the money that had been paid. A tedious and expensive lawsuit followed, resulting in the church not only losing the

money expected on completing the arrangement, but also in a judgment rendered against them of \$25,000. The church building was already mortgaged for \$15,000 in expectancy of the purchase being fully carried out. Instead, therefore, of having, as expected, a church property free of debt, the friends found themselves not only with a judgment and mortgage whose face value footed up \$40,000, but homeless as well. Subsequently the building was sold under the mortgage, interest arrears having accumulated, and Mr. Silcox bought it in on his own personal responsibility, paying \$1400 cash, giving a mortgage for the rest. This, however, did not remove the judgment which *legally* stood against the church for \$25,000. Mr. Silcox, therefore, felt compelled to resign; the church, in consequence, disbanded, the church building being no longer available, since Mr. Silcox refused to lease it any longer under the old condition of things. And thus the matter stood at the close of the year, when Mr. Silcox completed a six years' pastorate in the city. During 1886 the Church raised \$5,700. In his closing sermon Mr. Silcox thus stated his position regarding the future: That he had come here because he felt it was his duty to come; and he would stay until he felt it his duty to go elsewhere. Many had expressed a desire that he should remain and organize a new church. In regard to this he had this to say, if it was the desire of a sufficient number that a church should be organized, and that he should remain as its pastor, he would give such a proposal a favourable consideration. He held himself bound to consider first of all what was the desire of his friends here. He was fully persuaded there was room for a church in this city, to fill the place made vacant by the disbanding of the First Congregational Church. He proceeded to give his idea as to what kind of a church might be organized. It should have a clearly defined mission. In the first place it should be Christian; and, in the second place it should be catholic. It must put Christ before creed. A creed was but a statement of truth; Jesus Christ was the truth itself. The church should emphasize only the great central truths of the Gospel of Christ. Let it not write on its banner this "ism" or that "ism," but let it write in golden letters, large and legible, "Christ is all." Let it receive into membership all who have received Christ, and have been received by Him. No church had any right to impose any other condition of membership than that; the door of the church should be as wide as the door into heaven. "Believe on the Lord Jesus Christ, and thou shalt be saved"—that makes one a member of the great church of God, and that should be the only requisite for membership in any visible church of Christ. In a letter dated January 7, written to a friend in this city, it is said: "Next Wednesday the Sheriff will sell the goods and chattels of the church, pulpit, chairs, cushions, hymn books, etc., to satisfy a judg-

ment of the Merchants' Bank." Yet our brother expresses his determination "to stay by the ship, and bring her into port yet." We can but express our regret at the many untoward events which have tried our cause in Winnipeg, and often discouraged the pastor there. May the eventide gloom break into morning dawn, and the work our brother has bravely begun be carried on under brighter skies and less lonely hours. May the trial of faith bring blessed experience, and experience a hope that maketh not ashamed.

A new church has been organized in this city by the Rev. J. B. Silcox, of which he is pastor *pro tem*. The proceedings were marked by earnestness and unanimity, and the new organization is fairly under way. We append the church covenant, and wish our friends every spiritual blessing and joy.

We hereby declare our desire and purpose to unite together as a church of Christ in the city of Winnipeg. We do this in humble reliance upon Divine grace to accomplish the object of our union. With contrite hearts we acknowledge *our sinfulness and utter need of salvation through the redemption and help of our Lord Jesus Christ*. We confess our belief in God the Father, Son and Holy Ghost as revealed in the Gospel, and declare our full and hearty acceptance of the Holy Scriptures as the inspired word of God, and as our Divine guide and authority in our religious belief, life and worship.

Deriving our doctrines for faith and practice from the Bible, we recognize and claim the privilege and right of individual interpretation, under the guidance of the Holy Spirit, as the enlightener of our minds; ever holding ourselves ready for any further unfolding of Scripture teaching that it may please the Spirit of Truth to grant us. Recognizing the unity of the church of Christ in all the world, and knowing that we are but one branch of Christ's people, while adhering to our adopted faith and order, we extend to all believers the hand of Christian fellowship upon the basis of those great fundamental truths in which all Christians agree.

We do also covenant together to seek the prosperity of this church in all its Christian ways and means; to submit ourselves one to another, in love and faithful fellowship, for mutual edification in the ordinances, labours and discipline of the Gospel. We sincerely intend this, and in all things to seek first the kingdom of God and His righteousness. And we do devoutly pray that God our Saviour may graciously accept our worship and our work, and that as a church of Christ we may be baptized with the Holy Ghost, and thus be made wise to win souls to Christ, and at last be joined to the church of the firstborn who are written in heaven.

THE LATE DR. H. WILKES.

Dr. J. M. Gibson, of London, England, Dr. Wilkes' son-in-law, has been requested by the family to prepare a memoir of our departed friend. Any one who may possess letters or items of interest that may aid in such preparation is requested to forward the same

to Mrs. Wilkes, 249 Mountain Street, Montreal. All such papers, if desired, will be returned as soon as the preparation for the memoir is complete.

OBITUARY.

Many readers of THE INDEPENDENT will hear with regret of the death of Mrs. Hiram Gentle, a member of the Franklin Centre Church for over fifty years. All who knew her loved her for the Christian spirit she always showed, and the sterling character she possessed. In her more active days she was ever foremost in the good works of the district, and gained for herself a widespread regard. At the time of her death she was eighty-five years of age, having been for more than sixty years the loving wife of good old Hiram Gentle, who survives her. She has gone to a well-earned reward.

Franklin Centre Church has sustained yet another loss in the death of Mr. Wm. Cantwell, who also has been connected with the church for more than fifty years. For some time he sat in the Local Legislature as member for his county. He was also a justice of the peace. He assisted in many ways the works of the church, and was respected by all who knew him. He had attained the ripe old age of eighty-one.

The removal of these two staunch old Congregationalists at the close of the year saddens its last hours to us. But their work here was done—and done well—so we will not envy them their well-earned rest. To all who knew them the news of their deaths will come as a reminder of the bright promises for those who fight a good fight, and win the crown that fadeth not away.

We regret to learn that Mr. H. D. Hunter, of London, has been laid aside for some two weeks by sickness. He is round again, we trust not to be laid aside again.

A NEW YORK paper states that a cart-load of gift books for the wards of the Charity Commissioners on the Island was dumped at the department office in Eleventh Street. It had been collected from various charitable sources. Most of the volumes had no covers, and were minus many leaves. A clerk was set to assort the pile for the different institutions. A treatise "on the philosophy of style, and causes of force in language which depend upon economy of the mental energies," was sent to the lunatic asylum library. Pamphlets on the "Evidences of Evolution" and "Civilization in Asia," found their way to the almshouse pile. A report of a session of the "What-to-do Club" was marked "Workhouse." The penitentiary received a detailed account of the "Sanitary Condition of Summer Re-

Children's Corner.

THE HINDU MOTHER.

A TRUE INCIDENT.

This story is told by a missionary. How many others there are, with darker endings, of which we shall never know until the last great day! God bless and prosper the missionaries!

Beside the Ganges' sparkling waves
A weeping mother stands;
A noble boy is by her side,
Her joy, her solace, and her pride,—
Yet now she wrings her hands
And gazes past him on the tide
Which rolls so near and deep.
The babe who slumbers on her arm,
So loved, so cherished from all harm,
Must die! Well may she weep

A priest in sacred robe is near;
He cries: "The god awaits!"
"Oh, spare her! spare my babe!" she prays;
He sternly frowns: "These weak delays
But darken all our fates.
The god is angry; cast her in!
She, or this boy, must die!"
She falters; kisses eyes and cheek,
The smiling lips that cannot speak;
"Ah, it is hard, and I am weak!"
She pleads with tearful eye.

"One moment more and all is lost,"
The tempter fiercely cries;
She casts the babe, with anguished face,
Within the water's chill embrace;
Regards it for one moment's space,
And then to save it flies.
She clutches fast the draperies white,
With sob and shivering sigh;
She presses kisses, close and warm,
Upon the dripping, trembling form,
Then cries, o'ercome by passion's storm:
"My darling shall not die!"

The river ripples on its way,
The priestly tempter frowns:
"Then guard her, but the god demands
This boy shall perish!" And his hands
He binds together where he stands.
This cruel sentence crowns
The mother's cup of bitter woe;
She kneels, and presses fast,
The shuddering boy against her breast;
The infant, soothed, has sunk to rest;
Oh, which shall perish? 'Tis a test
From which she shrinks, abashed.

But God's all-seeing eye is there;
A pitying voice is heard;

"Fair England's queen is sovereign here;
Her laws protect! Ho, men draw near!"
But while the groups are stirred
With wonder at the strange command,
The priest has slipped aside.
Official search is all in vain,
But from that mother's mind a chain
Was snapped, and fallen wide.

She hears the story of the cross,
Of Jesus who will save;
No more can superstition bind
Her wakened heart; she gropes to find
The love which spans the grave. . . .
Oh, bear the glorious tidings on
To every burdened breast,
That Christ has died! has risen! now pleads
For sinners' hearts; each wound still bleeds
With precious drops; He feels our needs;
'Tis thus His tender message reads:
"Come unto Me, and rest!"

FOUR LITTLE CHILDREN.

Four little children were playing together near some water, when one of them fell in, and would have been drowned, had not his brother jumped in after him and pulled him out. Another brother helped to carry him home, and their little sister followed them. A little while after their father, who had heard what had taken place, called them to his study, that he might reward them as they deserved. He then asked the first: "What did you do when you saw your brother drowning?"
"I rushed in after him and brought him out."
"You did well; here is your reward."
"And what did you do?" turning to the second.
"I helped to carry him home."
"That was right; here is your reward."
"And what did you do, when you saw your brother sinking?" speaking to the last, a little girl three years old.
"I prayed, papa."
"You did your part, too, and well; here is a book for you, too."

THERE WERE TWO.

People say sometimes, "I shall take my chance with the dying thief." Ah! but which one of them? There were two.
These were the words I heard from some one preaching in the open air, as I passed the railway station at —, and my mind has again and again

recalled that solemn story of Luke xxiii. "There were two." Yes, indeed. One went from the side of the Lord Jesus to the paradise of God; the other went to reap eternally the wages of his sin.

Reader, "there were two." With which of them will you spend eternity? Ah! ponder at the solemn thought, the awful alternative; an eternity of unsullied bliss with Jesus, or the blackness of darkness forever with the devil and his angels.

"Be reconciled to God." That gracious Saviour's heart is the same to day as when He hung upon the cross. He says still, "Come unto Me."

INJURIOUS HELP.

An exchange, in protesting against the habit of unduly aiding children, says: A girl that is never allowed to sew, all of whose clothes are made for her, and put on her until she is ten, twelve, fifteen or eighteen years of age, is spoiled. The mother has spoiled her by doing everything for her.

The true idea of self-restraint is to let the child venture. A child's mistakes are often better than no mistakes, because, when a child makes mistakes, and has to correct them, it is on the way toward knowing something.

A child that is waked up every morning, and never wakes himself up; and is dressed, and never makes mistakes in dressing himself; and is washed, and never makes mistakes about being clean; and is fed, and has nothing to do with his food; and is watched, and never watches himself; and is cared for, and kept all day from doing wrong—such a child might as well be a tallow candle, perfectly straight and solid and comely and unvital, and good for nothing but to be burned up.

RECEIVE, I pray thee, the law from His mouth, and lay up His words in thine heart.

To know God in His greatness, Christ in His goodness, the world in its vanity, and sin in the danger thereof, will be means to stir up the soul to watchfulness.

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