

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

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

Includes index(es)/
Comprend un (des) index

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.

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

Additional comments: /
Commentaires supplémentaires:

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

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE

Canadian Independent.

VOL. XXIII.

TORONTO, AUGUST, 1876.

No. 2.

WHAT IS HERESY?

Is every man who dares to exercise an independent thought on the Bible a heretic? Had the creed makers all the light? Has the Holy Spirit vouchsafed no light on His own truth since their day? These thoughts arise from reflecting on the tempest which has arisen out of a few harmless utterances of Rev. D. J. Macdonnell, of the Presbyterian church, a man who dared to *hope* that somehow, at some time, God will make an end of sin and suffering, or something to that effect. This man has been pronounced a *heretic*. The doctrine of the endlessness of the torment of the damned has been pronounced *fundamental*—as lying at the very foundation of Christianity. A doubt on such a matter is pronounced “a most dangerous thing” to entertain. The doubter accepts the Bible unqualifiedly, but he has thought it possible that orthodox divines may have misunderstood its teachings on this point. On the other hand, it has been assumed that to doubt the construction of the creed makers, to discuss or review the traditional belief of the church, or by admission to concede that the historical faith may be wrong, is a most dangerous thing to do. Those who do so, though in honest search of God’s truth, have been termed *Universalists*, *Materialists*, *Annihilationists*. Now, hard names are *not arguments*; it is an evidence of a weak cause to employ them, and only weak persons are influenced by them. It is a question, not of creeds or names, but what does the Bible really teach on this matter? If, as many good biblical critics aver, the Bible, while it teaches clearly future retribution, does not *clearly* teach that the wicked will be *conscious* sufferers for ever, why should men be dogmatic where God has left the thing a mystery? Very much has been taken for granted beyond what God has said. The subject of life and death is clearly set before us in the Bible—the salvation of believers, the destruction of unbelievers, the great judgment day—the irrevocable sentences, “Come ye blessed,” “Depart ye cursed,” &c.—the burning lake and the second death for the wicked. Here the great God drops the veil and hides them for ever from our eyes. By what authority can any make it binding on a man’s conscience to believe further than God has seen fit to reveal? and why should it be pronounced necessary to orthodoxy, and essential to Christianity, to lift the veil that God has let fall at the second death, and believe something that he has not revealed about the existence and condition of the damned through endless ages?

Let us distinguish what are the fundamentals of orthodoxy, and as to the rest—the non-essentials—allow liberty.

May not the essentials be comprised in these:—“The moral government of God; The Deity, Mediatorship, and Atonement of our Lord Jesus Christ; The universal sinfulness of mankind by nature; Justification by grace, through faith; The re-

generating office of the Holy Ghost ; The divine authority of the Holy Scriptures ; A future state of rewards and punishments, in which whatsoever a man soweth, that shall he also reap." It has been truly said, " A cardinal mistake of Christians in all ages has been to put non-essentials among fundamentals." Once it was baptism, again it was the manner of Christ's presence in the Lord's Supper, then purgatory, now it is the duration of the suffering of the lost. It is a fact, that some of the bitterest controversies have been over the non-essential dogmas of theology. We have no right to speak of those who doubt endless conscious suffering as though they denied future retribution altogether ; it does not even follow that they have hope in the future restoration of the wicked, or see the faintest gleam of light in their dark destiny. During the first five centuries it was not inconsistent with a reputation for orthodoxy to believe and teach that the sufferings of the wicked would at some time terminate, either by restoration, or by the extinction of the sufferer. Some of the Fathers so held and taught, but not all. "The endlessness of future punishment was first authoritatively announced as an article of the orthodox creed in the year 544, at the instance of the Emperor Justinian, an authority in theological matters of equal respectability with King Henry VIII. of England."—See Neander's "Church History," ii. 676. The earlier Fathers—especially in the Oriental Church, where the original language of the New Testament was the tongue in which every church teacher taught and wrote—were not uniform in their belief on the matter of endless suffering, but evidently regarded life and consciousness as in the hand of the Sovereign Ruler, who, in punishing the wicked, could prolong the suffering or blot out the existence ; in either case the condition of the wicked being hopeless.

Why then should those who hesitate to accept the severer dogma of endless torture to the damned, be treated as though they denied future retribution? It must be admitted that some may believe in the punishment of the wicked to the full extent of all moral requirements in guarding the sanctions of God's holy law. They may fully believe in all God has threatened, and yet may honestly doubt that God intends by the phrases "Everlasting punishment," "Perish," "Destruction," "Death," "The second death," and many others of like import, that we must believe that the victim of this punishment must be a conscious sufferer for ever.

It is not just to call a man a heretic for not accepting uncertain dogmata on non-essentials, or to confound with Universalism the belief of no immortality out of Christ. We may think as we will, but the truth is not served by unfair and illogical defenders. Men who have investigated this subject the most, as Mr. Macdonnell, hesitate to commit themselves to the severer aspects of threatened penalty ; while others, who have investigated but little, are the loudest in calling names and crying heresy. It is certainly too late in the nineteenth century to attempt to stay honest investigations, and to decry the right of private judgment on the word of God. It is not in the interest of truth to do so, nor has it been the way of truth in times past to shrink from the light. In claiming for others fair play, we purposely abstain from defending any view of the subject.

W. H. A.

Paris, July 5th.

REVIVALISM.

Every year this subject presses itself with greater force upon the churches of this and other lands ; and the Rev. Mr. Chapman very opportunely made it the subject of his address at our Union Meeting in Montreal. In that address this important subject was thoroughly canvassed, and almost every phase of it placed before his audience. His statements, of course, were not official, or binding upon any one, only so far as they recommended themselves to the judgment and understanding of the people. Our church policy gives us a freedom which saves us from

subscription to articulate creeds and confessions, and also frees us from all centralized power. Any one, therefore, is at perfect liberty to discuss or call in question statements that appear in that address. There is in it much that is very suggestive and valuable, and it is to be hoped the churches will profit thereby. This is an age of great activity, and it will be well for the churches to utilize that, in extending the Kingdom of the Lord Jesus in the world.

Every one must agree with Mr. Chapman when he tells us that the Church ought to do the work of revivalism. He says "it never, so far as I can understand the New Testament, was designed for the evangelization of the world to be carried on by agencies outside and independent of the churches as churches." Every Christian worker will surely readily endorse this statement. And the Church never had at its command so many means and so many instruments as at the present time. No one will attempt to question the fact that the Church should do its own work, so far as human instrumentality is concerned. But here we may ask, Has the Church done its duty in this important work? Is it not because the Church has neglected this indispensable work that men full of faith and of the Holy Ghost have started out as evangelists, to endeavour to arouse the sleeping energies of Christian people? Perhaps there never would have been any necessity for this outside work had it not been for this culpable neglect of the Church. If we could all work in our churches as good Richard Baxter did in his at Kidderminster, and have a continual revival, then there would be very little room for irregular work away from the Church.

But let us inquire for a moment who those men are that have been going through among the churches in various lands, holding special meetings and bringing many careless souls to the Saviour. Are they really the erratic, lawless men some represent them to be? Are they outside the Christian Church? I think it will be found on strict examination that many of these, if not all, are not only members of Christian Churches, but actually ministers of large churches themselves. For the last forty years the writer has known intimately many of them, but who have gone home to their rest. And have they not been in labours most abundant, and in success very wonderfully blessed of God? Not a few of them at this moment are laid aside, invalids for the remainder of their earthly days. Very cautious, cool men may say they were imprudent persons, and ought to have taken greater care of their health. Perhaps so, but they are in the hands of Him who knows best how to lead His children home to Himself. Some men live longer, with regard to doing good, in a few years, than others who may live on to three score years and ten.

It is said, however, that their work is *extra ecclesiam*. That is to some extent true. But are not the churches to blame for this, in not arranging their work for them, and in not appointing a wise executive to aid them? Besides, some of these workers may have a special mission to that large outlying class, that seldom, if ever, can be found in our churches, and that the church as such, has never yet reached. Some of the most abandoned men and women have sometimes been found in these outside, extra services, and not a few have been reclaimed from the error of their ways. Now, why should the "quiet class," in the address referred to, trouble themselves in this matter, when it is well known that the minister's work is supplemented, and some of the new converts are added to the church? In every church there will be a variety of mind and very different idiosyncrasies, and there will never be perfect harmony of view in all things. There is here a primordial arrangement of mind in this respect that can never be changed. It is said—"But the fact is patent that persons whose piety and judgment are of unquestioned weight, do regard modern revivalism with a strong aversion, and are prepared to assign intelligible reasons for the attitude they assume." No one will question the fact that there is such a class as this in the church. In all probability it is not a very large minority, however. It might be asked, have such persons had large experience in properly conducted special services? Or have they only been casual observers? At any rate, their superior education, "sound judgment and deep piety," fit them for great usefulness in the Christian Church.

I suppose they will not call in question for a moment that there can be such a thing as a genuine revival of religion, and that they have seen such a one. There would be little of the counterfeit and the spurious in such movements if the best qualified persons in the church would take hold of them always. We have to deal with human nature as we find it, and use the best means available to lead men to the Saviour. Sometimes we have to do with the highly emotional, and they are soon moved to joy or sorrow. Wisdom is required in dealing with them; they are no small class in every congregation. Then we find a class of persons whose judgment is more exercised with regard to religion. And we have a third class, of a cold, calculating turn of mind, and who receive the truth with less objective manifestation than others. We rejoice that the Bible is suited to men of all climates, characters, conditions and temperaments of mind. We must never forget that God selects His own instruments to do His work, and who is man that he should call in question His divine wisdom and procedure? It is well known to many that when Mr. Moody went into some parts of Great Britain there was a class of intelligent Christians who at first stood aloof from him and his work; but as that work widened and extended, their prejudices gave way, and some of them became the most active workers. This was not at all a solitary case. We are not to abandon duty just because God's work sometimes gets into unwise hands. Without refreshing seasons from the presence of the Lord the small churches would, in time, die out altogether. In the hands of God-appointed men we have nothing to fear from revivals, but much good to expect.

In the revival in which John Wesley and George Whitfield took so large a part, the formation of new Christian bodies became a necessity; it could not be avoided; and has it not been, in the hands of Providence, an unspeakable blessing unto the world? We have nothing at all to fear from the formation of any "new sect" by the itinerating revivalists of the day. Indeed, I do not think there is the slightest desire on their part to make an attempt of that kind. The Church has nothing to dread from outside revival work, if only she is faithful to herself and her work. We have to fear far more from divided opinion and action in the Church than from anything else, in doing the work assigned us. Too often the pastor of a church is left almost alone in his work. Let the members of the churches attend punctually all the regular means of grace, and take their proper share therein, and abstain from running about in a kind of spiritual vagrancy, and then the Church will put on her beautiful garments and attract sinners to the house of the Lord.

If within the sphere of our own churches we do our work well, we shall also find some time to go outside to preach salvation to the most down-trodden of mankind. We cannot ignore special efforts in religious work, "lest we should be found even to fight against God." Ministers may profitably help each other by counsel and labour in all such services; but let not the members in the churches be without a work assigned to them as their own. From the Church we have a right to expect light and salvation to go to perishing souls—but purchased souls. And now that we have entered upon a new ecclesiastical year, let us seek the outpouring of the Holy Ghost upon all our churches, and then our work shall not be in vain in the Lord. The husbandman is now looking up, full of hope that his labours will be crowned with an abundant success; so let the spiritual worker look for his harvest time of souls, that shall be the crown of his rejoicing in the day of the Lord. And when showers of grace descend and the work of the Lord is revived, let us be careful to relegate to their own places all cant, disorder and wildfire, and prayerfully abide by the teaching of the Divine Word. We have a right to pray for revivals and to expect them, and they will come most assuredly. The past history of the Church is proof enough of this. Most devoutly we may pray—"O Lord, revive thy work!"

Markham.

R. BULMAN.

MISQUOTED TEXTS OF SCRIPTURE. No. II.

"The sin which doth so easily beset us."—Heb. xii. 1.

BY THE EDITOR.

By a very free and easy method of accommodation, not uncommon among preachers of the Gospel, this text has been made to do duty on all sorts of occasions, and in a great variety of ways. At least one eloquent divine has employed it against the vice of gambling—a sin which does undoubtedly "easily beset" the man who indulges it, though not the sin to which the Apostle refers. With equal appropriateness might it be directed against intemperance, profanity, or lust, of all of which the same general statement is true, for all these forms of vice easily run into habits which are very difficult to cure.

But the writer of this Epistle has in view some particular sin, to which these Hebrew Christians were specially liable, and against which he warns them. What is it? Undoubtedly the sin of *unbelief*, and neglect of the great salvation in consequence of it. The entire Epistle is a caveat against apostasy, while every now and then it becomes impassioned and sublime, as e.g. in chapters ii. 3; iii. 12-15; x. 23-29; xii. 15-25. To apply it, therefore, to any "besetting" sin, as is frequently done, is to throw away all the force of the Apostle's argument and illustrations, which are in point in regard to the sin of unbelief, and in regard to no other. Make him to speak of intemperance, profanity, or any other evil, and there is at once no sequence between his reasoning and his conclusion. Understand him to refer to unbelief as the easily besetting sin of those whom he addresses, and all is logical and clear and cogent.

But is it not a striking fact that a whole Epistle, and that, too, one of the longest in the New Testament, has been devoted to warning us against this one sin? How great must be the evil and the danger, to us, of a sin so singled out! No other sin is made the subject of any entire book in the Bible, as this is. Yet how "easily" we fall into it, and how light we often make of it! We shrink back horrified from the thought of adultery, or blasphemy, or drunkenness, while unbelief is regarded as comparatively trifling and excusable. Yet this same unbelief, so palliated and condoned by us, is the rejection of God's dear Son, and the effectual frustration of His purpose of love and mercy toward us in His sufferings and death. It is "making God a liar." It is "resisting the Holy Ghost," and "trampling under foot the blood of the Covenant," and shutting for ever against ourselves the door of hope. It is for this that men are condemned already—"because they have not believed in the name of the only begotten Son of God." And well, therefore, might such bad pre-eminence be given to it, in the consecration of a whole Epistle to it, with a view to exhibiting its evils, and our liability to fall into it. Let it not have been written in vain, in respect of any of us!

 THE ENGLISH CHAIRMAN'S ADDRESS.

The address of the Rev. T. W. Aveling, Chairman of the English Congregational Union, at their May meeting, dealt with a great variety of topics connected with religious and church-life. We give a few extracts. Starting out with the inquiry—"What can be done to give more effect to the arrangements that are made here for the good of those under our care, and for the honour of the Chief Shepherd?" he first sounds a note of warning to his brethren in the ministry: "Take heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood; therefore watch." In order to which, he says, "we must be leaders in spiritual things; must be 'ensamples to the flock, in all holy conversation and godliness.' 'TAKE HEED TO YOURSELVES.' Ah, 'there's the rub!' Never

had keeper a more refractory patient to manage than he who has to take care of himself—the subtle elusive sprite, that mocks even two fold vigilance. How many of us obey the solemn mandate? How difficult to do so, in these times, with a thousand objects demanding attention, till we are bewildered and almost overwhelmed by their number and urgency. Alas! There is often the necessity for ‘mourning in Jerusalem, every family apart;’ and not least, ‘the family of the house of Levi apart.’ But this mourning must not degenerate into mere sentimental wailing. It should lead to the revival of our first love to the Master and His work.

“Brethren, I fear that in our laudable anxiety to cater for others, we, without designing it—nay, even when heartily fearing and deprecating it—may sadly neglect our own souls. ‘Made keepers of the vineyards of others, our own vineyards have we not kept,’ or but imperfectly. This neglect comes upon us, often unconsciously—sometimes under plausible pretences—in insidious guise. The pressure from without is so great that the weary spirit is inclined to yield to a languid carelessness, into which it is more easy to fall than to rise. With the *facilis descensus* we are all too familiar; but, alas!

‘*Revocare gradum—hoc opus, hic labor est!*’”

Next, he says, our ministers must be leaders *intellectually*. “As Nonconformists, we have not the prestige of an Establishment, nor the wealth and high position of our people, nor the romance of a venerable antiquity to fall back upon. All these things often invest men who are utterly unfit for public service with a supposititious character at which, some day, the very people who now hoodwink themselves upon the subject will be amazed, marvelling at their own fatuity. But these things cannot help us. If, therefore, we do not stand high, morally and mentally, we must not expect to command success as public teachers.”

“Never was it more incumbent upon us than now to be alive to this fact, when, from the elementary school upward, the whole community is becoming instinct with intelligence; when the style and substance—the matter and the manner—of our sermons are being discussed, and not a little understood, by the ‘back pews,’ as well as by those in front. This we do not deprecate, even if there be not always fairness in the criticisms to which we are subject. Anything is better than a dull, dead apathy, which thinks it too much trouble even to object. (Applause.) We must not be surprised to find our pulpit statements sometimes questioned, and must be prepared to defend them. Doubts and denials, which a short time ago were uttered with bated breath, are now blatantly proclaimed. They partake of the outspoken character of the times, and we cannot afford to ignore them.”

Then speaking of the *reading of the Holy Scriptures* in public worship, he urges that it be done in the most solemn and effective manner. “The Word of God is the sword of the Spirit.” “Should this be wielded anyhow? or with all possible skill? Is it of little moment whether it be the keen falchion edge that is presented, or whether we strike with the flat of the weapon? whether the point be sharp or blunted? whether it pierce, even to the ‘dividing asunder of soul and spirit,’ or fail, for want of skill and strength in the operation, to divide ‘the joints and marrow, and so become a discerner of the thoughts and intents of the heart?’ We gather our people around us to hear a message from God. I would have every one in his place when this part of the service is gone through; not a footstep should be heard to break upon the still solemnity with which the words of God are to be received. (Applause.) Let each be reverently waiting, and like the prophet-child at Shi’oh, when the trembling rays of the lamp of God were going out, cry, ‘Speak, Lord, for Thy servant heareth.’”

There ought also to be, he thinks, a pre-arrangement of subjects in *public prayer*, so that there shall be an answer to the liturgist, who repudiates our method of worship, on the ground that our prayers are rambling and disconnected. “Some men have been remarkable for what is termed a *gift of prayer*. But

it will not unfrequently be found that this is a *cultivated grace*. (Hear, hear.) Reverently do I recognise the operations of the Holy Spirit, who 'helps our infirmities.' But I need hardly remind my ministerial brethren that the very word which Paul uses in that phrase implies a necessary effort on our part, in the way of preparation, which is as essential as the aid of the Divine agent. I believe it will be found that those who hold men almost spellbound by their fervent and wonderfully appropriate petitions are they who have, by reflection and observation, made themselves familiar with the topics which their prayers should embrace, and try to give order and lucidity to their petitions, which are thus made incisive and pertinent; and, if offered in the true spirit of devotion, not only prevail with God, but enlist the attention and sympathy of men whose hearts silently ascend with the uttered words to the throne of grace."

Ministers, too, he says, should control the *psalmody* of the church. "We ought always to choose our own hymns, never delegating that duty to any organist or leader, however competent. (Hear, hear.) We know the thoughts that are likely to be in our minds in the sermon and prayer, and should so arrange that there shall be a harmony between the psalmody and the preaching—an integral unity. If I am told God does not draw or save men by exquisite singing, I would venture to ask, with due humility, 'How do you know this?' If you reply, it is by 'the foolishness of preaching He saves them that believe,' I answer, there may be a powerful sermon in a solemn psalm—that 'a song may catch him who a sermon flies,'—that as the lilies of the field, in their beauty, may be made instrumental in illustrating a great truth, so the melody of sweet sounds may be the vehicle in which some glorious gospel doctrine may be carried to a thoughtless heart. Certainly, no one will venture to assert that God wants us to drive people away by execrable singing; and if that be allowed, my point is gained."

On the *length of the sermon*, he remarks: "Some people seem to think that the end of a pulpit discourse is getting quickly to the end—(laughter)—with the smallest possible demand upon the hearers' mental powers. Apparently these complainers do not want the instruction afforded, but are eager to get the exercise over, as if it were a species of punishment, or a dose of unpalatable medicine. If our congregations were composed chiefly of children, whose attention cannot be long sustained, and who must be 'fed with milk, and not with strong meat,' we could understand this. Brethren, "in malice be ye children, but in understanding be men." (Laughter.)

So of public religious services generally, he says: "The cry is for a still *further shortening* of them, and this is asked of us by men who do not find their business hours *long enough* for business purposes." Already the demand is, in some places, for only one service a day. "One hour and a half out of the one hundred and sixty-eight of the week, is all that these Christians can spare for public worship. Is this keeping holy the Sabbath day, when only a fragment of the morning is all that is devoted to God's ordinances? Is it a wonder that so little Scriptural knowledge is possessed, and that the piety of the Churches is so feeble?"

Then, after referring to the want of *regularity and of punctuality* on the part of many church members in their attendance on public worship, and at the Communion, he says: "There is, I fear, a great deal of looseness in the notions of some amongst us as to the nature and obligations of membership. It may be sometimes assumed with too little thought, but it is certainly laid aside with far less. Every church of any size—especially in London—knows that the word '*withdrawn*' is written against the names of many on the roll of members, to indicate the retirement of such persons from fellowship, generally without one word of explanation or regret; so that whether they be living or dead, in communion with other churches, or again in the world, we know not. This state of things I am aware is not so likely to exist in country places, because the members are under easier and closer supervision; but it is a great and sore evil in our large towns, for which one would be glad to find a remedy."

Upon the subject of the *Sunday School* he utters these emphatic and weighty words:—

“Preparation classes are indispensable. They are not less important to our teachers than is preparatory training to our ministers, and should be as conscientiously attended to. Where possible—and I must be pardoned if, considering the importance of the matter, I say it ought to be made possible, even at a large cost of time, and strength, and thought—it should be in the hands of the minister. This is about all he can do, actively, for the school; but with this, and by his counsel, and sympathy, and frequent reference to teachers and their charge, in his prayers and preaching, he will keep the fact of their existence and operations before his own mind and the minds of his people. For otherwise, in these days of separate services, the majority of the congregation would know little about them, and think and pray less.

“I wish I could impress the minds of teachers with my own estimate of the vast importance of their work, and awaken a trembling dread of the responsibility they assume which should lead to most determined efforts to meet it by diligent preparation. Our watchword must be, ‘A more instructed, disciplined, specially trained class of teachers; and so a more efficient staff of workers.’”

The remainder of the address is largely devoted to the question of ministerial support, and the desirableness of establishing a Sustentation Fund, for which we have not space. But we must find room for the following *words of encouragement* to all who are engaged in the Lord’s work:

“At times some of you, looking at your limited sphere of labour, may imagine that you do little towards the cultivation of the whole field, and are disheartened. Yet are you dropping, day by day, some precious seeds into the soil, it may be with tears, yet also with the hope that the Master you serve will cause them to take root. ‘They that sow in tears shall reap in joy.’ Few around you may observe your quiet, unostentatious labours, or care much for them, if they do; but one Eye follows you, watching your movements, and one Ear listens to the prayer that goes up from a heart sometimes faint in the midst of toil, that through all discouragement you may persevere, and not be paralyzed by disappointment or want of great success. Over each worker, not privileged to see the progress he desires, and for which he yearns and prays, a loving face is bending, and gracious words fall: ‘Thou didst well, that it was in thy heart.’ ‘For God is not unrighteous to forget your work and labour of love.’”

DR. PARKER ON ORGANIZED CONGREGATIONALISM.

The Rev. Dr. Parker, of the City Temple, London, read a paper on this subject at the second session of the English Union, in which he takes the ground that “there is a danger of organizing independency too elaborately. Organization we must, of course, have; on that point there can be no difference of opinion; but my contention in this paper will be that the organization of Congregationalism should be kept down to the very lowest point, so as to preserve most scrupulously all that is distinctive of our church doctrine and life.”

Independency, in his opinion, “is not so much a form as a power. It is something like Liberalism in politics. Conservatism is nothing if not highly organized; it is literally a party—a thing systematized, ordered, disciplined and obedient. It is not so with Liberalism. Liberalism is an instinct rather than a party; hence it unites and falls to pieces; ‘tis something, nothing, as the spirit of the need of the times may require or determine. It is much the same with Independency. Independency is not a standing army principally occupied in combing horses (laughter and cheers)—it is a free population of patriots in undress, needing only the merest hint of danger to develop and evoke its courage. Hence I am jealous of any organization that is in excess of its power; it tends to corruption and to the alienation of strength from the pursuit of useful objects.”

Then, after speaking of Organized Congregationalism, (1) In relation to public opinion; (2) In relation to the ministry; he thus spoke of it (3), in relation to itself:

"One effect of a too highly organized Congregationalism is to create a false standard of denominational loyalty. Thus, by turning our free and noble polity into a congeries of precedents and authoritative traditions, we may soon come to say—not to do this is cowardice, and to do this is treachery; to be here is to be right, to be there is to be wrong. We shall be lectured by anonymous echoes; we shall have the organ-grinders under our front windows every dark night; we shall have much barking, some biting, and occasional open war. Is the denominational conscience kept by three or four men! (Cheers.) Where is the centre of authority in free Congregationalism? Has Congregationalism country residences in Manchester, Birmingham and Plymouth; and town-residences in Fleet-street, Farringdon-street, or even on the airy heights of Holborn Viaduct? (Laughter.) God forbid! Remembering the history of cliques, oligarchy, and tyranny of every name, I repeat, God forbid. Congregationalism is in the keeping of every Congregationalist. (Cheers.) As long as I am a Congregational minister, I will claim the right of personal liberty; and when I want to surrender that liberty, I will change my denomination. There are no hereditary or prescriptive leaderships in Congregationalism; we have leaderships, but they are natural, not mechanical; they are the proper honours of superior sagacity, spiritual insight, and commanding eloquence; of other leaderships Congregationalism knows nothing. (Cheers.)

"Another effect of a too highly organized Congregationalism is to create a kind of uniformity of thought and speech quite foreign to everything that is distinctive of our principles and history. Every organization is in danger of making vital distinctions between Shibboleth and Sibboleth. Congregationalism has always developed personality; it has encouraged every man to be *himself*. It has preferred a strong individualism, to the very nice, clean-looking, willow-pattern, which makes one plate so strikingly like another. (Laughter.) I hope the day is far distant when the advertisements of the Congregational Union can be shortened into 'The usual speeches will be delivered by the usual speakers.' (Laughter.) I have lately seen, with great satisfaction, a tendency in the other direction. Every man who comes to this platform should have a fair hearing, even though he comes, in an orderly manner of course, to oppose the committee, to criticise the secretary, and even to dispute the infallibility of the chairman himself." Discussion, he thinks, is "the free air in which Congregationalism delights to live. 'Discuss, discuss, discuss,' is the watchword of free institutions." (Cheers.)

And farther on—"All I urge is that our organization should never be so restricted, so sensitive, as to be unable or unwilling to avail itself of the service of every honourable man amongst us, how striking soever, and even almost offensive, may be some of his peculiarities. I would even ask a Radical politician sometimes to pray; there could be no harm in it, if done occasionally. I would sometimes turn the usual arrangements right round, and let no man take part in the service and discussion whose income was above £150 a-year. It would do us good, and make some of us more intelligent and ardent Liberationists, if we could hear Congregationalism expounded by missionaries who are scorned by the vicar, damned by the squire, and half-starved by the people, whose own poverty is extreme. (Cheers.) I do not always want at our meetings to hear papers by Doctors of divinity and masters of arts; I do not ask to hear at every meeting specimens of the acutest reasoning and the highest eloquence. Some of us have good memories, and have heard a good deal of that before. (Laughter.) I rejoice in the glittering speech of Mr. Dale, the valiant energy of Mr. Rogers, and the delightfully-ingenious reasoning by which the secretary persuades himself that he is always right—(laughter)—but now and again I wish to hear such facts as our home missionaries alone can give us, and the pleadings of men whose daily life is a course of opposition and difficulty.

"Another effect of a too highly organized Congregationalism is to turn the Congregational Union into a politico-religious debating club and board of directors. What an amazing amount of so-called 'business' we have to do! We have to

disestablish the Church, modernize the Universities, rectify the policy of School Boards, clear the way to burial-grounds, subsidize magazines, sell hymn-books, play the hose upon Convocation, and generally give everybody to understand that if we have not yet assailed or defended them, it is not for want of will, but merely for want of time. (Laughter.) Let me be clearly understood here, if you please. All the points I have mentioned are more or less important, some of them supremely so. Occasional and emphatic reference ought to be made to them; but I contend that they ought not to form the very staple and substance of our discussions; that we have other work to do, and that such work as I have referred to can be better done by the great and vigorous societies which have already undertaken to do most of it. I want to know what we ourselves are doing for the spiritual enlightenment and progress of the world? What are we doing in foreign missions? In missions at home and colonial? In chapel-building? in Sunday-schools? These I should make the main, the necessary, the vital questions, and leave other subjects to be treated incidentally and collaterally as time might allow. * * * *

"I believe that Congregationalism may be so organized as to preserve its liberty and all its distinctive characteristics, and yet develop its public spirit, and create an honourable and emulous *esprit de corps*, and that is the kind of organization we want. When some bold man proposed to consolidate the whole of our country associations into one union, I withstood him to the face, because I thought he was to be blamed. I was as bold as he was; but I now feel myself at liberty to say that my views have undergone a considerable modification, for, without committing myself to any plan or to any set of details whatever, I clearly see that if it is right to have forty unions, it cannot be wrong to have one that might, by its very amplitude and concentration, do more than all the forty put together. (Cheers.) But such a gigantic union will have to be well watched. (Cheers.) Every county must watch it. Every Congregationalist must watch it. It will either be a great power for good, or the greatest engine for mischief we have ever assisted to create. I hope the committee of the Congregational Union will never have to distribute the funds of such an association, and that for that purpose a new, varied, representative, and thoroughly independent and vigorous Board may be constituted. We certainly want some combination and enlargement. We want to be brought together. Our deacons ought not to be allowed to fester in those cellars which they sometimes call vestries; our ministers should be inspired with the spirit of fraternity and mutual trust; our churches should be made to feel that they are parts of a great spiritual confederation; and any scheme which tends in that direction should be welcomed (with much honest jealousy and vigilance, indeed) as, at least, a possible solution of a practical difficulty.

"The conclusion of the whole matter is, that we belong to Congregational churches first, and to the Congregational Union secondly; that the churches might possibly do without the Union, but that the Union could not exist without the churches. It is in the individual churches that organization should first take effect. Set their affairs in order; make them model commonwealths; and then, if desirable and convenient, seek to promote wider combinations for the accomplishment of common purposes. Just as it is possible for the head of a house to be so much engaged with public work as to neglect his own family, so it is possible for the minister and officers of a congregation to be so anxious to organize Independency in general, as to neglect the organization of a particular church with whose interests they are specially entrusted. The great organization will be healthy and useful, just as the minor organizations are complete and well administered."

Dr. Parker's paper naturally provoked a somewhat lively debate, in which the Secretary, the Rev. Mr. Hannay, Dr. Morton Brown, the Rev. Edward White, and others, took part. Strong exception was taken to the "cut-and-dried" programmes and nominations of Chairman and Committees presented annually by

the Secretary, and a motion was agreed to, asking the committee to consider the question of some change in the method of election. The atmosphere has evidently been cleared, and nobody hurt.

NEEDLESS ALARM.

Sundry well-meaning people are just now lying awake of nights, in unhappy anxiety over the future of Congregationalism. They discover that some of the brethren are engaged in an earnest discussion over the proceedings of a certain council, and they fear that a controversy will arise which will divide the denomination. They have read extracts from Presbyterian, Methodist and Episcopal papers solemnly indicating, as was to have been expected, the fatal defects of our system. A Methodist editor wisely assures us, as a father would his inexperienced child, that we cannot eat our cake and keep it too; that is, being interpreted, we cannot have the advantage of independency in the local churches without losing the benefit of centralization. A Presbyterian editor oracularly declares that "the system as it now stands needs some change, a great crisis has come." An Episcopal editor sarcastically remarks: "Such a polity has, indeed, a sort of vitality, as each tenth of a worm, cut in all its rings, can crawl off on its own responsibility; but it cannot be said to belong to the higher type of organized vertebrates." These are, no doubt, dreadful affirmations, and sincerely believed by those who make them. Nevertheless one should not lose five minutes' sleep on that account.

For what is the real matter at issue? Are we denying, anywhere, the fundamental doctrines of the gospel? No, our ministers and churches are sound in the faith. Is anybody, then, advocating immorality? Not at all. The accusation has not been made that the pastor, the church, or the council, under criticism, defends or avows any impurity. A charge of actual crime has been made against a celebrated and long-trusted minister, and has received two examinations; and as the evidence in the case is very contradictory, and it is certain that, on one or the other side, perjury has been committed, there is necessarily a divided public opinion concerning it. But this is nothing new in cases before ecclesiastical or secular courts. It is a fact which, when it occurs, excites controversy for a time, makes a nine days' wonder, and then passes into forgetfulness, leaving no effect upon systems. If it be said, however, that the problem now under discussion is, whether our system makes any suitable provision for thorough investigation and certain discipline, and that our enemies (and some of our friends) deny that it does, we reply, that the fact, in this respect, will appear much more clearly when the case is finished. People must not be in such haste. Those who believe in the guilt of the accused want that guilt made plain at once. Those who have doubts wish their doubts cleared up instantly. Those who are sure of his innocence insist that it shall be accepted immediately. And as everybody demands that a conclusion shall be reached without delay, everybody is liable to get unnecessarily excited. Let us keep cool, wait patiently, and occupy ourselves with the multitude of home duties which must not be put by till this disputed question is settled. A more foolish thing could not be done, than to introduce controversy over this topic into all our churches.

As to the discussion which has commenced, regarding the principles and operations of our polity, we feel no alarm. Good will result from it. It will wonderfully increase the intelligence of our ministers and members upon points upon which they have been discreditably ignorant. The fact is, most men will not study truth in the abstract, but only in the concrete. They wait till actual cases occur, and then inquire what are the principles and laws which apply. It is so in politics; it is so in theology; it is so in morals; and it is so in ecclesiastical affairs. It has been impossible to induce the good deacons, much more the ordinary members, to buy and read the standard treatises on the Congregational polity. But now that

the disputed question touches the most famous pastor and church in the denomination, universal attention is called to the actual working of our polity; from the proceedings of an examining committee to those of the largest council. Let the light be poured in. Our simple, common-sense system can stand it, and will prove to have an efficiency and an elasticity adapted to all emergencies.

We are not going to divide over the dispute. The idea is absurd. If we had a great centralized system of authoritative courts, terminating in a General Assembly, there would be something to split. As it is, there is no central power to be seized, or to be resisted. None of the controversies which have brought schism to the Presbyterians ever went further than to create discussion among the Congregationalists. And discussion, carried on earnestly but fraternally, will do us good. It will show, ere long, that we agree much more nearly than is now supposed. By the time the critics of the rival Andover and Brooklyn measures have exhausted their objections to each, and their friends have explained in full what they did *not* mean, it will appear that they all intend to stand together in defence of the two great principles of our polity—the independence and the fellowship of the churches; and that body has the least desire to shield heresy or protect immorality.

Men always over-estimate present excitements. They think the heavens are falling when some one treads on the floor overhead! It is not a novel thing, in the history of Congregationalism, for a council to call forth dissent from its conclusions. The thing has often occurred, and when such a body has occasionally made a mistake, the fact has soon been recognised, and its action has passed quickly into oblivion, without authority as a precedent. Time and thought cool excitement and end disputes. We have had a peculiar and difficult case to deal with, one which would have perplexed and agitated any ecclesiastical system; and it is puerile to tremble and prophesy evil when we are in the thick of the controversy. The best employment, just now, for our members generally, is to pray earnestly that God will take the guidance of our affairs.—*Advance.*

" EXCEEDING ABUNDANTLY."—We were studying the Epistle to the Ephesians, and had got to the end of the third chapter. When we read the two last verses, " Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory," etc., this expression fell upon my soul as a revelation from God. " He can do by his power," I said to myself, " above all we ask, above and even that we think, nay, exceeding abundantly above all!" A full trust in Christ for the work to be done within my poor heart now filled my soul. We all three knelt down; and although I had never fully confided my inward struggles to my friends, the prayer of Rieu was filled with such admirable faith as if he had known all my wants. When I arose in that inn-room at Kiel, I felt as if my " wings were renewed as the wings of eagles." From that time forward I comprehended that all my own efforts were of no avail; that Christ is able to do all by His " power that worketh in us;" and the habitual attitude of my soul was to lie at the foot of the cross, crying to Him, " Here am I, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy who oppresses me. Do all thyself. I know that thou wilt do it. Thou wilt do exceeding abundantly above all that I ask."

I was not disappointed; all my doubts were removed, my anguish quelled, and the Lord extended to me " peace as a river." Then I could comprehend with all the saints what is the breadth, and length, and depth, and height; and know the love of Christ which passeth knowledge. Then was I able to say, " Return unto thy rest, O my soul; for the Lord had dealt bountifully with thee."—*D'Aubigne.*

Editorial.

The Canadian Independent.

TORONTO, AUGUST, 1876.

CHANGING AND CHOOSING MINISTERS.

Corporate bodies are proverbially slow to learn, and have great facility in forgetting; and churches are no exception to the general rule. But one of the things all churches should know and remember is, that it is much easier to get rid of a faithful minister than to obtain another one. There are a few people, probably, in every congregation, of the class of whom the wise man warns us as "given to change." They have nothing *against* their minister, but they hear he is discouraged, and is thinking of resigning; or there is a rumour of his being called to some other sphere of labour, and they jump at the thought of it, and give it as their ready opinion that a change will be for the good of both the church and the minister—especially the church!

In some cases it is. Good for them, in the sense of bringing them both into trouble, and teaching the minister to be content to stay and labour where the Lord puts him, and the church to improve more carefully the means of grace which He provides. Often do "Blessings brighten as they take their flight;" and we have known more than one church that learned to value its minister

much more highly after he had been allowed to leave, and more than one minister who was sorry he had so hastily resigned.

There are cases, however, in which the change undoubtedly proves beneficial. Ministers and churches are sometimes ill-assorted. They are utterly unlike, and without sympathy with each other, and then they had better separate. Sometimes, too, the call of a pastor to a wider sphere of influence and usefulness is so clear and unmistakable that it is a church's duty to bow submissively to the will of its Divine Head, and release him. Binney and Spurgeon and Chalmers undoubtedly served the Master better by removing than by remaining in their first charges. But the cases have been quite as numerous in which the change has been a mistake, and perhaps a disaster, to both minister and people.

The truth is, that settlements and removals are for the most part far too hastily resolved upon, and the one is very often the result of the other. We hear two, or perhaps four, of a minister's "best" sermons, and see him in his holiday dress, and are pleased with him, and say, "Surely the Lord's anointed is before us;" or, quite as likely, we don't regard the Lord's choice in the matter at all, and simply conclude, "That's the man for us," and give him "a call;" and

he, perhaps as prayerlessly and hastily, agrees to accept it, and the thing is done. "He is such a magnificent man!" said a lady to us, some years ago, of a minister to whom she had taken a fancy. She had "looked on his countenance, and on the height of his stature;" we doubt if she had thought much of inquiring of the Lord. There are too many like her. In such matters one hour of earnest prayer will do more to lead us to a proper choice than all the wisdom of the wisest committees. Let churches honestly ask the Lord to show them the kind of man they need, and trust Him to send them such, and they will seldom be long in obtaining one, or be wrong in the choice they make. It is when they think they know all about it, and do not need so much to look up as to look around them, that they mistake and get into trouble. Eloquent men are rare; first-class men, in any walk of life, are so, else they would cease to be first-class. Let not our churches be ever striving after what they can never all of them obtain; but when the Lord sends them a good and faithful minister, let them pray for him and encourage him, and so ensure to him the success which comes not of wisdom of words, but of the preaching of the Cross of Christ.

THE Y. M. C. A. INTERNATIONAL CONVENTION.

The meeting of the International Convention of Y. M. C. Associations in this city, lasting from July 12th to 16th, was one of great spiritual power and interest. Over 400 delegates were present, besides many visitors not specially appointed.

Russel Sturgis, Jr., of Boston, was chosen President. Among the more distinguished men present were Mr. Geo. Williams, of London, the founder of Young Men's Christian Associations; H. Thane Miller, of Cincinnati; Rev. Dr. Stuart Robinson, of Louisville, Ky.; Gen. Evans, of Georgia; Ashbel Welch, of Lambertville, N. J.; Mr. McBirney, of New York; besides a number of other well-known Association men from all parts of Canada and the States. 789 Associations were reported. An unprecedented number speak of revival, and of large accessions to the churches in connection with their work. In spite of great financial depression, the Associations report this year a clear gain in property of \$128,843. A very handsome building has just been finished by the Philadelphia Association. Forty-four Associations are accumulating building funds. The total value of the property of the Associations is \$2,095,285. 673 Associations report a membership of 79,195. Gratifying reports were given of the progress of evangelistic work, not only in the United States and Provinces generally, but among special classes, such as railway men, the coloured people, Germans and Hollanders; and it was resolved, in view of the growing importance of the work, to raise the sum of \$20,000 for carrying it forward next year.

"Some idea of the spirit of the Convention," says the *Canadian Baptist*, "may be gathered from the following incidents. On the question being asked, at the Saturday morning session, as to how much of the \$20,000 proposed to be raised for prosecuting Christian work had already been subscribed, the answer was, \$5,095. Mr. Hall, of New York, then said his city would add \$3,000 to that amount, a statement which was re-

ceived with loud applause. A converted bachelor handed in \$15. Mr. John Macdonald said he would be one of ten to subscribe \$1,000, provided that sum was raised in ten minutes. The amount was subscribed in five minutes. Several delegates subscribed small sums on behalf of their boys and girls, and one delegate subscribed \$10 for his great-grandmother. The President asked Mr. Macdonald how about his boys and girls, and he responded, 'Put me down \$5 apiece for twelve.' Mr. Macdonald then asked the President how about his little ones, and he replied, 'Put me down for eight \$5 bills.' When the subscription closed, the total amount was \$10,152, against \$9,056 subscribed last year at Richmond, Virginia. It is confidently anticipated that the whole amount required will be easily made up."

The Convention sent the following telegram to the Queen, signed by the President of the Convention, and by Mr. Macdonald, President of the Toronto Association:—"America, in this its Centennial year, joins with the Dominion of Canada, through the International Convention of Young Men's Christian Associations, in praying, God bless the Queen!"

On Saturday afternoon a picnic was held on the grounds of Mr. John Macdonald, in Yorkville, and was very largely attended. A number of the pulpits of the city were occupied on Sabbath, and generally most effectively, by the members of the Convention; and on Sabbath evening a farewell meeting was held in the Metropolitan Church, which was crowded to its doors. The addresses were very interesting and impressive. Altogether, the meeting was a grand success, and will do much good. An editorial in the *Globe* has characterized it as too "gushing;" but we suppose one might "gush" as much as he

pleased at a Reform Convention, or a dinner to the Prime Minister, and no notice would be taken of it. It is only in religious matters that such enthusiasm is foolish or wrong! We prefer, however, to take the opinion of Professor Wilson, of Toronto University, in regard to the Convention, which he gives in reply to the charge aforesaid, as follows:—

"Were I to express in a single phrase the impression produced on my own mind by the deliberations of the Convention, it would be that of a practical and manly Christianity. I have attended repeated Conventions in the United States, and I may say that one special characteristic of the late Convention was that it consisted to so large an extent of young men, some of them very youthful, and therefore naturally irrepressible and demonstrative. Yet there seemed to me a quiet, calm temperateness in their deliberations, accompanied with a resolute courage in the maintenance of their principles, as of men 'who dared to stand alone.' Looking to their youth, their manliness, their high moral courage in the noblest cause, I could not help a feeling as of envy to those who thus, belonging to the younger generation, have before them the future which such young men are to help to realize. For if the members of the late Convention are any fair type of the rising generation of Canada and the United States, I cannot doubt that a grander future is before this continent than anything which past centuries have witnessed. There is an extravagance of ill-regulated zeal which is not unfitly styled fanaticism. I can only say I saw no trace of it at the late Convention.

"At one of the morning sessions a question of organic change was raised, which excited great feeling, and was viewed with anxiety by the responsible heads of the Convention. When at length it was brought to a vote the excitement was evident, and the division was a close one. No sooner was the result declared than, without any manifestation either of triumph or chagrin, the Convention,

after uniting in brief prayer and in one of their hearty hymns, proceeded calmly to the next question. I could not help turning to a friend who sat next to me on the platform, and remarking, 'What would we give for such a spirit in our Church Assemblies and Synods!'

But perhaps Prof. Wilson "gushes!"

The injury we have long suffered as a denomination from our having no Church Building Society, is likely to receive a new and painful illustration in the case of the recently organized congregation at Galt. Their house of worship and parsonage having been taken away from them, they are left without any place in which to meet; and being both a poor and feeble people, comparatively, they feel unequal to the task of building unaided, and the cause is in danger of being lost altogether in consequence. It does seem strange that with money plentiful in England, at two per cent., we cannot devise some scheme for borrowing a little of it, and aiding our newly-planted churches to erect suitable places of worship. But if it can not be done, have we no rich man among us in Canada that will devote the means God has given him to this form of Christian enterprise? We know of no way in which a few thousand dollars could be so well used to help forward our work. Who will come to our aid?

During a recent visit to New York, on our way to the Centennial Exhibition at Philadelphia, we had the pleasure of staying a few days with our excellent *Presbyterian* (!), brother the Rev. F. H. Marling, late of Toronto, and of becoming acquainted with some of the people of his new charge. Mr. Marling

is looking well, and is meeting with much encouragement. We don't like to say too much about him lest other brethren should be tempted to try the green pastures of the United States; but it will be a gratification to many to know that our brother has fallen into good hands, and that he is thoroughly appreciated and cordially supported in his efforts to build up the cause of which he has taken hold. Sorry we are to lose him from among us, but with all our hearts we wish him and his people God speed. Mr. Marling is just now on a visit to his former flock.

Now is the time to subscribe for the *CANADIAN INDEPENDENT*. We will send, post-paid, a copy of the English edition of Sankeys' and Bliss' Hymns and Music—the latest edition, containing over 160 hymns—for every new name sent with the dollar, and to every old subscriber paying up to June, 1878, in advance. Everybody should get a copy.

Our Presbyterian brethren have got into debt about \$10,000 in carrying on their Home Mission work, and the way they propose to pay it is by assessing each Presbytery for a certain amount, according to the membership within its bounds. Fifteen cents per head is the sum required—a very small sum for each, and one which we should think would easily be raised.

We like that idea of assessing, amazingly—if it will work! The only question that arises is, if the people can't or won't raise the money apportioned to them, how is the Presbytery going to get it?

The *English Independent* devotes over twenty columns to a report of the addresses on the Temperance Question, at the extra session of the English Congregational Union, held in Memorial Hall, May 12th. The subject was introduced by Dr. Ridge, in a valuable paper on "The National Vice of Intemperance," in which he showed conclusively that a very large proportion of the disease, the vice and crime, the insanity and pauperism, and the ignorance and ungodliness existing are the direct result of the drinking usages of the present day. A very interesting discussion ensued, in which the Rev. A. Hannay, Prof. McAll, Rev. Ll. Bevan, and a number of less familiar names, took what seems to us the only consistent and Christian ground of total abstinence, while others, of course, avowed themselves "moderates." Some of these latter, indeed, evidently felt their position as dubious, and hardly tenable. One of them, *e.g.*, said he thought that "we moderates, if we believe that some alcoholic drink is necessary, ought sometimes to make an experiment as to how little we can do with. If a man takes three glasses when he can do with two, the third glass is a sin; if a man takes two glasses of wine when he can do with one, he has no right to take the second. Let us, for our own sakes, and for the sake of the drunkard, acknowledged that, and endeavour to act upon it." Capital! But why stop at one glass? Only let that brother carry his experiment *one step farther*, and see if he cannot do without even that one glass, and we are sure he will come out all right. We have no doubt that much good will result from the discussion of this question, which, we are glad to see, lays a firmer hold upon the

Christian public of Great Britain every year.

The discussion in England on Lord Sandon's Education Bill waxes hotter and hotter. By some it is denounced as a half-way measure, and by others as a plan to give the Establishment power. The more it is discussed, the greater seems the dissatisfaction. Meetings are being held throughout England on the subject. The debate on the second reading of the bill was opened in Parliament with great vigour, June 15th, but no vote was reached.

We see it stated in the *Congregationalist*, that the Rev. John Cunningham Geikie, an alumnus of our College in Canada, and for some time minister of the Congregational Chapel, Upper Street, Islington, London, has been admitted to the diaconate of the Church of England by the Bishop of Winchester.

By what means, or by whose agency, our quondam brother has been brought to see the error of his *schismatical* ways, and to return to the true church, we are not informed.

The Rev. Drs. Storrs, Budington and Taylor were recently invited to a Council to which they learned that Mr. Beecher's church was also invited, and thereupon declined to go. In the opinion of the *Vermont Chronicle*, "To decline such an invitation was an imperative duty of these brethren. It was the only way they could protest against the unconstitutional methods of procedure which Plymouth Church has adopted, and subject it to the disfellowship which it

deserves. Our only amazement is, that the Orange Church should have given the invitation to them. It also certainly deserves the rebuke and the practical disfellowship that it has now received. It is well for Plymouth Church, and the churches that sustain it, to know that they are not in good standing in our denomination, and will not be so long as they cover up iniquity and uphold transgressors against investigation and exposure."

So, then, everybody that differs from the said rev. doctors, and the *Vermont Chronicle*, is to regard himself as *ipso facto* "disfellowshipped," and "not in good standing" among Congregationalists. The three churches offended have cast out the three thousand! A good deal to do, certainly! For our part, we think these gentlemen have done about protesting enough, and that the more sensible and Christian way would be to recognise in Plymouth Church the right they exercise themselves, of having an opinion of their own. Mr. Beecher's people know him best, and if they do not believe him to be guilty of the charges laid against him, we think no church shall disfellowship them on that account.

Mr. Moody recently met with a large number of ministers and other representatives of the Evangelical Churches of Boston, to consult about holding revival meetings in that city. A very earnest feeling in favour of his coming was unanimously expressed. Some desired the work to begin about October 1st, while others preferred to postpone it till the new year, as Mr. Moody could then remain for a longer time. It is

understood that his labours for the season will be divided between Boston and Chicago.

We congratulate our neighbours across the lakes, first on the Centennial which they have just observed, and secondly on the manner in which they have generally observed it. The *Christian Intelligencer* says: "Not only were the solemnities of the day everywhere ushered in and closed by the recognition of the guiding and controlling hand of the Supreme Ruler, and by grateful thanksgivings to Him for His merciful care and protection of the nation in peace and war, but almost every oration that was delivered was imbued with the same reverent spirit, and the conduct of the people in their holiday rejoicings has been remarkably orderly, unusually free from excess, and marked by a sobriety and dignity suitable to the occasion." The *Church Journal* somewhat severely says of it: "A century of material progress is past. Let it go! It has done its work, good and bad. It leaves its record in thousands of miles of iron, in Pennsylvania mines, in Lowell mills, in accumulated wealth, in a vast population. It discovered California! It built Chicago! So much has the century done. Let us look now for another of human progress—progress in what makes life something more than a brute fight over carrion—progress in cleanliness, honesty, intelligence, manliness, civility—in 'light and sweetness.'"

The *Christian Union* (N. Y.) says:—"The churches not only, but the people, are to be congratulated that the Centennial Commissioners have given a final settlement to the question of opening the Exhibition on the Sabbath, by deciding that it shall not be done. The vote stood 30 to 9. That is a very good proportion, and we doubt not that the

figures are representative of public opinion in general. This is a land where the majority rules, and so there is nothing more to be said. We do not rejoice

over this result in any narrow and partisan spirit, but on broad grounds of the common weal. The right has triumphed. Let us all be glad."

Correspondence.

MINISTERS' HOLIDAYS.

A LETTER FROM MRS. CHAPMAN.

Steamship "Polynesian,"
29th June, 1876.

DEAR FRIENDS,—Though every moment carries us farther from you, I am sure you know that many grateful, loving thoughts are constantly returning to the land and the friends we have left. To-day (as indeed every day) we have been talking about you, and of the things which we have so admired and prized among you, and of yet other things which we think would tend to fill up the measure of your peace and prosperity.

Among these, one, which came up casually during the recent meetings of the Congregational Union at Montreal—the matter of ministers' holidays—has been forcibly brought to mind since we left; for we have on board a good clergyman of the Episcopal Church, who, through the kindness of his people, is enjoying, with a very glad and thankful heart, a holiday trip to the Old Country.

It is of no such costly affair as that, however, that I would write; but it does seem sad that dear and honoured brethren amongst us should be able to speak of "not more than two Sundays' rest in twenty years."

Now, for your own sakes, is this wise or right? The ministry of the Gospel is, without doubt, the most generally exhaustive of all occupations, especially, perhaps, amongst ourselves. Our pastors have no definite "parish," beyond which they are not authorized to labour. Their congregations are scattered from

end to end of our cities, and far and wide over our country districts; and everywhere the sick must be visited, the mourners cheered, the wanderers sought, and the healthy, the happy, and those who can regularly attend the means of grace, must by no means be neglected. And so the minister's limbs ache, and his back bends under the burden, and the brain becomes physically weary, before its own proper work begins. And this pastoral visitation, we must remember, too, is not the round of the mill-horse—it calls forth sympathy and strong and deep feeling of all kinds—affection, sorrow, pity, indignation, anxiety, all have their turn, and so constantly, that it wears unspeakably both the bodily and mental frame. Then come pulpit preparation and pulpit work, to both of which your pastors bend heart and soul and strength. When all these things are taken into account, and the work goes on for years without stop or interval, is it any wonder that the men whom most we prize grow early old? There are ministers in Canada now who are wearing out too soon. Ay, and ministers who are worn out—whose earnest labours might have still blessed their churches had they had timely rest.

Think of it, dear friends, when the summer heat is trying you—remember your minister and his household. Engage to supply his place for four or five Sabbaths—or two or three, if you can do no more—and supply it well. There are often English ministers over who would be glad to visit our remoter districts; students who would rejoice so to employ

part of their summer vacation ; and having settled this (and our dear Congregational Metropolitan, Dr. Wilkes, will help you, I know), send away your minister and his family to lake shore, or mountain side, or pleasant farmstead—whither they will—to rest and play, and recover strength for future labour. You may depend upon it “*it will pay.*” Your pastor will be fresh for work when he returns, glad to be among you again ;—his preaching more vigorous ; his intercourse with you so glad and affectionate that it will do you good, and he will love you more, and you will love *him* more than aforesaid, and in that interval (we ministers’ wives get behind the scenes sometimes, you know), he will be able to do what in the midst of his work he has no time for, however much he may desire it—he will go over his flock in thought and prayer, family by family, one by one—that dear erring son, that sickly wife, that sorrowing daughter, that man in business difficulties, that teacher anxious for his class. Now is your time, dear friends.

Now every trouble and care of yours will be lovingly pleaded at the Throne of Grace by your absent pastor ; and as he thinks of you thus, you and he will be drawn more closely together by this short separation than by years of unbroken intercourse.

Try it, if you love your church. Try it, if you love your families. Try it, if you love your minister. Above all, dear friends, try it if you love the MASTER ; for surely you will hear Him say, “*Ye did it unto Me.*” Pray forgive this long letter. I am sure you will, if you make the experiment, and allow your dear pastors to share the relief and blessing which have always been experienced by my dear “*pastor*” in his annual holiday.

Believe me to remain,

Ever affectionately yours,
MARY J. K. CHAPMAN.

THE INDIAN MISSION.

BY THE REV. W. W. SMITH, SECRETARY.

Mr. William Walker, our painstaking native Evangelist at Saugeen, was taken up in June for a little pioneering work

on the North shores of Georgian Bay. After some other pioneering work, Mr. Lister stationed him temporarily at Mississagua River, where is a considerable settlement of Indians and half-breeds, some of them pagan, and some of them nominally Roman Catholic. We require all our teachers to keep a daily journal. He has sent me his. The journal itself will be the best picture of the state of society, and the work, there :

Monday, had *planting-bee* ; finished my planting June 5, 1876. Tuesday, fixing my fence, and getting ready to start for Owen Sound. Wednesday, started for Owen Sound, and then from Owen Sound to North shore.

Mississagua, June 17. (Here follows his school-roll, containing twenty-two names, and showing for the week an average attendance of fifteen. Here are some of the names :—Jacob Bu-bah-sha-wi-dong, Joseph Sah-guh-gi-wa-gshig, Frank Taboch, Grace Sah-kince, etc.)—Sunday morning, 18th, prayer meeting ; eight present. S. S. service, 10 a. m. Lesson, Acts iv., and Ten Commandments. Singing and praying. The twelve children prayed with me the Lord’s Prayer. S. S. service, 2 p. m. Conversated with them about the creation of God. Singing and praying. The children all sang and prayed with me. Twelve present.

Service at 6 p. m. for the old folks, thirteen present (some of them children). Lesson, Rom. viii. Spoke to them of the love of God towards men. The young people sang with me as well as they could. (William himself understands musical notation, and is an excellent singer.) Prayed with them ; especially for the chief.

Monday, June 19.—I held prayer-meeting this evening. Read portion of the Scriptures. None of the old people ; but the young came. Sang five hymns. All the *scholars* sang with me, and prayed with me. Had good meeting. (It will be understood that these evening and morning prayer-meetings were in addition to the school engagements of the day.) Tuesday morning, 20th. I held

my prayer-meeting. Read portion of the Scriptures. Sang and prayed on behalf of their parents, that they might be changed. Eight children were present, and prayed with me the Lord's Prayer. Tuesday evening.—Prayer-meeting and singing. Three adults, nine of the young, present. A good many were standing outside listening. The children all prayed with me the Lord's Prayer. May the Lord bless these Indians! Wednesday morning, 21st.—Read a portion of Scripture. Singing and praying; nine of the young were present. Held my prayer-meeting this evening. Read Scripture. Singing and praying. The chief's wife and mother were with us. All my scholars prayed with me, from the first to the last; and they sang very well. May the Lord bless them! Fourteen were present.

Thursday, June 22.—My school was rather large this morning. Sang a hymn, and closed with prayer. Afternoon school, I had only three boys. To-day is one of their *great days*. They are offering a sacrifice to their *God of the East*. I did not interfere with their worship. It took them till late at night; therefore I had no meeting to-night. May the Lord help His work! Friday.—Held my prayer-meeting this evening. Read a portion of the Scriptures. Conversed with them from the Prodigal Son. Sang four hymns, and prayed. The young people prayed with me. Also saw Pa-bah-ma-wa-we-dong. Had conversation with him about the grace of God, and His love towards mankind. He said, "I am glad to hear. I will think about this. I like this. Want my son to become a good reader of the *Book*. And I will go to the camp and tell my wife. Then I will tell you whatever conclusion we will come to." I saw he was in earnest. He gave me his hand, and left. I saw him again, and he told me, "If the School-house should be built here, I will send my sons and grandchildren. I have three boys with me. Two others have their own families; and two daughters have their own families. And we will also hear the preaching. I have nothing to do with the *priest*." Then I named his sons John, Thomas, Jacob. Pa-bah-ma-wa-we-dong's chief, Bwah-nuh-ke-gash, told

me the same. All the half-breeds are for this school. They would not send their children to the other school. (The Jesuits have an illiterate Indian in the settlement, who professes to teach the prayers and catechism of the Roman Church.)

Saturday, June 24.—I left Mississagua this morning. The scholars were sorry. I told them "a teacher would be sent to them." I then bid them farewell. I stepped into Mr. Lister's canoe, and had a good wind for Spanish River. Arrived at Spanish River Mills this evening. Mr. Lister had gone to La Cloche. Sunday, June 25.—Preach twice for Miss Baylis. A boat came from La Cloche. Learn from these Indians that Mr. Lister had gone on to Little Current. I made up my mind to go with these Indians to La Cloche. Monday, 26th.—I went to Miss Baylis; told her, "I am going to La Cloche, to stay a while; but I have no provisions." She gave me a dollar to buy a little meat and bread. We then started for La Cloche. We landed at twelve o'clock at night. Tuesday, 27th.—Held family worship with the old chief's family; and open the school to-day. I teach twice to-day. There were twelve children present. Held my prayer-meeting at Mr. Bu-shuh-nuh-ni-ni-be's camp. There were eighteen present. Wednesday, 28th.—Went to the young chief's house, and had conversation about the children of his band. Also saw the Roman Catholic teacher, and had a talk with him about the Whitefish Lake Indians, &c. Taught school to-day. The R. C. Bishop arrived this evening. They called all the Indians to go to their *Mass*, and compelled a great many Indians to join their church. A great many went to see, but not to be baptized. But they had to receive baptism, because they went in to the *Mass*. Held my prayer-meeting. Twenty were present. Read a portion of the Scriptures. Two hymns. Prayed. Thursday, 29th. Taught twice to-day, and met the *Bishop*. He said like this:—"You Catholic?" I said, "No." He said, "Oh, you must be Catholic before you will go to Heaven!" I told him, "It is not necessary!" I went with him a piece. He had conversation with me about where I came from, &c.

The next day, William left La Cloche, to await the steamer at Little Current, to return to his permanent work at Saugeen. Immediately on making his report to Mr. Lister, the latter directed Peter Keeshick to proceed to Mississa-

gua River, to carry on the work so encouragingly begun. If I hear anything of special interest during the next month or two, I shall have pleasure in communicating it to the readers of the *INDEPENDENT*.

News of the Churches.

TORONTO WESTERN CONGREGATIONAL CHURCH.—*Laying the Corner Stone.*—A number of the congregation and friends of the new Western Congregational Church assembled on the Church's property, at the corner of Spadina Avenue and Baldwin Street, on Saturday afternoon, July 15th, for the purpose of witnessing and participating in the ceremonies of laying the corner stone of the Sunday School.

Mr. Silcox, the pastor, after those present had sung the hymn, "All hail the power of Jesu's name," read a portion of one of the Psalms, commencing with, "Except the Lord build the house, they labour in vain that build it."

Rev. K. M. Fenwick, of Kingston, then prayed; and the pastor gave a brief sketch of the organization of the Church in last November.

Rev. J. Potts desired to express the Christian friendship and Christian sympathy that had induced him to attend. Representing as he did another section of the Church, he was there to declare the substantial oneness of the Church of the Lord Jesus Christ. There were many branches, but one tree. He was exceedingly glad to see that the denominations constituting the Church of Christ on earth were drawing not only nearer to the Lord Jesus Christ as the Saviour, but, as a sequence, nearer to each other. They were living in better days than the Church had ever seen. He could not

help thinking of the hallowed memories that would cluster around the building: because there the Holy Scriptures would be expounded, and the young children would be led into the green pastures and by the still waters. He was a thorough believer in denominations. God had not made any two men alike, physically, morally or religiously; and God had created them with various other differences; therefore he thought it was perfectly right that they should be Congregationalists and he a Methodist. They were all aiming to meet the same Master and reach the same heaven. Their only rivalry was who would do more for the Lord Jesus. He prayed that upon the pastor and the members of the Church there might rest the eternal dew of the Master's blessing.

The Columbus Quartette Club sang, "There is a fountain filled with blood."

Mr. Williams, of London, Eng., said they were going to build three things—an audience chamber where they might be introduced to the King of kings and the Lord of lords, a banqueting house where they might feed upon the bread of life, and a school of divinity where they would learn the doctrine of the Bible.

Mr. George Hague gave a brief history of the Church, and said that the school would be a nursery of the Church, and would go on increasing. They all must remember that life was short, and no

one could afford to be idle. They must not let one Sunday go by without doing something for the Master. They must work diligently, "in honour preferring one another."

Mr. H. Thane Miller, of Cincinnati, sang, "I gave my life for thee."

Dr. Jackson performed the ceremony of laying the corner stone, in the receptacle of which were placed a history of the Church, copies of the *Mail*, *Globe*, and the CANADIAN INDEPENDENT; also current coins of the Dominion. After performing the usual ceremonies, Dr. Jackson declared the stone duly and properly laid, in the name of the Father, Son, and Holy Ghost.

After taking a collection, the Quartette Club sang, "That City."

Mr. Hodder, of London, Eng., wished that God's blessing would smile upon the undertaking.

Mr. H. Thane Miller said that it was a marked and notable day in the history of the Western Congregational Church. He earnestly besought the members to hold their fort—to hold it by earnest and consistent Christian lives, and by being true to God. He advised them to rally around their pastor, and sympathize with him.

All joined in singing "Hold the Fort" and the "Doxology," and Rev. Mr. Silcox pronounced the benediction.

The building, which will be built of white brick and stone, in the Gothic style of architecture, will be seventy feet in length and thirty-four in width, and will seat about 400. The cost will be about \$3,000. Messrs. Greenfield & Ewart are the architects.—*The Mail*.

EDGAR SABBATH SCHOOL ANNIVERSARY.

—Last Monday a numerously attended picnic was held at the Congregational Church here, to commemorate the founding of the school, which is a most prosperous one, and to raise funds for adding to the Sabbath School Library. The amusements commenced early in the afternoon, and continued until about five o'clock, when all sat down to a capital tea. Afterwards an adjournment was made to the church. After some singing from the children, and prayer, Rev. Mr. Silcox came forward, and ad-

dressing the children in his usual pleasant manner, expressed the satisfaction which all must feel, that in the kind Providence of God so many were enabled to meet together once more to celebrate the anniversary of the Sabbath School. There were absent ones to be mourned for; but though we might sigh for the "touch of a vanished hand, and the sound of a voice that is still," yet we had the consolation of knowing that they had gone to heaven, which was far better." He alluded to the growth of the Sabbath School. It had kept pace with the prosperity of the church and with the advance of the settlement, until at the present moment it is shown by the school statistics that it is the largest Sabbath School in the township of Oro. The teachers had reason to congratulate themselves upon the high standing of the school, and should be prepared to face the incoming year with cheerfulness and hopefulness. The Rev. Mr. Silcox then introduced two of the scholars, one of whom, Miss Harriet Cavanagh, read an address to Mrs. Thomas, the founder of the Sabbath School, and presented her with a beautiful silver cake basket of elegant design, and other valuable silver table ornaments. Mr. Richard Thomas replied on behalf of his mother. He thanked the scholars in feeling and fitting terms for their beautiful gift, and remarked that however valuable it might be, that its value was enhanced a thousandfold by the feelings which prompted the act. Although Christian Sabbath School teachers do not work for that end, still it is a great satisfaction for them to know that their labours are appreciated. He said that his mother had commenced teaching Sunday School when only sixteen years old, and, with very little interruption, had continued at it since. When she came to this country she kept one in her own house for many years. In that school a great many were educated who have now gone forth into the world, and it is impossible to estimate the good that may have been done. After some further congratulatory remarks from Rev. Mr. Silcox, the benediction was pronounced and the meeting dispersed.—*Condensed from Orillia Expressor*.

MANILLA.—A letter from the Rev. R. Mackay, at present supplying here, says: "We are having special services here every evening. The attendance is very good, and the Lord is working. Last night I spoke to five anxious souls, several of whom professed to decide for Christ.

"I believe the Lord is working in power in the hearts of some, and that we are going to have a time of refreshing from the presence of the Lord."

A letter received just as we are going to press, describes the work as going on in a very encouraging manner.

KINGSTON.—PRESENTATION TO PROFESSOR FENWICK.—Last evening (July 4th), the members and congregation of Wellington Street Congregational Church assembled in the school-room for the purpose of bidding farewell, and presenting an address and testimonial to the Rev. K. M. Fenwick, who has resigned the pastorate of this church and accepted the chair of Church History and Apologetics in the Congregational College of B. N. A. There was a large attendance of members of the church and congregation present. The chair was occupied by Mr. G. S. Fenwick, senior deacon. After devotional exercises, the chairman said that they were all aware of the object of their meeting that evening. He himself felt it deeply, and he had no doubt every one present did the same. Their present position was a peculiar one, being without a pastor for the first time in their existence as a church. He sincerely trusted, however, that God would in due time give them a pastor, counsellor and spiritual guide. All regretted the separation, but he along with them was glad to find that they were not going to lose their pastor altogether—that he was going to remain in Canada, to occupy another sphere of usefulness, instead of returning to his native land, as was at one time contemplated.

The chairman then called upon the Rev. R. McKay to read the address, which was as follows:

To the Rev. Kenneth M. Fenwick:

"REV. AND DEAR SIR,—It is with difficulty that we can realize that the bond which has bound us so long together as

pastor and people has been severed, and that by a decision of your own.

"Few of us can remember when, twenty-nine years ago, you came to start the cause here, a young man, willing to face the trials and hardships that attend such an undertaking, with what success our present position as compared with the commencement abundantly speaks for itself.

"Through your advice and counsel the present building was erected, and by your scheme of finances it is free from debt. We are aware how hard the struggle has been for you, and how many causes for disappointment; but amid all we believe there is much to cheer your heart. Success has crowned your efforts, and many, very many hearts will follow you wherever you may go. Although few are here who aided you in your first efforts, many of us have been for years cheered in our sorrows, watched over in our sickness, comforted in our sad hour of bereavement, and have long listened to your faithful teachings of the truths revealed by the Cross of Christ, and the glories arising from an abiding trust in Him.

"As parents, we feel grateful for the interest you have always taken in the religious training of our children in the Sabbath School, and in all the many efforts for their intellectual as well as their spiritual welfare.

"Many look to you as the means in God's hands of leading them to Jesus, and building them up in the faith. Some have been both baptized and married by you, and have known no other pastor, and all deeply regret the severe loss we now sustain in your departure.

"We cannot express in words how highly we have valued your private and public ministrations. Your place in the pulpit, alike as in the family, cannot easily be filled; your wise counsel and mature judgment will be greatly missed by us.

"Although regretting your departure from amongst us, we rejoice in the honour conferred upon you, in your being appointed to the important position of Professor of Church History and Apologetics in the Congregational College of British North America. Permit us, therefore, at this time, to express to you our affectionate regards and wishes for success in

your future welfare, praying that the good Lord Jesus may bless you and Mrs. Fenwick, and that your efforts in the new sphere of labour to which you have been appointed may be crowned with abundant blessing.

"Please accept the accompanying calendar clock, as a slight memorial of our affectionate regard, which we trust will often remind you of the loving hearts in the Kingston Congregational Church.

"The Lord bless thee and keep thee : The Lord make His face shine upon thee and be gracious unto thee :

"The Lord lift up His countenance upon thee, and give thee peace."—Numbers vi. 24, 25, 26.

(Signed on behalf of the members of the Church)

"JOHN McEWEN,

"R. MACKAY,

"WM. D. HENDRY.

(Signed on behalf of the members of the congregation)

"P. R. HENDERSON,

"JOHN McKELVEY,

"L. SPENCER."

Upon the conclusion of the address the testimonial was uncovered. Mr. P. R. Henderson then made the presentation under deep emotion, requesting Mr. Fenwick's acceptance of this gift as a memento and token of their long connection as pastor and people, and of their hope that his life would long be spared.

The Rev. Mr. Fenwick replied with much emotion :—

"My Dear Brethren :

"I find it no easy matter to reply to your affectionate address in terms which would adequately indicate my appreciation of this closing mark of your love and confidence. A strong conviction of duty alone could justify the severance of such ties as have made us one. That conviction alone has led to the result. Neither the attractions of superior station nor the allurements of worldly gain have made me part from a church (my first, and probably my last) which I have loved and still love with all my heart—a church which by my removal is severed from its first pastor, and which in its present membership (with few exceptions) has

clung to me in sorrow and in trial with unwavering fidelity.

"You have been pleased to refer in very high terms to my pastoral work. You have noticed my services ; you have generously forgotten my failures and imperfections. This, however, I may sincerely affirm, that during my pastorate your interests have ever been identified with my own ; your joys and your sorrows have been mine. My earnest desire has been to bring those to the Saviour who were strangers to Him, and to build up those who were His in their most holy faith. I have also the satisfaction of knowing that the poor of my flock feel deeply my removal. With many of you the present separation will leave our union unbroken. Those who are my spiritual children will long remain in a peculiar sense mine in the Lord Jesus. If one thought more than another has been peculiarly bitter, it is that of parting from your children. In their pure and almost sacred love I have found exquisite pleasure. From the Sabbath School I turn with sad and sorrowful heart. I need scarcely tell you how anxiously I look on the efforts you are making to secure a pastor, or how earnestly I pray that the Divine Master may guide you by His spirit, and raise up for you one who will be richly qualified in mind and heart.

"Brethren, if you love me, strive to see eye to eye, and faithfully keep together. Let nothing make you turn away from the good old cause. Remember what God has done for you, and what He has promised to do.

"Many thanks for your past co-operation and for your desires for my usefulness in the post of honour and responsibility to which I trust the Lord has called me. Do not forget the college.

"For your handsome and valued gift let me cordially thank you. It will not be needed to remind me of you, but it will be a memorial of your wish to be remembered, while it will remind us that the night is far spent and that the day is at hand.

"May the grace of the Lord Jesus be with you, and cause you to abound in every good work.

"Your affectionate friend and brother,
"KENNETH M. FENWICK."

The testimonial consisted of a beautiful calendar clock, of bronze and marble, of unique and chaste design, bearing the following inscription, engraved upon a silver plate: "Presented to the Rev. Kenneth M. Fenwick, on his retirement from the pastorate of the Congregational Church, Kingston, extending over a period of twenty-nine years, in token of their esteem, by the communicants and members of the congregation. Kingston, July 4, 1876." The address was engraved on parchment, the execution of which was greatly admired, it being beautifully illuminated and embellished—the labour of love of a member of the Church, Mr. F. Osborn.

Brief addresses were then given by Messrs. McKelvey, G. Robertson, and Revs. R. K. Black and R. Mackay, after which the Rev. Mr. Fenwick pronounced the benediction, and the meeting was brought to a close.—*Condensed from Brit. Whig.*

MIDDLESEX.—Our Church held a social at Middleville at 3 p.m. yesterday, in honour of the Rev. R. K. Black, who

with his wife and daughter are now, after twelve years' absence, on a visit to this place. And though the farmers are all now engaged in *haying*, yet there was a large attendance from all sections of the field which Mr. Black occupied for about 12 years. The present pastor presided, and over three hours were very pleasantly spent. The ladies had provided an excellent tea, which was served in the school-house, after which we retired to an upper room, where Revs. R. Brown, R. K. Black and W. Cochrane (Presb.) gave short addresses appropriate to the occasion.

R. BROWN.

DALHOUSIE AND NORTH SHERBROOKE, ONT.—The Rev. John Brown writes us July 17th: "I go to-morrow to Dalhousie and North Sherbrooke for a few days, to assist in special services which, during the last week, have been begun with cheering prospects. The Rev. R. K. Black will supply for me next Sabbath in my absence."

A subsequent letter speaks of the work as progressing favourably.

Official.

CONGREGATIONAL COLLEGE OF B.N.A.—The Session 1876-77 will be opened on Wednesday, September 17th, with the usual public service in Zion Church, Montreal. Candidates for admission are requested to forward to me their applications as early as possible, that there may be time for the necessary correspondence.

The Rev. K. M. Fenwick and Chas. Alexander, Esq., by request of the Board, have kindly undertaken to visit churches in Toronto and Eastern On-

tario, on behalf of the College, at dates to be fixed hereafter. Thomas Robertson, Esq., will probably visit some churches in Middle and Western Ontario. The Rev. A. Duff and others will visit the churches in Quebec. Communications on this matter may be addressed to these gentlemen.

My address during the month of August will be "Cap a l'Aigle, Murray Bay, Quebec."

GEORGE CORNISH.

CONGREGATIONAL PROVIDENT FUND.

Received since last announcement :—
For Widows' and Orphans' Branch : Lanark village, \$7. For Retired Pastors' Fund : R. Baker, Esq., Guelph, \$4.

J. C. BARTON,
Treasurer.

Montreal, 24th July, 1876.

Instalments on subscriptions to "Retired Pastors' Fund" are now due. Remittance to the Treasurer will oblige.

Premiums of beneficiary members fall due 1st July, and if not promptly paid will be subject to a fine.

CENTRAL ASSOCIATION.—The Central Association of Congregational Ministers and Churches will meet (D.V.) at Pine Grove, on Thursday, 21st September, at 2 p.m. Sermon, Mr. Day. Essays:—"Nature and Future of Man," Mr. Reikie; "Sin," Mr. Dickson; "Laws of Christ with respect to public and private offences," Mr. Unsworth; "Fellowship of the Churches, how best maintained and expressed," Mr. Jackson. Ministers and delegates coming will notify me a few days beforehand.

W. W. SMITH,
Secretary.

Obituary.

STEPHEN L. HUNGERFORD.

On the fifteenth of last May, Stephen L. Hungerford, for many years a resident of West Brome, but recently of Drummondville, P. Q., died in the seventy-second year of his age. His health had been considerably impaired for two years past, but alarming symptoms did not appear until the ninth of May, when he was suddenly stricken down speechless and helpless, in which state he continued until his death.

Mr. Hungerford was a New England Congregationalist, who many years ago came to Canada, settling first in Granby and afterwards in West Brome, where he spent the principal years of his life. There he entered into commercial pursuits, built mills, established a woollen factory, and for years was the leading man in the chief enterprises in that

section. He was one of Her Majesty's Justices of the Peace, and also a member of the County Council.

When the Congregational Church was organized at Brome, he formed one of the original members, and held this relation to the last. Seldom will one meet with a more loyal or intelligent Congregationalist than was he.

One of his daughters, in writing about his last years, says: "He has been anxious to live, but has always said he was not afraid to die, and we have much reason to think that he was well prepared for the great change that awaits us all." He was carried from Drummondville to Brome for interment, the funeral services being conducted by the Rev. B. W. Day; and his body now rests beside his first wife and five of his children until the resurrection of the great day.

Home and School.

The following is Whittier's Centennial Hymn, sung at the opening of the International Exhibition, at Philadelphia. The music, composed expressly for it by Mr. Paine, is to be found in the June *Atlantic*:

Our father's God ! from out whose hand
The centuries fall like grains of sand,
We meet to-day, united, free,
And loyal to our land and Thee,
To thank Thee for the era done,
And trust Thee for the opening one.

Here, where of old, by Thy design,
The fathers spake that word of Thine
Whose echo is the glad refrain
Of rended bolt and falling chain,
To grace our festal time, from all
The zones of earth our guests we call.

Be with us while the New World greets
The Old World thronging all its streets,
Unveiling all the triumphs won
By art or toil beneath the sun ;
And unto common good ordain
This rivalry of hand and brain.

Thou, who hast here in concord furled
The war flags of a gathered world,
Beneath our Western skies fulfil
The Orient's mission of good will,
And, freighted with love's Golden Fleece,
Send back its Argonauts of peace.

For art and labour met in truce,
For beauty made the bride of use,
We thank thee ; but, withal, we crave
The austere virtues strong to save,
The honour proof to place or gold,
The manhood never bought nor sold !

Oh make Thou us, through centuries long,
In peace secure, in justice strong ;
Around our gift of freedom draw
The safeguards of Thy righteous law ;
And, cast in some diviner mould,
Let the new cycle shame the old !

ALMOST PERSUADED.

The knock was loud at thy heart to-
night ;
Hast thou let thy Master in ?

He touched thine eyelids to give thee
sight ;
For a moment the world lost its false,
fair light,
And hell seemed near, and heaven seem-
ed bright,
And heavy the weight of sin.

Hast thou opened yet ? For He standeth
near,
And He bids thee look and see,
The side they pierced with the cruel
spear,
The nail-torn hands, and the thorn-
crowned head,
And the blood as thine atonement shed.
That the curse might pass from thee.

Hast thou opened yet ? Oh, the words
were plain,
That have touched thy heart to-
night,
They told of the Saviour's life of pain-
Homeless, sorrowful, tempted, lorn,
That sinless robe might by thee be worn
In heaven's own spotless light.

By that life and death with thy soul He
pleads,
And fain would His rich gifts bring:
There is full provision for all thy needs.
A sight of the Crucified gives thee
peace—
From the curse of sin and its fear, re-
lease ;
From the hour of death, the sting.

There are robes of earth that in dust
will lie,
And songs that will end in tears ;
Sunshine to set in rayless gloom,
Flowers to hide thy way to the tomb,
And through endless ages a lost soul's
cry,
For the wasted vanished years.

There's a home where God wipes the tear
away,
Where we lay aside the sin.

Where never a ransomed one will say,
 "I am sick or pained, or grieved to-day,"

And the Saviour waits to show thee the way,
 And to bid thee enter in.

Joy in the presence of God to-night,
 If thou wilt arise and come ;
 But the joy of fiends if they see thee slight
 The robe, the crown, and the home of light,
 And choose the paths that will end in night,
 And hell for the soul's long home.
 — *London Christian.*

LILIAN'S MISSION.

"Break if you want to; do!" said Jem Smith, eyeing the fragments of a pitcher in despair. "You're only the third has served me the same trick this month! They'll say I'm a nuisance. Well, I s'poze I be—got no father, no mother, in everybody's way; I wish I was nowhere, I do!"

The tears welled up in Jem's eyes, but hearing footsteps, he brushed them away with his ragged coat-sleeve, and began to gather the bits of crockery.

Poor Jem! rude and awkward, the drudge of a large boarding-house, the servant of all—from the genteel merchant to the cross cook—seldom pleasing his various masters, ill-paid and scantily clothed by a sharp employer—no wonder he was discouraged. In all the wide world he had no relatives, no friend who loved him; and this was worse than his servitude, for under his uncouth exterior there was a warm heart, and under his crushed spirit a latent ambition that only wanted the sunshine of happiness to waken the seeds into life, blossoming and glorious fruitage. But nobody discerned this, or cared for Jem. As far as his spiritual welfare was concerned, he was alone in the world. To be sure, a great Doctor of Divinity, who boarded there during anniversary week, said, in solemn kindness:

"My son, are you prepared to die?" and passed on, leaving the boy bewildered and frightened; and a good lady

gave him a tract on future punishment; but this was all. There was nothing but work and scolding for Jem from early dawn till late at night; and the future, when the lad looked forward, was dark and uncertain.

"The old woman's coming, soft as the cat; I'll get my head took clean off now!"

Jem meant the mistress of the house. Evidently he was much afraid of her, from his frantic efforts to hustle away the pitcher, but he tried to whistle boldly. To Jem's relief, when the door opened, there appeared the rosy, dimpled face of a little girl.

"Is you Jem Smif?"

"Well, s'pozin' I be?"

Jem spoke gruffly, experience having taught him not to encourage the advances of such dainty little misses.

"Is you drefful busy, Jem Smif? 'Cause my dolly's waggins' broke."

"I can't fix no waggons," said Jem, shortly. "I've got a sight to do, so run away, little miss;" softening before the pleading blue eyes, the like of which he had never seen; "a man can't be pestered with children when he's to work!"

"I'm Lilian. Did you broke that pitcher, Jem Smif?"

Jem was throwing the bits into the back alley, already strown with the trophies of his domestic skill. He shied the handle at a black cat that was passing, and said:

"Hush, the old woman mustn't know it!"

"Lilian peeped through the fence to see if pussy was hurt, and then said, with a pretty air of reproof:

"You mustn't scare cats, Jem Smif. Shan't you tell her you broke the pitcher?"

"Me! tell of myself?" Jem chuckled. "Not by a long chalk!" but added, when Lilian looked troubled: "Don't mind me. I'm a rough fellow. Ain't handsome and quiet like as you be, but I won't hurt ye!"

"I'm not afraid," said the child, gravely, her eyes wandering over Jem's queer attire, and at last resting upon his face. "Why don't your father give you pretty clothes?"

"He's dead."

"Don't your mother know where to buy them?" pursued she, drawing nearer.

"Marm's dead too!" said Jem, in a low tone; and greatly moved by the sympathy in those wonderful eyes, he again used the coat-sleeve, adding with a sob: "Hang it, everybody's dead!"

"Oh, no!" Lilian looked puzzled and shocked. "I'm here, Jem Smif, and there's a great many people alive yet. I'll do all I can to help you 'long. Here's my hankfish, if you can't find yours, but please don't use your sleeve. Don't cry."

She held out a dainty bit of cambric, that Jem shrank from, conscious that it was too nice for him. He wished he was cleaner, wished he had parents and a little sister like this fairy who stirred the slumbering depths of his soul with her loving pity—a thousand emotions filled the heart of the lonely outcast as he stood in the back-yard beside Lilian.

"Jem! Jem!" cried the cook from the kitchen, "be a fatter the butcher, or there'll be no mate for dinner. Whin will yez fill that pitcher, ye lazy bi? Here's the missus a fatter yez!"

"Oh, dear me! I spec' she'll scold!" Lilian clasped her tiny hands in distress.

"Don't fret. I'll tell her the cat upset it," said Jem.

But Lilian was still more disturbed.

"That would be a lie, Jem Smif! If you tell lies you can't go to heaven and see your folks. And if I go there to see my poor dead papa, you can't never come to visit me. You're a naughty boy, and I mustn't speak to you!"

The little maiden started off, shaking her curls.

"Hold on! Let's see that 'ere waggon o' yourn!"

Lilian paused, and regarded him severely.

"Will you tell the truf, Jem Smif?"

"Let's talk it over a spell while I fix the waggon," said he, evasively. While he skilfully mended the broken toy, Lilian plied him with questions. Jem's opinions would have startled many an older person, but Lilian weighed them, and set him right after her childish creed of right and wrong—all in a motherly fashion that fascinated her rude acquaintance.

"You must tell her you broke that pitcher, Jem Smif; and if you say you're sorry, she'll forgive you."

Jem doubted it, muttering that he'd "be a soft one if" he "told on myself," but he actually did seek his mistress, and blunder out a confession!

"Such carelessness and such impudence I never saw!" cried that astonished lady. "You can't be content with smashing my crockery, but you must actually come and tell of it!"

Despite this rebuff, Jem felt the strange peace that follows right doing. After that, he saw Lilian almost every day. If she went away, the house was desolate to him; he was always listening for her footsteps and her gentle voice. The child had been taught by a careful mother, and she spoke of many things of which the neglected boy had never heard. He listened eagerly, soon began to know the difference between right and wrong, to tell the truth, and to fear Lilian's God. Nobody dreamed of what was passing in the mind of the heathen in their midst, or who was the missionary sent by Providence to guide his waiting feet into paths of peace. When others slept, he lay awake in his attic, gazing through the uncurtained window, thinking of God and His angels, wondering if heaven were beyond the fleecy clouds, and if his parents were there, as the child often said. There was a change in the lad's appearance about this time; his face and hands fairly shone with soap, his hair was smooth, and the cast-off boots he wore were always glistening.

"He's the plague iv me loife wid his noshins," said the cook. "He's a fatter me for needle and thrid, a botherin' me for a bit iv cloth to patch this, and a button to pit on that, till I'm distracted!"

Lilian now called him "My Jem Smif," and told such queer stories about his disasters with the needle, that her mother came to the rescue. Other ladies suddenly looked upon Jem with interest, and somebody's son had outgrown a suit of clothes that were found to fit him.

"My Jem Smif looks so nice he can go to church!" cried Lilian, as he appeared in the new array.

Jem's terror at this greatly amused the young ladies, and even Lilian's gentle mother said, smiling :

"You can never get that savage into church, child!"

"If he had a mother to go with him, I 'spect he'd like it" replied Lilian gravely, little thinking that her simple reasoning struck at the root of the trouble.

Everybody petted the sweet little pleader, for Lilian was the darling of the house, with her quaint loving ways. It was a wonder her small head was not turned with flattery and attention; but nothing seemed to spoil her rare spirit. There was something unearthly about her; every day the wondrous light deepened in her matchless eyes; her expression grew so spiritual that even strangers were struck with her pure beauty. When she was by, he thought of the heaven beyond the clouds, he tried to modulate his rough voice into choice phrases, and racked his brain for odd toys to please her fancy—for Jem had a rare gift at mechanism.

"I've helped you 'long some, haven't I, Jem Smif? You're a good boy now. P'raps you'll go to heaven some day, and see your folks. I hope I'll go there, too!" she said, one day, as she sat beside him on the doorstep. Her tiny hands were clasped in her lap, and she was gazing far off, as if she saw beyond things about her. It was strange talk for a child, but no one dreamed that her feet were near the portals of the heaven she talked of.

That very night the angel messenger came for Lilian. There was no pain or dread of death for the lovely child; there was a smile about the mute lips, and she lay as if in a peaceful sleep. The physicians called it "a sudden enlargement of the heart;" but Jem was speechless with awe and grief. Neither entreaties nor scolding could move him from his attic, where he fled to mourn alone the loss of his only friend. When Lilian was laid in the little casket, amid flowers, and they were preparing for the last sad rites, Jem appeared, pale and sad, but as neat as the dainty child could have wished.

"Do let me stay," he whispered, choosing a seat where he could see her

face; "I'm Jem Smith, *her* Jem Smith," with a sob. "She done what she could to help me 'long, afore she went to heaven. She's glad to be there, I know!"

Was Lilian "glad to be there?" Somehow, there was a bit of comfort in the boy's words to the mother, who sat beside him, shrouded in black, the first thought that soothed her aching heart. After the funeral, Lilian's mother was ill; when better, she sent for Jem. She liked to talk to him of her darling.

"She's glad to be there, I know; but it's so lonesome now she's left us for heaven," the boy would say, forgetting to be awkward and stammer as he spoke of the child. And the mother would be comforted and find her faith strengthened by the simple words. She who had often smiled at Lilian's interest in Jem, was now learning lessons of resignation from his simple trust. She began to like Jem for her sake, then for his own. She sent him to school, developed his abilities, and finally, when Jem had proved himself worthy, the lonely, childless widow called him son.

All this happened years ago. The neglected boy is now a cultivated Christian man, the support and pride of Lilian's mother. They often talk of Lilian, often visit the spot where sleeps the "little child" by whom Jem had been led in the paths of peace.—*Congregationalist*.

MRS. CARR'S LESSON.

"There!" said Mrs. Carr, putting woe Eddie into a chair with such vim that his eyes filled with tears and his lips quivered—he was too manly to cry; "don't you speak or move for half an hour! My nerves are all unstrung," she added, as she met a grave look from her husband.

These "nerves" made much unhappiness in Mrs. Carr's family. When they afflicted her, a dismal cloud hung over the house; Mr. Carr was snubbed; the children under strict military discipline; the kitchen girl scolded; the cat stepped upon, and the dog put on short rations. Mr. Carr worked hard to give his family every comfort, and these times were a sore trial. It grieved him most to note their effect upon the chil-

dren, in their clouded faces and frequent quarrels. But he found that remonstrance only increased the storm at the time, and if he waited until she was in a happy mood, it was sure to bring on a relapse. So, for peace sake, he bore it in silence.

Yet Mrs. Carr was an excellent woman. She loved every member of the little household, and would have endured anything for them; she hoped she was a Christian and took much comfort in praying and the Bible. Still it never seemed to occur to her that she ought to live by the word of God, and in His strength "rule her spirit" when the dark hour came.

This morning Mrs. Carr was unusually—"nervous!" Mr. Carr wisely escaped to the train half an hour earlier than necessary.

"It will be a severe day, Mary," he said; "do not let the children be exposed."

"Probably no one will be more tender of them than their own mother," retorted Mrs. Carr; "I don't believe in coddling them too much, however."

So Johnnie thought when she sent him to the store an hour later. As it was too stormy for callers, Mrs. Carr decided that it was a fine chance to make fruit cake, and the raisins were out.

"It's a venturesome day to send a child on errands," Kate ventured to remark when the mother shook Johnnie for demurring.

When Mrs. Carr frowned, the little fellow hastily interposed:

"I don't mind going, I guess. Where's my tippet, mother?"

"Find it yourself!" mounting a chair to investigate the top shelf of the kitchen closet. "There's a whole inch of dust here, Kate!" Then to Johnnie: "If you can't keep your things, go without them. And do come straight back, or not at all!"

Johnnie did not pause for the tippet, but hastened off, giving his mother a look that haunted her, even while she lectured Kate. It was quite a walk to the store from their suburban home, so she did not expect the boy for more than an hour. After he had gone an uneasy feeling came over her. The

mother-heart under her peevishness reproached her for sending Johnnie out into the bitter cold. How she wished she had found the tippet and put it about his neck with loving words. Mrs. Carr went to the front door, but gladly retreated before a blinding rush of snow and wind. She could think of nothing now but the sleet and the dear one battling with it, as she sat by the window with her eyes fixed upon a bend in the road, eager for a glimpse of the boy—her first-born.

Eddie climbed into her lap and looked out also. It seemed to Mrs. Carr that a strange silence brooded over the house—that a dull weight lay upon her heart.

"Don't oo cry, muver," lisped Eddie, as warm tears fell upon his head.

"Me dosen't when oo stolds!"

She must indeed be a "scold" when infant lips said so! She hid her face in Eddie's hair, whispering:

"Mamma will never scold again, Eddie!"

Mrs. Carr ate no dinner that day, for Johnnie had not returned. When her husband came she was almost wild with anxiety.

"Oh, William!" she cried: "I sent Johnnie to the store hours ago; he has not come. What can have happened? I fear some judgment has come upon me!"

The judgment had come, sudden and fearful. Those impatient words of the morning were the last she was permitted to speak to her little son. For Johnnie Carr's name was not among the living after that day. The young life spent itself in battling with the elements, and when he was found, cold and exhaustion had done their work.

It is only through the ministry of such dread lessons that some souls can be subdued. Mrs. Carr is now a gentle, loving woman. She daily seeks for and finds strength to "rule her household with the law of kindness."—*Congregationalist*.

It happens to men of learning as to ears of corn: they shoot up and raise their heads high while they are empty; but when full and saddled with grain, they begin to flag and droop.