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The Canadian Independent.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

Vol. 30.]

TORONTO, THURSDAY, OCT. 27, 1881.

[New Series. No. 16

A HYMN FOR FARMERS.

The following hymn, written for the occasion by Mr. John G. Whittier, was sung to the tune of "Auld Lang Syne," at the banquet of the American Horticultural Society, in Boston:—

O Painter of the fruits and flowers,
We own Thy wise design,
Whereby these human hands of ours
May share the work of Thine.

Apart from Thee, we plant in vain
The root and sow the seed;
Thy early and Thy later rain,
Thy sun and dew we need.

Our toil is sweet with thankfulness,
Our burden is our boon;
The curse of Earth's gray morning is
The blessing of its noon.

Why search the wide world everywhere
For Eden's unknown ground?
That garden of the primal pair
May never more be found.

But, blest by Thee, our patient toil
May right the ancient wrong,
And give to every clime and soil
The beauty lost so long.

Our homestead flowers and fruited trees
May Eden's orchard shame;
We taste the tempting sweets of these,
Like Eve, without her blame.

And north and south, and east and west,
The pride of every zone,
The fairest, rarest, and the best
May all be made our own.

Its earliest shrines the young world sought
In hill-groves and in bowers;
The fittest offerings thither brought
Were Thy own fruits and flowers.

And still with reverent hands we cull
Thy gifts, each year renewed;
The good is always beautiful,
The beautiful is good.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

A most interesting retrospective sketch of the Union appears in the *Nonconformist* for Sept. 29th, giving a sketch of its formation and of the various questions of public and denominational interest that have been discussed at its annual meetings. The ecclesiastical condition of England at the time was such that it seemed as if the inception and growth of the Union was a providential arrangement to bind together the friends of a free and pure faith, to present a solid front to the encroachments of Romanism, and the aggressiveness of an established hierarchy. There is little doubt that under God the Union of the Churches, giving solidity and the influence that springs from it, was an important factor in the formative process out of which has arisen the religious liberty of to-day. To quote from the article:

We are sometimes referred to a supposed golden age, when Congregationalists, not being aggressive, received from evangelical members of the State Church a fraternal sympathy which those rather unctuous pietists have since been reluctantly compelled to withdraw consequent upon the turning aside of Nonconformists to political aims. Whatever was the date of that Will-o'-the-Wisp period, it is pretty clear that it did not occur in the first

half of the current century. In 1819 a Home Missionary Society, mainly supported by Congregationalists, was formed on undenominational lines. After self-abnegating efforts, extending over many years, the lesson taught by that attempt was thus interpreted by the Rev. Dr. Matheson: "The system of conciliation towards the Established Church has been tried by that society, it has entirely and palpably failed. Instead of doing good, instead of bringing to our help those who belong to the Episcopal Church, it has had quite an opposite effect; they have taken every opportunity of taunting us with being snakes in the grass, and with other beautiful expressions. . . . We know that laity and clergy are combining their efforts to crush all the voluntary Churches of Christ; and therefore, unless we help ourselves, by a concentration of effort among us, not to spread sectarianism, but to spread the pure principles of the Gospel, unless we are thus combined in our efforts, our smaller Churches, those in country districts, will assuredly be destroyed. There is a combination on the part of our enemies to crush what is liberal in religious as well as in political matters; these persons are quick-sighted, and they know that if they could extinguish the light of liberty which our Churches diffuse throughout the land the country will be their own."

The convictions which thus permeated leading minds found expression, about the close of 1830, in two manifestoes suggesting terms for uniting "our dislocated denomination"—the one emanating from the Dorsetshire Association, and the other from the provisional committee assembled in London. On Tuesday, May 10, 1831, upwards of one hundred ministers and lay delegates assembled at the Congregational Library, Finsbury-circus, to take the matter into consideration with a view to immediate action. After mutual conference, a resolution was adopted, on the motion of the Rev. John Angell James, seconded by J. B. Brown, Esq., LL.D., declaring it to be "highly desirable and important to establish a Union of Congregational Churches throughout England and Wales founded on the broadest recognition of their own distinctive principle—namely, the Scriptural right of every separate Church to maintain perfect independence in the government and administration of its own particular affairs." There were manifestly at this time some who felt anxieties as to the possible consequences of this new departure in the history of the denomination. The organization, it was suggested, must in the result prove either "cumbrous and useless" or "prejudicial to the independence of the Churches." These doubts received respectful attention from those who were entrusted with the preparation of the plan, and accordingly, at the adjourned meeting on the following Friday, the former resolution was reaffirmed with the addition, "and therefore that the Union shall not in any case assume legislative authority or become a court of appeal." The Union was to consist of County and District Associations, each association to appoint "such a number of representatives as it may deem necessary; and the following were set forth as the objects contemplated in its formation:—

1. To promote evangelical religion in connection with the Congregational denomination. 2. To cultivate brotherly

affection and sincere cooperation in everything relating to the interests of the associated Churches. 3. To establish fraternal correspondence with Congregational Churches and other bodies of Christians throughout the world. 4. To address an annual letter to the associated Churches, accompanied with such information as may be deemed necessary. 5. To obtain accurate statistical information relative to the Congregational Churches throughout the kingdom and the world at large. 6. To inquire into the present methods of collecting funds for the erection of places of worship, and to consider the practicability of introducing any improved plan. 7. To assist in maintaining and enlarging the civil rights of Protestant Dissenters.

And so the Union was launched on its course of usefulness, increasing in numbers and power until the one hundred has grown to sixteen hundred, and the little band of churches of fifty years ago now includes the great majority of the churches of England and Wales.

The list of its chairmen includes all the great lights of Congregationalism for the last half century, living and dead, amongst the latter are Angell James, Redford, Hamilton, Bensley, Parsons, Bennett, Harris, Morton, Halley and Raleigh, while the Union set us the example of having a layman for its chairman by the appointment of Henry Richard, Esq. Among the public matters that have occupied the attention of the Union at its various meetings, Church Rites, as might be expected, have more than once had a place. The Marriage Laws, Bible Monopoly (almost forgotten now), Burial Laws, Slavery in America, Education and similar matters, while of course the Work of the Denomination, Home Missions, Chapel Building, College Work, and such like, have constantly been kept to the front. The younger readers of this article may live to see the Centenary of the Union, we are much mistaken if the work it will do for the Churches and Religion will not be greater even in the next fifty years than in the past, but it will be largely internal, among the churches themselves, in consolidating, strengthening, and bringing more into accord with the requirements of the age.

LABRADOR MISSION.

In reply to an inquiry from Hamilton, the treasurer states that the latest date at which a box can at any time be sent to the Mission is from the 10th to the 15th of September, and the earliest date from the 10th to the 15th of May. It is proper to state that, owing to the removal from the station of two families for the winter, and other considerations, the ladies will return home for that season, leaving such arrangements for continuing meetings as they may find practicable. They are expected to leave the coast this week, and hope to be here in ten days or a fortnight. When boxes are sent they should be addressed to the care of Messrs. Hossack, Woods & Co., Quebec.

The following contributions have been received since May last:

From Bolton S. School,.....	\$ 4.00
J. F. Warbeck, Bolton,.....	4.00
Women's Board of Missions, Sherbrooke,.....	25.00
Edgar S. School, per Mrs. Thomas,.....	3.00
From England, per Mrs. Toller,...	6.00
Missionary collection at Labrador,.....	9.30
From Whately family,.....	4.00
Infant Class, Liverpool, N. S....	7.00

Mrs. Wilkes,
Montreal, Oct. 18, 1881. Treasurer.

THE CONGREGATIONAL UNION OF ENGLAND & WALES.

JUBILEE MEETINGS IN MANCHESTER.

(Abridged from the *Nonconformist*.)

The Jubilee Meetings of the Congregational Union of England and Wales were commenced in Manchester on Tuesday. They were preceded by a devotional meeting, held on Monday evening in the Roby Chapel, Grosvenor-street, which was crowded by delegates and visitors. The service was begun by the singing of the hymn,

"Come, Holy Ghost, in love;"

after which the Rev. G. Wilkinson, of Chelmsford, read a portion of Psalm lxxxix., and offered prayer. Another hymn having been sung,

"Great the joy when Christians meet,"

The Rev. JOSHUA C. HARRISON delivered an address, taking for his topic the words, "Blessed is the people that know the joyful sound, they shall walk, O Lord, in the light of Thy countenance." I should be glad (he remarked) to say a few words on the great Jewish festivals and the elements of joy and strength which they infused into the national life. We have our Jubilee this year. You all know that the Jews had one grand festival, which occurred only once in fifty years; it stood alone in its grandeur, in the length of its celebration, in its unutterable value—it was the festival of Jubilee. It was a season of profoundest joy. When the prophet would bring out the blessedness of the Gospel dispensation in the most vivid and attractive colours, he does it under the figure of the Jubilee. "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the meek, to preach good tidings to the poor, the opening of the prison doors to them that are bound, to proclaim the acceptable year of the Lord." The death, the resurrection, and ascension, and enthronement of our Lord, was verily the Jubilee of the world. And now that we are keeping Jubilee, how important it is that we should keep it aright. Will it not be well if the churches spend this year very much in the spirit of praise, if all the services are rejoicing services, if the notes of thanksgiving rise in the ascendant, even though sometimes they may seem to praise through times of sorrow, and sadness, and adversity? Would not this aid much to compose differences, to chase away apathy, to make our churches attractive, to bring in and keep in those who seek to delight in God—above all, would it not honour our blessed Lord and Saviour who has given to us an independence so rich, a heritage, a patrimony fairer and more precious than Canaan? Would not the people without, even the very heathen, say, "The

(Continued on page 5.)

FRANCIS RIDLEY HAVERGAL.
AND TEMPERANCE WORK.

By the courtesy of the editor of the *Orillia Packet* we have received *The Church of England Temperance Chronicle*, for August, 1881, and in response to his indication, we shall give our readers a reprint of the notice of Francis Ridley Havergal which appears therein, together with some additions of our own. We only wish we could reproduce the portrait of Miss Havergal as it appears in the *Chronicle*, but in default we may describe her as a noble-looking woman, with a broad, high forehead expressive of great serenity; large, imaginative and warm eyes overshadowed by that deep brown which betokened a musical feeling; the mouth is rather large, sufficiently firm without a trace of hardness, and the contour of the face generally is a fine oval, the hair is drawn back above the ears and hangs in rich curls below a heavy braided coil set well up on the head. The impression of the portrait is that of a much younger woman than her years. Miss Havergal being forty-three when she died.

For the pleasure of such of our readers as have not had the opportunity of seeing the various memorials of this gifted lady, we may be allowed to say that she was the youngest daughter in a family remarkable for their genius as for their piety. Her father, brothers and sisters were either poets or musicians, or both, but their talents were, we believe, wholly devoted to the advancement of piety and religion; and while they were ornaments to the church to which they belonged, their hymns and spiritual songs are none the less of so purely Christian a character that they form parts of nearly every collection in use by every denomination of Protestants throughout the Christian world. Perhaps, however, the hymns of Francis Ridley Havergal herself are the most numerous and widely-known of any among all the members of this gifted family. But it was not in hymnology alone that Miss Havergal shone: stories, tracts, verses for children, and the many other literary avenues opened by her connection with her church and the temperance cause received contributions from her ready and graceful pen. During the "last week," as her sister tells us, a letter came from the Church Congress inviting her to write a paper on Hymnology for its meeting at Swansea, in October. She was pleased to get the first proof of "Morning Stars," her new book for children. She corrected the first page, on the text, "I am the bright and morning star," and this was the last work she ever did, for Wednesday, 28th May, of the same week, found her attack of "peritonitis," that is, universal internal inflammation, increased to the highest degree of severity, which her extremely delicate organization intensified greatly, and on June 3rd, after much distressing suffering, she passed away, testifying to the last joyfully that "not one word of all His good promises had failed."

Having gone to Caswell Bay, near Swansea, South Wales, for her health, she felt better than usual, and this is the way in which she worked: "When the afternoon service in the village school-room was over, we went to every house with tracts, giving notice (with our Vicar's consent) of an evangelistic and temperance meeting on the following Friday. Every child in the village, except two boys had signed her pledge book, also some whole families. On Tuesday, May 20th, her Temperance Regiment came on our lawn, and with her own inexpressible vivacity she marshalled them. Every boy or girl who brought another to sign was at once called an "officer," and given something to do. When she dismissed her party her "officers" clustered round her to receive papers wherewith to canvass the village for Friday's meeting. Wednesday, May 21, was a rainy day, and Frances kept incessantly at her desk

and type writer, trying to keep pace with her daily flood of proofs and letters. For the last three years strangers and others constantly wrote to ask her opinion on all conceivable subjects, and for several months past the correction of some proofs was a great pressure on her overwrought powers, as she said, "It is these proofs and business letters that hinder me from writing down flashes of hymns and poems and Bible thoughts that keep coming." The same day being damp, "I urged her," says her sister, "not to keep her promise to meet some men and boys on the Newton Village bank; but she went, and they swarmed round her while she pleaded with them not only to be temperate, but to "drink of the water of life freely." She then, as always, spoke of the Lord Jesus as her long, loving Saviour.

In a post-script to "The Last Week," her sister says: "When she died, the whole village was stirred: her 'Regiment' brought flowers; carriages brought white crowns of costly exotics; not only her room but the whole house was one bower. We made wreaths, for Frances ever approved of such, and her eldest sister made a golden star, (Dan. xii. 3), of Banksia roses, and a poet's wreath of laurel and bay; and these we left with many white crowns on her tomb. In death she looked smiling and lovely, and many craved to see their 'Angel Friend.' Many then bore testimony. To the dear nurse, one said 'It was Miss Frances led me to Christ.' Another, 'It was her words brought me in.' Frances had written down, four years ago, 'Let my coffin be simply deal, (pine). Her brother added simple white with a chaste device of crowns and stars, and the baroness, (Helga Von Crament), supplied the plate, painting roses and forget-me-nots around the inscription.' The inscription within the wreath was this:

FRANCIS RIDLEY HAVERGAL,
Born Dec. 14, 1836,
Died June 3, 1879.

"There hath not failed one word of all His good promises."

"On Monday, June 9th, at six a.m., all the villagers and many others stood in order round the lawn after walking reverently past the flower-crowned coffin, and the Vicar of Swansea read from the well-marked Bible, and then addressed the crowd of over three hundred present. My brother and I brought her into Worcestershire, where relatives and distant friends joined in following her to her father's tomb in Astley Churchyard.

"There, within sight of her birth-room in the Rectory, and under the branches of the fir her father had planted—and away beyond—the hills, and valleys of her childhood's haunts—we laid our sister in sure and certain hope of the resurrection to eternal life."

"There had been heavy storms all day, but as the service ended, the sunshine came, and a chorus of birds burst forth, and so her sunny life and death ended in a bright Alleluia! Amen."

In loving remembrance of
FRANCIS RIDLEY HAVERGAL,
Born Dec. 14th, 1836,
Entered into the King's Palace with exceeding joy at Caswell Bay, near Swansea,
June 3rd, 1879.
She was the youngest daughter of
Rev. W. H. Havergal,
Hon. Canon of Worcester Cathedral.
Buried at Astley, Worcestershire, the
place of her birth, June 9th.

(From the Church of England Temperance Chronicle.)

Readers of the interesting Memorials of Francis Ridley Havergal will have learnt something of the lamented lady's intense desire to help forward the Temperance movement. Writing to Mr. Eustace Havergal, on April 12, 1879, she remarked:—

"... As to actual signing I only deferred it, that I might do the act at a good interest, which I did by getting six persons to sign with me. . . . I have found by

experience, as thousands of other Christian workers are finding, that this 'outward and visible sign' is just the needed means to prevent the beginnings of that terrible evil. See now, I have here eight growing lads, besides several others, all in surroundings of more or less temptation, who have signed my book and are thus helped to say no; and instead of swimming with the stream, not one has been into a public house since, trying their best to get others to abstain also. . . . I could not feel impatient at your not seeing it yet, because four or five years ago I felt exactly as you do; but hearing so much of the great work done by this means, I set myself to pray for clear light and guidance about it, asking that I might be able to lay aside prejudice on the one hand, and that I might be kept from going without God's leading on the other. From that time conviction gradually dawned and deepened in my mind that I could not hold aloof from a movement on which God had set so very evident a seal of blessing. . . ."

"May 1, 1879.

"... I haven't taken up teetotal work, but teetotal work has taken up me! Morgan and Scott made me accept a big, handsome pledge book in February, and somehow the thing has fairly caught fire here. One led to another, and yesterday boys were coming all day to sign! I had twenty-five recruits yesterday alone, and a whole squad more are coming this evening! and we are going in for getting EVERY boy in the whole village! And now, 'Please, miss, mayn't the girls sign?' So I've got to open a girls' branch as well! So work grows!"

"I adopt the title of 'The Newton Temperance Regiment,' to please my boys, who are a strong majority in it, and very hearty about it. I do love these little lads."

Then, again, in a communication to the Rev. C. B. Sneyd, Vicar of Perry Bar, (who has since passed away), F. R. H. wrote on May 17th, 1879:—

"Really a wonderful little Temperance work here; all the rising generation have joined the pledge except about twelve, and now the men want to speak to me, and I am to meet them to-night at the corner of the village (open air, having no place else) with my pledge book! I have got 118 pledged, and each with prayer over it, and personal talk about better things."

A MEXICAN WEDDING.

(Concluded from our last.)

The hall was filled with a most motley crew, who were all invited guests. When space had been cleared by the M. C., the bride, the bridegroom, the mother and all the relations walked round and round the room about half-a-dozen times in the most solemn and awful manner to slow music. Not one of them spoke or smiled, and their countenances were so lugubrious that I thought something had happened, but was informed "it was their nature to," and indeed in the course of the evening I found out that such was the case, for never once did I see a single individual become excited or animated in the smallest degree. They even danced in perfect gravity and silence.

I wish I could describe some of the costumes;—they were most variable. Here was a lady in pale blue silk, with gloves to match and diamonds. Beside her a swarthy fellow with a dirty comforter and woollen shirt. There, a young dandy with delicately tinted satin tie, and near him a wrinkled old woman with the inevitable black shawl pulled over her head and nearly covering her. Men with white shirts and no collars, girls with their heads literally covered with common artificial flowers, like victims prepared for sacrifice, and lastly a youth enveloped in a sort of counterpane. I suppose it was because brown was the prevailing tint in the complexions of those present that the young ladies who laid claim to be called belles thought it would enhance their beauty to whiten their faces to the extent of making themselves look positively ghastly. One damsel had relieved the dead white by tinting her cheeks of blue, with the result of making you imagine that presently she would take the role of

a spectre and re-appear wrapped up in a sheet and holding a lighted candle.

There were programmes for all the guests, and I looked forward with interest to dance No. 8, which was written down *Cuna*. I was, however, much disappointed, for when it came it was just like all the others. Indeed, though the waltz, galop and quadrille were duly set down they might all have been called by one name, for they were all very much alike. Two couples met, set to each other, turned each other round and passed under one another's hands, then broke away and each couple waltzed a little till they got tired of it, then they joined two more and began the setting to, &c.—and so on till the music stopped and another dance was called, which was only a repetition of the former one. Of course the majority of the guests did not dance, and these amused themselves by looking on and talking; a few of the older women surreptitiously smoking cigarettes. As they puffed away under the shelter of their shawls it was quite a difficult task to trace out the guilty person when found, it was interesting, if you could see her face, to watch how thoroughly she enjoyed letting the smoke escape from her nostrils in fragrant clouds like a regular veteran smoker.

Supper was at twelve. This was in another building altogether, some few yards distant. Two long tables in a dirty room with a filthy floor were laden with chicken, pork, ham, salads and fruit. In the centre of each table reposed a garnished and decorated pig. These pigs, the most tempting of all the articles of food, were not partaken of, but when supper was finished, which did not happen till six the next morning, one of them was solemnly presented to the bride. I do not know if she carried it home with her, or whether the bridegroom took it in charge—probably not, as before going to their home they had to be at confession at the church.

I have also been unable to discover whether the bride died from the effects of cold, for considering it was 17 degrees below zero that night, and that she had to walk through snow to the supper-room and back to the dancing hall, and as I am only too well able to remember that both the church and hall were unwarmed, and above all taking into account that she had no other wraps except her tulle veil, it would be decidedly remarkable if she escaped going into a consumption or being seized with the bane of this country—a congestive chill. I had hitherto thought that the monstrous custom in Scotland for gentlemen to attend funerals in full evening costume in the most inclement weather was the greatest of all absurdities, but it seems there is yet another height to be added.

The poor bride had not even the chance of keeping warm by dancing, as it was evidently not etiquette for her to dance often or long at a time.

The party did not break up till seven o'clock; the natives retaining their rigid inflexibility of countenance till the end, and I am happy to add that although there were six hundred present and many of them from the very lowest classes, and although champagne and wine could be had during the entire evening for the asking, only one individual forgot himself by taking more than was prudent.

AMY RYE.

Las Vegas, New Mexico, Jan. 27, 1881.

A PLEA FOR CROOKED STICKS.

Did you ever visit one of our shipyards on the coast of Maine in the days when they were turning out those splendid clippers of which we were so proud, or one of the government navy-yards when a man-of-war was building? If you have, you doubtless noticed with some wonder a curious assortment of apparently worthless, crooked sticks. Whoever gathered them would seem to have ransacked the forests for all that was twist

ed and gnarled and distorted. They are, in fact, the roots of trees originally anchored in the ground, which served to hide their grotesque ugliness. At a glance you pronounced them of no conceivable utility, for they are too hard and knotty even to be split into fire-wood. The disposition at first made of these deformed lag-ends of the trees serves to confirm the unskilled judgment you have formed of their worthlessness. They are thrown into a dock, where they lie for months submerged in water, or half buried in the mud and ooze left by the receding tide.

Let us ask the ship carpenter or naval constructor why he permits this apparent refuse to cumber his yard. With a look expressive of pity for our ignorance, he explains that these unsightly stumps and roots are his most valuable material. No wooden ship could be built without them. They are relatively scarce, too, and expensive to handle, so they always fetch a much higher price than the straight timber with which we had been invidiously comparing them. After being suitably seasoned under water,—for that is the purpose of their submergence—and being shaped with hatchet and adze, these "knees"—so they are technically termed—are fitted into the varying angles beneath the decks, and into the indescribable corners formed where curving timbers meet in stem and stern, so as to give that strength and durability which are essential to a structure destined to resist the buffetings of many stormy seas. A ship must be compact and firm; with no play of the joints, or loose fitting of piece to piece; with no such yielding of the frame as is permissible in our strongest dwellings. And this requisite solidity is obtained through the careful riveting into their places of our despised ungainly knees.

A well-built ship is, however, not only a marvel of strength, she is also a model of almost faultless beauty. The house carpenter delights in straight-grained timber, and scorns to use the crooked; but does any structure which he rears bear a comparison in grace or symmetry to a clipper like the Flying Cloud, or a frigate like the Niagara? Yet it is said that in their hulls only the keel and stern-post are straight, the very beams and planks having been artificially bent; so we may say that these marvellous creations, so artistically modelled that every line is a line of beauty, are built up of crooked sticks.

May not this similitude suggest a practical lesson? We meet with many men who are somewhat contemptuously described as "crooked sticks." They are so termed because of certain angularities of disposition, which constantly put them at variance with their environment. They are of crabbed and cross-grained temper. In manner self-assertive, dogmatic, contradictory. We have them in our churches, and they are trouble-breeders there. Chronic fault-finders themselves, they foment discontent in others; and so constitute an element both of discomfort and of disturbance. The question constantly recurs, What shall be done with them? Our heroic method of treatment, often adopted, is that of ejection. They are by some means gotten rid of. May not the craftsman of the ship-yard suggest a better way? He is not repelled by the forbidding exterior of the live-oak or hackmatack roots. He knows that in the gnarled and twisted fibres within are hidden elements of strength and beauty which he seeks in vain in any straight-grained log. Is there in your social or church circle a crooked stick who vexes and irritates and repels, and whom you are disposed to cast out? Consider first whether something may not be made of him. Doubtless, like the ship timber, he needs much seasoning, and shaping, and polishing. In truth, he needs renewal and sanctification. By the beneficent

grace of God, he may become a pillar of strength and beauty in the house of the Lord, and at last get into the channel of your brotherly sympathy and your loving helpfulness.

How many crooked sticks there are, too, in our Sunday-schools! There are whole classes of unruly boys or frivolous girls, who are the terror of teachers and superintendent. You have been invited, perhaps, to take charge of such a class, and the proposal has filled you with dismay. Well, if you are a teacher, for the sake of promoting your own placid enjoyment, you will, no doubt, seek the instructed and the docile; but if you desire the sphere of widest usefulness, you will find it surely in devoting yourself to the patient training of the ignorant and the neglected. Reflect that, without your care, these untutored, wayward waifs may become outcast and reprobate. Consider, on the other hand, their latent capacities—what by grace they may become, and how great will be your reward, if, through your instrumentality, they are introduced to a career of usefulness and blessedness. Do you respond to my plea for the unruly and the unlovely that you have no fitness for so difficult a task as their training? May you not rather be stimulated by the thought that it is so absolutely a work of faith? It will do you good to engage in a work in which you will be forced to realize your entire dependence upon that grace which can transform and beautify the rudest and the most abject.

It should make us more charitable and more helpful to remember that in God's eyes we are all but crooked sticks. That inward crookedness which distorts every fallen nature is as offensive to Him as the outward is to us. Yet the unceasing marvel of His mercy is, that out of such perverted natures as ours He condescends to build up that spiritual house which shall hereafter appear as the perfection of beauty. The mission of the Son of man is "to seek and to save that which was lost." Never are we so truly imitators of Him as when striving to reclaim those who in disposition and manner are most unattractive and repellent.—S. S. Times.

INTERNATIONAL S. S. LESSON.

November 6th.

LESSON VI.

THE DAY OF ATONEMENT—Lev. xvi. 16-30.

GOLDEN TEXT.—We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.—Rom. v. 11.

CENTRAL TRUTH.—Christ taketh away sin.

LESSON EXPLANATIONS.

BY J. HALL, D.D., NEW YORK.

Our lesson is interesting because (a) it describes the only occasion in the year when the holy of holies was entered, and the way of entrance; (b) the only fast in the year appointed by God; (c) the peculiar rite of the scapegoat; and (d) it furnishes the explanation of various Scripture references, especially in Heb. ix. and x.

All before this in Leviticus has been devoted to the ways of approaching God. A Jew might say, "I have complied to the letter with all the ritual of the tabernacle. Now I am accepted before God. My service is all that is required." This day of atonement said, "Nay; even your holy things need to be atoned for, and more is needed than you can ever do," (Heb. x. 4-10). It is one of the strongest ways of showing that the Levitical rites were not final nor inherently atoning, but only preparatory and typical (Heb. x. 3). The holiness of God, shutting out sinful man, had been proved in the case of Naab and Abihu (v. 1), and is restated to Aaron in vs. 3, 4. He

can only come with a sacrifice (Heb. ix. 7). He does not wear his usual costly garments, but the simplest linen robes (v. 4), and formal washing is enjoined—all to show that even the priest has no rights before God. He offers his bullock for himself and his house (vs. 6, 7), and brings the two goats from the people before the Lord, when it is determined by lot which shall be slain and which sent away (vs. 8-10).

Then the high-priest brought the blood of the bullock, and in the midst of the cloud of incense from the censer in his hand he entered the holy of holies, and sprinkled it upon and before the mercy seat (vs. 11-14). The significance of this is stated in Heb. ix. 3. These Jewish rites did not open the way to God, that was reserved for Christ to do. (v. 11).

Then followed the killing of the goat for the people (v. 15), of which also the blood was sprinkled on the mercy seat, as before. This brings us to our lesson, of which the first part is the cleansing of the holy places (vs. 15-19). They are, the holy place, the tabernacle (v. 16), the altar (v. 18). (See v. 20). They are according to Heb. ix. 23, "the pattern of things in the heavens," the temple of God above. Sinful Hebrews defiled these courts of God's house by their own sin. Atonement and cleansing must be made for them. So we sinful men would defile the upper sanctuary. Atonement has to be made for us. "The heavenly things" typified are made accessible to us, "with better sacrifices than these" (Heb. ix. 23-24), "once for all" (vs. 25-26).

In this part of the lesson the following points are to be noticed: (a) No one was allowed to be in the tabernacle court during this cleansing (v. 17). The priest alone atoned; Christ alone saves. No one helped Him. "I have trodden the wine-press alone," etc. (Isa. lxxiii. 3). Disciples, friends, even His Father, forsook Him (See Ps. xxiii) (b) The altar (v. 18), not of incense, but of sacrifice (Lev. iv. 24), is purified. Sacrifices standing for sin defiled it. All that sin touches is defiled. The ground is "cursed" for man's sake (Gen. iii. 17.) All this showed Israel that even the religious rites God ordained—performed by sinful men—were impure and insufficient to make a perfect sacrifice, with power to put away sin. A perfect priest must be found. That is the promised Messiah (Heb. ix. 11).

The next point is the sending away of the scapegoat (vs. 20-22). The Hebrew word for it is *azazel*, and many have found in this a name of Satan or of a demon, and supposed that the devil is recognized in the atonement; but nothing in the word requires that it should be a proper name. If, however, this should be proved, the fair inference would be that it prefigured Christ's submission to the assaults of the devil in the wilderness and elsewhere. But nowhere in Scripture is Christ said to pay a debt to Satan. He satisfied divine justice, as shown in the law, which made death "the wages of sin." Notice the order.

After (v. 20) the priest had "reconciled" (see Col. i. 20) the holy place, etc., he brings the live goat, confesses, with both hands on his head, the sins of the people, transferring them ceremonially to the scapegoat, which is then sent away by "a fit man" into an uninhabited place and let go.

The form of atonement by the sprinkling of blood the people did not see. It was within the sanctuary. This form of putting the sins of the guilty on the head of an innocent but devoted substitute they do see. It is another aspect of the Redeemer's work, away from His Father's house, in the wilderness of this world. Solitary—none able to enter into His terrible task, and even His friends deprecating it. His life and death and intercession for us all enter into the work of redemption He accomplished.

It is one of the many proofs we have of the liability of the fathers to err in strict interpretation (they are not an infallible guide, though their instincts are commonly right), that they so so commonly read the scapegoat for *azazel*, though sometimes making the object of the goat being sent away to triumph over *azazel*, the demon or Satan! Others, reading *azazel* as a proper name, understand that in the act all the sin of Israel is driven away to Satan, to whom as tempter it belonged. We mention these to show how, even if we had to take *azazel* as a proper name, other theories are open to us than the paying of a price to Satan by Christ. But *azazel* (which is nowhere else in Scripture) without violence is rendered the escaping one (so Luther, the LXX., the Vulgate, Josephus, some of the fathers, etc.), and hence the scapegoat fairly gives the idea.

Notice (a) the two goats make one sin offering (vs. 5-10); (b) they are offered differently, as is the case of the sin offering (Lev. v. 7-10). In the case of the leprous man's offering, one bird is "let loose into the open fields" (Lev. xiv. 7).

The next distinct part of our lesson respects the after-proceedings (vs. 23-28). The forgiveness having been shown forth, the high priest puts off the linen garments, comes forth in his beautiful robes, and as accepted representative of them offers the customary offerings. The "fat," representing the best part, is offered. While he is so engaged the fit man returns (v. 26), defiled by his contact with the scapegoat, and washes his flesh with water in the sight of the people in the holy place, and also his garments, and then can go into the camp. Though sin be put away in law, we must not forget it, but remember our evil that we may be humble and thankful. (See Heb. x. 22, probably a reference to this washing).

Then the carcass of the bullock and the other goat, and all connected with them, are carried outside the camp and burned, the person doing this going through the same rites (v. 28) as the "fit man" for the scapegoat (v. 26). The consuming of these while the fat is being burned on the altar is probably significant of the complete putting away of all the sin represented and confessed. Its defiling nature is shown in all these details.

The remainder of our lesson is the enactment of this as a perpetual rite (vs. 29-30). The service was not an outward form; the soul was to be in it, afflicted, humbled, penitent. The time is the seventh month and the tenth day of it (see (Lev. xxiii. 26-32). All occupations cease, the stranger resting as truly as the Hebrew (see Lev. xxiii). When religion declined this was disregarded (see Isa. lviii. 3). The following verses describe a true reform.

Learn—

(1) Even the priest who offers sacrifice needs a way of access to the divine majesty. He and his services require cleansing. *Christ only did not require such.* (See Heb. vii. 11-16-19).

(2) Christ when atoning for us is not in His divine glory, but in the likeness of sinful flesh. The priest put on his robes of beauty after atonement. So Christ entered into His glory after His humiliation.

(3) The "scapegoat" shows that the blood of bulls and of goats cannot take away sin (Heb. x. 4). Perfection was not reached by the whole ample ritual of blood and fire. Something yet remained. Erring often as to the process, the fathers commonly found Christ in the scapegoat, bearing our sins away (Isa. liii. 4-6).

(4) As the blood and incense went together, so do the death and intercession of Christ (Heb. vii. 25).

(5) Sin in every form of it is hateful to God. Its touch defiles.

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TORONTO, OCT. 27, 1881.

THE MEETING OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

Manchester seems thoroughly aroused to extend an almost boundless hospitality to the Union delegates. No easy matter to house and care for fifteen hundred strangers, yet it is being done, and the great city apparently unconscious of the effort. Depositing my luggage at the railway station, accompanied by a friend I wended my way to the Roby Chapel, a genuine meeting-house of the past generation, plain, commodious, back from the street, differing, however, from many in this, that it appears to have had a graveyard around, which is now paved over, and on one end of which have been erected school premises. Up one storey to the extemporized "cloak room,"—"such a getting up stairs,"—some few coming down, a stream running up; coats, umbrellas, satchels, leather bags, inquiries where to go, and a gentlemanly usher at the top answering every question with calm, kind civility, though the same query had been repeated a hundred times. On this flat were class-rooms, not with sliding doors opening all into one, but rooms very like those on either side of a hotel upstairs hall. The benches, as we peeped in, were covered with what every one coming up had had in their hands, a reduplicated array of bags, etc., etc., laid out in rows. There were greetings and inquiries, and, as in my own case, gazings around as one zig-zagged through, if perchance any familiar face would meet the eye. Another storey, up which another stream, minus carpet bags, was rushing, up we went. Some young men patiently were mounting also, laden with tea cups, bread and butter, and tea. Then a large room, such a babel of tongues, though not a woman was present, cheery, not boisterous laughter, standing, sitting, tea cup in hand, bread and butter too. It seemed as if the whole fifteen hundred were there, and still they came. In the Roby Chapel that evening a Thanksgiving Service was held, and a Temperance meeting in Cavendish Chapel, both of which were crowded and enthusiastic, but which we did not attend, very glad to seek our home.

Tuesday morning, punctually at 9:30, the Jubilee Meeting formally opened with praise, Scripture and prayer. Then followed the chairman's address, which I shall en-

deavour to notice. A few preliminary words regarding it. Delivered with energy and pathos, no report can reproduce the power, though the words under the printer's hand have assumed the permanent form. Eye undimmed and force unabated would seem to mark Dr. Allon during the hour and half of delivery, and the vast audience of five thousand in the Free Trade Hall of Manchester wearied not to the end. Masterly, pointed, bold and true may be recorded regarding it.

The subject was "The Church of the Future." The opening sentences, "The free course of the Spirit is grievously hindered by vindications of its embodiment. To men intent upon spiritual purposes it is irritating and humiliating to have to expend time and energies in contentions for the validity of mere organization—yet great principles are often determined by very subordinate conditions." As, however, Church order formed the subject of the address in May last, this address kept the spiritual life more especially in view. Dr. Allon first insisted upon the "fundamental distinction between Divine ordination and human circumstance—the former determining principles, the latter expediencies." Principles change not, expediencies do; forms of church life are of the latter order, shaped sometimes by the exigencies of polemical warfare, the requirements of special circumstances, often to be left behind that we may press on for those things before. Things hallowed by the past must be repudiated by the future, as "the memorial serpent of brass which at one time enshrined in the very ark of God for the nourishment of pious feeling, perverted at another time had to be designated Nehushtan, and ruthlessly destroyed."

We were warned, however, against imagining that form was nothing. "So far as we know, pure spirit cannot exist either in life or in thought. Some body must be prepared for it. Some medium of communication is essential to it. Thought must have material and inspiration and form of expression, therefore whilst keeping before men the true, lofty and spiritual ideal, we must not starve the spiritual by disallowing the proper ministry of the material, which must always be a question of degree and adjustment concerning which different answers will be given by different men and different ages; our part being to adjust in our own day, according to the lights we have, ever aiming at the more spiritual still."

In the light of these principles certain prognostics were ventured regarding future church developments, if these commend themselves as true, we had better set our house in order by them, for we can do nothing against the truth. And first, we may confidently conclude that the Church of the future will be that which in theological teaching and religious nurture the most fully provides for the spiritual necessities of men. There must be a theology, we must have a *theologia*. True, knowledge is not life, but it is the nutriment of life, and upon its quality life depends. Here rationalism may be judged as compared with the forces of Evangelical life: "Where is the rationalistic church to be found that is either historic, powerful, or missionary?" whilst the Evangelical spirit evokes

life, inspires with a pitiful, self-sacrificing, and aggressive zeal. "If I by the Spirit of God cast out devils, then is the kingdom of God come unto you."

Two elements of vital power in Evangelical belief are given: The profound moral righteousness of its theory of forgiveness, which does not climb to God's favour over prostrate principles of righteousness, and its perfect ethics, and that not only in its ideal, but in its dynamic force, for Christ gives life.

A second venture regarding the Church of the future is that the future will be with the Church that the most fully recognizes the prerogatives and responsibilities of the individual in his relation to the great spiritual whole. The true gospel church does not crush out the individual as Rome and sacerdotalism does. The perfect church grows upward from the perfection of its individual members, and in this individual restoration rather than in the orthodoxy of its creed or in the form of its polity the strength of a church consists. Each man must give account of himself to God.

Thus, too, the church of the future will be that which requires and obtains service not only from its officials and organizations, but also from its entire membership. A hive of workers, living, loving. True to these considerations the churches of our order have nothing to fear, "let us but apprehend all truth in its spirit, not in its letter, present it to men and insist upon its spiritual embodiment in a free religious life, they who wield these spiritual forces are invincible."

Such is but a bare outline of this noble discourse, which, published now in separate form, will repay not only perusal, but careful study. We would record a few impressions regarding some of its incidentals. In combating that form of teaching that would sacrifice all form, even the Bible and Christ Himself, to the spiritual, in which all else is to be swallowed up, reference was made to Dr. James Martineau. His views were opposed, but a noble tribute was paid to his memory, a bold catholicity which carried the sympathy of the vast audience present. "Personally," said Dr. Allon, "I cannot refer to this great thinker without a respectful tribute to the literary beauty, religious sincerity, and spiritual sensibility that characterize him." Christianity is broader than its name; other sheep the Shepherd has, not of this fold.

In such men as Dr. Allon and Dr. Stoughton, to whom we shall have occasion hereafter to refer, we also noted how age does not necessarily bring weakness either of intellect or expression, no, nor blindness to the state of things as they are to-day. In both these men, and in others we might mention, the memories of the past only seem to make them more keenly in sympathy with the issues of to-day; which, if they do not meet with the impetuosity of youth, they do meet with life's accumulated experience and power. An active life of fifty years may be recalled by men still erect in manly vigour and freshness. Many men of over threescore were there, and yet the freshness of youth was in their speech and action. Younger men of the present generation seem in some meas-

ure to age earlier. We are practically living the poet's line—

"Better fifty years of Europe than an age of Cathery."

Cui bono?

It is doubtful if anything during the meetings will evoke a more general manifestation of sympathetic feeling than that which was called forth by the resolution regarding the death of President Garfield. Dr. Thompson, in moving the resolution, alluded to the common bonds of language and of kin by a common sorrow made more manifest, and to the womanly sympathy of our Queen with the now widowed woman of America; and allusion was also made to the weight of responsibility now resting upon president Arthur. The resolution was carried in silence, five thousand people rising as one man, scarcely a dry eye in the whole assembly, and the feeling was deepened during a brief reply thereto by Dr. Henry Storrs, of New York, who alluded to a remarkable personal reminiscence. Sixteen years ago he had left New York to attend the May meeting of the Union in England; the steamer in which he then sailed was the first to leave that port for Europe after the death of President Lincoln, he had now sailed by the first departure after President Garfield's death. He called to mind the words of sympathy from the Union then, which still lived in his heart, and he acknowledged the power of the sympathy this day expressed with his nation in their hour of sorrow. England and America were but parted portions of one and the same great people, and he blessed God for this recognition of mutual sympathy. Alluding to the Queen's message of condolence, he said: "When the Queen of England, whose sympathies were not limited by the sea, or national limits, sent that throbbing telegram to America's stricken Queen—for that lone Christian woman, in the solitude of her little home out in Ohio, was Queen of their hearts—the American people answered, 'God bless the Queen! God save the Queen!' Though she be not ours by civil rule, she is ours in Christian love and sympathy. She stands before us as the representative of all the great wide womanly and manly sympathy that was ever flowing across the sea."

Never have I seen better illustrated the power of a great audience moved by a common sentiment, a dead silence in which the tones of the speakers seemed to echo from every heart, interrupted by outbursts of applause which were hushed almost immediately into silence again; facing the audience, I could see the glitter in almost every eye and watch the intensity of every feature. In the dark ways of Providence, ever wise and kind, James Abraham Garfield's death seems destined to effect unions, calm factions and strengthen Christian fortitude and faith with an efficiency to which the most devoted life could scarcely aspire.

"'Tis by defeat we conquer,
Grow rich by growing poor,
And from our larger losses
We draw the greater store."

J. B.

Love that asketh love again
Finis the barter nought but pain;
Love that giveth in full store
Aye receives as much and more.
Love, exacting nothing back,
Never knoweth any lack,
Love, compelling love to pay,
Sees him bankrupt every day.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

[Continued from page 1.]

Lord has done great things for them,' and should we not take up the strain and respond, "The Lord has done great things for us, whereof we are glad."

Mr. HARRISON continued on this theme, drawing some very appropriate lessons from the year of Jubilee. He closed with the following aspiration in which we are sure all our readers will join—Oh may the spirit of God come and give us and all the churches of our order, and all the Churches of Christ, a new start on a higher level, and with more rapid step, with more thoughtful wisdom, with more earnest prayer, with more spiritual power, may America and England, and the churches of Europe and Asia, be all blended in one blessed brotherhood, looking to Christ for strength, and then in His name and power going forth till we see the world yield to Him. Brethren, may God bless you and keep you at this time! May He make His face to shine on you and be gracious to you! May He lift on you the light of His countenance and give you His peace. Amen.

The Rev. Dr. GEORGE F. MAGOUS, of Iowa, who spoke on the topic of "The goodness of God." God's goodness has been seen in this, that He has done immeasurably more for the faith and economy which our glorious fathers handed down to us than we have done. Its preservation, its success, has not been due to our wisdom, to our zeal, to our love for the principles which we have sincerely professed, but it has been owing to the goodness of God pre-eminently. We should have lost all that marvellous and precious heritage that came to us from our Nonconformist fathers—yours and mine—if it had depended entirely on us that it should be kept. But God's goodness has kept it for the nations—for England, for America, for the world. Why, we almost gave ourselves away at the beginning of this century on the other side of the ocean, so far as Congregational principles, distinctive and effective, are concerned. We played into the hands of other forms of economy. We have sometimes been almost ready to give ourselves away in some points as to the faith; but if we are kept, as I believe we have been, substantially to the vital truth as it is in Jesus, and to the clear principles of religious liberty which we have inherited, it has been owing to the goodness of God. Let us put into this sentiment as Congregationalists the old faith our fathers had when they used to repeat, "Not unto us, but unto Thy name be the glory." If there be any glory in the Congregational Puritanism of this day and in its promise for the future it is due, not to us, not to you on this side or to us on the other side, but to the goodness of God. He used the following apt illustration of American and English Congregationalism. I came across the Channel the other day in an odd, unique ferry-boat running between Calais and Dover. She has two bows, two hulls apparently, and two engines, but they go one way, there is one powerful force driving both bows in one direction. Brethren, let the twin Congregationalism of the two continents go with the divine propulsion of almighty and most glorious grace in one and the same direction, inseparable now and for ever, carrying forward the kingdom of the Redeemer, religious liberty, and everything that is precious, till the end of time.

Another hymn was then sung, and after a prayer had been offered by the Rev. R. Balgarnie, the meeting terminated.

THE FIRST SESSION.

The Assembly met in the Free Trade Hall on Tuesday morning.

The Rev. Dr. ALLON, Chairman of the

Union, whose rising was greeted with a loud burst of applause, delivered an address on The Church of the Future. The address, occupying nearly 17 columns of the *Nonconformist*, was a most eloquent, logical, and powerful production. We do not attempt even a synopsis of it, as we believe that it will be published entire, and we trust widely circulated.

At the close of the Chairman's address another hymn was sung

THE LATE PRESIDENT GARFIELD.

The Rev. Dr. A. THOMSON, of Manchester, moved, and Mr. ALFRED BARNES seconded:—

That this assembly, composed of representatives of the Congregational Churches of England and Wales, before proceeding to the business for which it has met, desires to express its profound sympathy with the American people in the great loss they have sustained through the untimely death of President Garfield, and respectfully to offer to Mrs. Garfield and to the mother of the President its heartfelt condolence, assuring her of its earnest prayers that in her great sorrow, thus far so bravely and nobly borne, she may be continually comforted and upheld by the God of all consolation.

The CHAIRMAN said.—It has been suggested that it would be in harmony with your sympathy, and with, perhaps, the solicitude of almost every Englishman, that there should be a recognition of the great and unexpected responsibilities which have devolved upon President Garfield's successor. Of President Arthur personally we know no more than once we knew of President Garfield. We feel that he needs great wisdom and great grace to justify the position in which he stands, and we shall all pray that God may give him guidance to walk in the footsteps of President Garfield, and try to make his great magistracy bigger than all party—a means of promoting the welfare of the American people.

The resolution was then carried by the assembly rising.

Rev. Dr. HENRY STORRS (United States): Mr. Chairman and brethren beloved,—When a moment ago your secretary requested me, on behalf of the Americans here present, to respond to this resolution, I was oppressed with the conscious inadequacy of any man's speech to respond to a heartfelt expression like that which has been offered from these representatives of the Congregational churches of this Union to your "brethren," as you said—to the American people. But it would be ungracious if none of us here present from the States should respond to what is so warm and profound. We recognize it as entirely sincere and re-assuring. We have been passing, as you well know, under a great cloud, and the darkness has shut in upon us, and did we not know that beyond all clouds the light forever shines, that there is one higher than all human rulers, exalted that he should be King of the nations and Ruler of all human affairs, our hearts would once and again have quailed with fear and with forebodings of what might occur in our national history. But, brethren, it is not now alone. In former years we have known the strength of faith as well as the consolations of sympathy from afar. It so happened to me that on the first regular steamer that left the American shores after the death of President Lincoln I took my passage, and now upon the first regular steamer after the death of President Garfield I also took passage. It so happened that the first great public meeting that I was permitted to attend on that occasion, sixteen years ago, was your gathering in May in Weigh-house Chapel. It was my privilege then to hear such an outburst of Christian brotherly sympathy as I never heard in all my life before. I remember those great hours. I remember that great man, Dr. Halley, as, coming from the seclusion of the closet, he

stood forth and expressed in words that shall live in my memory, if they shall be elsewhere forgotten, the heartfelt union between these two great nations in times of sorrow as well as in times of joy. I mention him, not that I have forgotten the other brave and noble words that were spoken there, full of tenderest sympathy; but he has passed away. I remember the great Thomas Binney, I remember George Smith, formerly secretary of this Union. And there were other brethren, whose names are recorded indelibly in my grateful memory, and I shall never forget the thrills of sympathy that passed through me, and not through me alone, but through all the great American people out of whose heart I was born, when those words fell together upon our ears. And now to-day you come afresh in this time of our second great national sorrow under similar circumstances with similar words. Brethren, we are but departed portions of one and the same great people. (Applause.) We are members in a double sense of the one household of faith. Blessed be God for this recognition of our mutual sympathy. When your gracious Queen, whose sympathies are not limited by the sea, sent that throbbing telegram to our stricken Queen—for that lone Christian woman, in the solitude of her little home out in Iowa, is Queen of our hearts, we answered, "God bless the Queen! God save the Queen!" Though she be not ours in civil rule, she is ours again in Christian love and sympathy; she has stood as a representative to us all of the great, wide womanly sympathy and manly sympathy that is ever flowing across the sea from her. You have spoken, sir, of union between our nation and yours, more perfectly wrought through this great sorrow. You will be rejoiced to learn, also, that in our own land this binding process has been going forward during these months of mutual distress. It was my happiness to take part in a Sabbath service among the mountains of Virginia, at the White Sulphur Springs, where were then gathered representatives of the entire South—men that had stood against us in the great strife through which we went years ago—and when we bowed together in prayer I believe the responses were as deep from those Christian hearts representing the faith, and piety, and patriotism of the South as any that I have heard from the North, as we supplicated the Divine mercy to our nation in the restoration of our President. Thanks be to God that we have the assurance that from this side of the water there will ever flow to us not only sympathy, but constant and sustaining love.

REMINISCENCES OF CONGREGATIONALISM.

The Rev. Dr. STOUGHTON, author of "History of Religion in England," had, at the request of the committee, prepared "Reminiscences of Congregationalism Fifty Years ago." The paper was of too extended a character to admit of its being read in its entirety. It has been published by Messrs. Hodder and Stoughton in pamphlet form. "In these 'Reminiscences,'" remarks the author, "I shall be thought, perhaps, by some to be needlessly minute; but when I consider how valuable good Robert Baillies account of the Jerusalem Chamber and the Westminster Assembly has proved, how it is quoted oftener by historians than more dignified descriptions of other things, I am prevented from running my pen through what I have written, though some critics might suggest my doing so. I leave the gossiping record for the benefit of inquisitive seekers after Nonconformist antiquities when the last of the present fathers shall be sleeping in the grave."

Dr. Stoughton's paper abounds in sketches and reminiscences of leading Congregationalists who have passed from earth. Dr. Pyesmith, the president of

Homerton Academy, is described as "a conservative of old-fashioned Independency in its theological phases, a studious maintainer of Augustinianism after the Calvinistic type, walking in the steps of Owen and Thomas Goodwin rather than in those of John Howe or Richard Baxter."

Dr. Burder is characterized as "a methodical thinker, a great admirer of Dugald Stuart's philosophy, an admirable teacher of homiletics, a shrewd critic of sermons, an earnest preacher of the gospel, a laborious pastor, and a perfect Christian gentleman."

The paper also gave pen and ink sketches of Revs. J. Stratten, T. E. Bull, Dr. Raffles, Dr. Leischild, John Reynolds, John Burnet, Dr. Vaughan, of whom he spoke as follows: "He addressed himself to men of intelligence and culture, and by them his ministry was highly appreciated. It served to win for Congregationalism the respect of circles in which before it had perhaps been despised; but it did a nobler work by commending the gospel of Christ to those not much acquainted with its truths. Looking at him simply as a man fashioned by God's hand, and endowed with peculiar qualities of mind and heart, admirers placed him above the average order of his fellows. No one could see him on great occasions, when about to address an audience, without being struck with his appearance and manner, both of which at such time betokened a good deal that was truly remarkable. The light from under his knitted brow, his compressed lips, his lordly bearing, and his significant attitude and gestures, revealed what was quite out of the ordinary way, and raised in the listeners high expectations which were rarely disappointed."

Dr. STOUGHTON testifies that the popularity of the Rev. James Parsons, of York, was amazing. "I have seen congregations in the Tabernacle and in Tottenham Court Chapel who willingly waited for an hour, sometimes more, to hear the tall, slim preacher open his lips to proclaim the Master's message. In words which at first scarcely rose above a whisper he caught attention and inspired curiosity; convinced that something was about to come which was worth hearing, the multitude would sit in breathless silence, panting for the end of sentences, which they caught gradually with more and more distinctness, until a pause in the shrill clear voice gave them an opportunity to relieve themselves, by a slight cough and a change of posture. Then, by a fresh effort every face would be turned towards him, and, with a hand behind the ear, many a one would drink in the inspiration of his arguments and appeals. Over and above the interest of the truths he uttered, the force of his imagination, and the fecundity of his diction, there went forth from him a sort of mesmeric influence, a kind of electric shock, which, as an old friend told me, made him feel as if he must grasp the pew with all his might to prevent being carried away by such a storm of eloquence. Many members of the bar who went the northern circuit, fifty or forty years ago availed themselves of an opportunity to hear 'Parsons, of York,' and he himself acknowledged to me that at a public meeting Sidney Smith, who was on the platform, expressed his gratification with the speech of the young Nonconformist." Fletcher, Angell James, Winter Hamilton, Wells and Jay, were all sketched.

Comparing the past and present of the denomination, Dr. Stoughton observed: "(1) There prevails a better understanding of the true relation of theology to religion. Theology and religion used to be confounded together. A proper distinction was not made between theology as a branch of metaphysical science, and religion as comprising on the one hand the simple revelation of God to man, and on the other the experience of its power in human hearts. (2) We judge more

fairly of those who differ from us. (3) There is a stricter application of Christianity to the common conduct and duties of life. There is now more than ever a large amount of direct pungent reference to the immoralities of commercial life, the immoralities of religious controversy, the immoralities of political conduct, the immoralities of critical judgment, whether expressed in public or private, from the press or in the parlour, and the immoralities connected with luxury, extravagance, and display. The evils of intemperance are set forth in our day with a force never paralleled in the past; and the waste and folly of old drinking customs, which good men formally tolerated, if they did not encourage, have been exposed with no unmerited indignation. The habits of society are changed for the better. Certain views of Christ—important, practical, and helpful to the spiritual life of believers—are now insisted on more than they used to be. His character has been exalted; the moral virtues of His life on earth have been dwelt upon as manifesting the highest perfections of God. His purity, holiness, truth, patience, long suffering, and gentleness have been devoutly portrayed as exhibiting 'the image of the invisible God,' 'the brightness of the Father's glory.' Special pains have been taken to bring forward the moral elements of His physical miracles, showing that these miracles were not only wonders but signs—signs of His divine pity and compassion, signs illustrative of the healing virtue of His gospel and spirit, in all the variety of their gracious operations. Christ's example has been held up with more distinctness and pressed home upon Christians with more emphasis than ever. The imitation of our Lord is a familiar subject in our pulpits. (5) There has been a manifest advance in our religious activity, and in the contributions made by our churches to religious objects. Forms of usefulness, temporal and spiritual, have come into existence, and are familiar to us, which were entirely unknown to our fathers." On the other hand he noted in some quarters (1) a tendency to present the subjective side of Christianity too much if not entirely apart from the objective, believing, as he did, that, for the production of the experience and practice of a truly Christian life, a belief in New Testament facts and doctrines is essential. (2) In the domestic and social habits of modern Congregationalists there is an abandonment of the former simplicity of life. (3) The Scriptural ground of our Church system is too little insisted upon. (4) Family worship is too little insisted upon; (5) and there is a disposition to limit attendance at public worship to one service on Sunday, while weekly prayer-meetings are less attended. "Fifty years," said Dr. Stout, "have taught us something which our fathers did not apprehend, and opened up to us paths of advancement and usefulness which it was not given them to see; and therefore, whilst we accept the real wealth which they bequeathed, and hold it fast as a precious inheritance, we are not to undervalue the additions made to it in later days. We are to preserve what ought to be preserved, recover what should not have been lost, and then, on the old Divine lines, make as much progress as possible." The command, "Speak unto the children of Israel that they go forward," has still its lesson for us.

THE REVISED NEW TESTAMENT

was the occasion of the following resolution:—

"That the assembly, regarding the revision of the text and translation of the New Testament, lately completed, as an important service rendered to the whole Church of Christ, devoutly acknowledge the goodness of God in permitting the work to be undertaken and accomplished, and tenders its hearty and respectful thanks to those scholars of England and America who

brought to the task to which they were called so rare a combination of reverence of spirit, profound erudition, patience in labour, and catholicity of temper (specially acknowledging the part taken in this honourable service by the chairman of last year, Rev. S. Newth, D.D.); and it warmly congratulates them on the favourable reception which their work has found at the hands of Christians of all denominations.

RECEPTION OF DELEGATES.

The Rev. Dr. HANNAY presented the following report on delegations:—

The following bodies have appointed delegates, sending with their messengers letters of commendation. These letters, some of them of great length, all of abounding cordiality, which I regret that it is quite impossible to read, contain many fervent fraternal greetings and benedictions. Of the delegates appointed I name here only those who are present or are believed to be present. The Congregational Union of Scotland: Rev. David Russell, Glasgow; Rev. James Ross, Montrose; David McLaren, Esq., Edinburgh; Baile Scott, Glasgow; James Matthews, Esq., Aberdeen. The Evangelical Union of Scotland: Rev. James Morison, D.D., Glasgow; Rev. Fergus Ferguson, D.D., Glasgow. The Congregational Union of Ireland: Rev. T. J. Whitmee, Dublin; Rev. J. Bruce Wallace, B. A., Belfast. The London Missionary Society: Rev. John Kennedy, D.D.; Rev. E. K. Conder, M.A.; Rev. Griffith John; Rev. R. W. Thompson; Henry Wright, Esq., J. P. The American Board of Commissioners for Foreign Missions: Rev. Dr. Mark Hopkins; Rev. Dr. Trowbridge, Ayntab, Central Turkey. The American Missionary Association: Rev. Michael E. Strieby, D.D., New York; also National Council and New Jersey Conference. The American Home Missionary Society: Rev. Henry M. Storrs, D. D., New York; also the National Council. The National Council of the Congregational Churches of the United States: Rev. G. F. Magoun, D.D., Iowa College; also Iowa General Association of Congregational Churches. General Conference, Maine: Rev. Elias H. Richardson, also General Association of Connecticut; Rev. Morton Dexter, Boston; Rev. Minor W. Fairfield, Michigan; Rev. Simon Gilbert, Chicago; Rev. E. Strong, D.D., Boston; Rev. Marshall B. Angier, Foxborough, near Boston; Hon. C. D. Falcett, Connecticut; Rev. W. B. Wright, Boston; Rev. E. M. Williams, Minneapolis. Indiana State Association: Rev. J. B. Hickmott, Indianapolis. Congregational Association of New Jersey: J. H. Dennison, Esq., New York. South-Western Association of Churches, Louisiana; Rev. W. S. Alexander, D.D., President of Straight University, New Orleans. Kansas General Association of Churches: Rev. F. T. Ingalls, Achison, Kansas. General Association of Michigan: Rev. Horatio D. Butterfield, D.D., President of Olivet College. Iowa General Association of Congregational Churches: Rev. William Salter, D.D., Burlington, Iowa. Visitors: Rev. S. B. Hershey, late of Danbury, Connecticut; Rev. C. Benedict, Waterbury, Connecticut; Rev. Dr. Edmond de Pressense, Paris. Congregational Union of Ontario and Quebec: Rev. John Burton, Toronto; George Hague, Esq., Montreal. Congregational Union of Victoria: Rev. J. J. Halley, Melbourne. Congregational Union of New South Wales; Rev. J. Jefferis, LL. B., Sydney; James R. Fairfax, Esq., Sydney. Congregational Union of South Africa: Rev. I. Durant Philip, B.A., Graaf Reineb, South Africa; Henry Beard, Esq., Cape Town.

Dr. HANNAY then introduced a deputation from the Nonconformist Churches of Manchester, comprising representations of all the denominations.

The Rev. WILLIAM McCaw (Presbyterian), in presenting an address to the assembly, said: The address now to be

read is the spontaneous and most cordial expression of the feelings of the other Evangelical Nonconformist Churches of Manchester and its neighbourhood. It was unanimously adopted at a general meeting, at which the representatives of those churches were present. A deputation, consisting of twenty-eight ministers and laymen representing those communions, was appointed to present it. I was appointed to read it; Dr. Pope, Dr. McLaren, and Mr. Hall were appointed to support it by speeches. It has been a matter of deep regret to Dr. McLaren that he has been unable to be present. He has intently desired to be among us on this occasion, and although, for reasons of expediency pertaining to his health, he is not here, his heart and sympathy are with us. The following is the address:—

To the Rev. the Chairman and the other Members of the Congregational Union of England and Wales.

ESTEEMED BRETHREN—As representatives of the several Evangelical Nonconformist Churches in Manchester and its neighbourhood, we desire to give you a cordial welcome to our city on the occasion of your autumnal assembly.

We rejoice to know that in the constitution of your union you avow it as one of its specific objects, "to maintain correspondence," not only with Congregational churches, but also with "other Christian communities throughout the world." In tendering to you our brotherly salutations we are only acting in the spirit of your own constitution, and reciprocating those feelings of Christian interest and affection which you therein indicate toward your brethren of the various churches.

We recognize your distinguished Puritan ancestry, and we greet you as representatives—in common, we humbly trust, with ourselves—of those principles of civil and religious liberty, and of the sole supremacy of Christ and His Word over the conscience of man, for which so many of our fathers suffered and died.

On your attainment of the Jubilee year in the history of your union we cordially congratulate you. It must be a source of sincere satisfaction, as you look back on your fifty years of united church life to realise, not only that you have taken a prominent part in the advocacy of those great measures of educational, moral, and religious progress, the attainment of which has shed a lustre on the past half century, but also and specially that you have been, in your measure, fulfilling the two highest ends of the Christian Church—building up the members of your own connection in your most holy faith, and proclaiming to them that are without, both in the home and foreign field, a full and free salvation through the merits of Jesus Christ our Lord. As one important result, you have the gratification of knowing that the number of your children has been in that period more than doubled. And we sincerely desire that being in the future as loyal to Christ and as faithful in the preaching of His Gospel as you have been in the past, your progress and prosperity may be increasingly abundant.

We are not so sanguine as to anticipate a speedy amalgamation of our ecclesiastical systems. Indeed, as "unity in diversity" is God's plan in nature, so it seems to be in grace. We gladly recognise, amid all our diversities of outward form, a real inner unity in the faith and fellowship of one common God. Only we long for a fuller development of this vital oneness. We welcome this auspicious occasion as contributing to such development. And whilst co-operating in other departments of Christian work, we trust that, in view of the manifold forms of error that are at present assailing the very citadel of our holy religion, we shall all be found with one mind and one heart striving together, in the future as in the past, in

defence of "the faith once delivered to the saints."

We observe with pleasure that an esteemed fellow-citizen, a brother beloved, is the chairman elect of your union for the coming year, and we congratulate both him and you on such a satisfactory appointment.

And now, dear brethren, trusting that your Jubilee Assembly will be one of unrivalled interest, and that your Jubilee Fund will be crowned with abundant success, and commending you to the copious grace of Him whose benediction in the day of His final appearing will be your all-sufficient reward.—We are &c., &c.

The Rev. Dr. POPE (President of the Wesleyan College, Didsbury), delivered a very felicitous, though somewhat lengthy address in behalf of the deputation.

CHAIRMAN OF THE UNION—THE NEW STANDING ORDERS.

On Tuesday afternoon a special business meeting of representative members only was held in Cavendish-street Chapel, the Rev. Dr. Allon presiding. The object of the meeting was to consider the new Standing Orders on the election of Chairman.

Rev. Dr. HANNAY stated that the meeting had been called to receive a report from the committee on the question of new Standing Orders touching the election of Chairman. It would be remembered that, at the last annual meeting in May, a resolution on the subject was voted, to the effect that it was desirable to do away with nominations altogether, and that on the Monday evening the Assembly should ballot for whom they pleased, directions being given for the detailed working of the ballot. The matter was thereupon referred to the committee to draw up standing orders and submit them to the autumnal meetings. The committee held several sittings, in which the purpose was kept steadily in view of preparing Standing Orders which should at once be clear and simple, and cover the entire ground of the resolution.

The following were the recommendations of the committee:—

"1. That the Standing Orders 2 to 7 be cancelled, and that the following be inserted in their room as Standing Orders 2, 3, and 4:—

"(a) 2. The election shall be by ballot. There shall be no nomination previous to the ballot, and each representative member present shall be free to vote for any person who is a member of the Union or of a Congregational Church connected with the Union. (b) 3. The person for whom a majority of those present and voting record their votes shall be held to be duly elected. Should no person have such majority on the first ballot, the four names for which the largest number of votes given for each, and, if needful, successive ballots shall be taken. After every such ballot the name receiving the smallest number of votes shall be struck off the list until the requisite majority of votes has been given for one person. (c) 4. For the purpose of this election scrutineers shall be appointed by the Chairman, and ballot papers, in four sections, duly numbered, shall be distributed at a time to be specified in the notice convening the meeting.

"2. That Standing Order 8 be printed as Standing Order 5."

After some discussion, and the proposal of some amendments, which were negatived, the whole recommendation of the committee was carried, and the proceedings terminated with the benediction.

(To be concluded next week.)

Those men who destroy a healthful constitution of body by intemperance as manifestly kill themselves as those who hang, or poison, or drown themselves.—*Sherlock.*

LUTHER'S HAMMER.

CHALLENGING the license
To make gain of sin,
Luther nails his protest;
Listen to the din!

Striking with his hammer,
How the panels shake!
How the gateway trembles!
How the timid quake!

Blow on blow resounding,
Echoed from afar;
How the world is shaken!
How the Churches jar!

And throughout the ages
Fraud has felt the force
Of the Reformation,
As it holds its course.

We to-day are feeling
Heart and conscience thrill,
And throughout the ages
Men will feel it still,

Till the death-stroke's given
To all force and fraud;
For the striking hammer
Is the word of God!

R. H. S.

It Saved My Life.

The value of human life is so supremely important that anything which tends to its prolongation is entitled to the highest consideration. Speaking to us recently on this matter, Charles Nelson, Esq., proprietor Nelson House, Port Huron, observed: I suffered so with rheumatism that my arm withered, and physicians could not help me. I was in despair of my life, when some one advised me to try St. Jacob's Oil. I did so, and as if by magic, I was instantly relieved, and by the continued use of the Oil entirely cured. I thank heaven for having used this wonderful remedy, for it saved my life. It has also cured my wife.—*Port Huron (Mich.) Commercial.*

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(Signed)

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- J. A. BOYD, M.A., Chancellor of Ontario.
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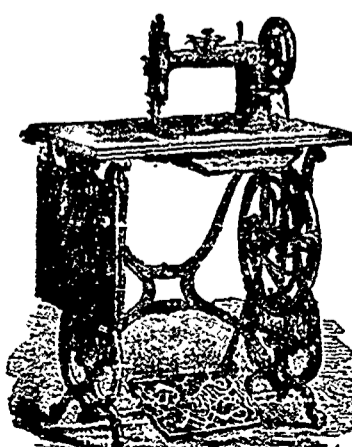
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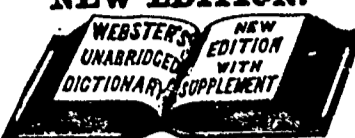
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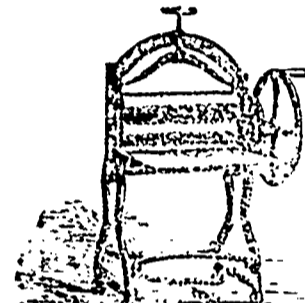
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