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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

Vol. V.]

TORONTO, NOVEMBER 1, 1886.

No. 21

## EDITORIAL JOTTINGS.

THE Autumn days are come, the year for the most part is behind us, never to be recalled. Is it on record of any that the harvest is past, the summer ended, and salvation not yet gained? The winter of life will soon be on us all, without the warmth of a Saviour's love how can any endure its chilling blasts? And if that Saviour is rejected *now*, what assurance that to-morrow will ever dawn? *Now is the accepted time.*

To one point in Mr. Hall's letter we draw special attention, the point is indicated by the following extract from the minutes of our late union. (Year Book p. 108, mark it with a pencil and turn down the leaf,) "Mr. John C. Field (Cobourg,) made the following handsome offer, that if four other gentlemen would do the same, he would subscribe \$500 to send Missionaries to the North-West. The offer holds good for a year."

WE deeply regret to see that our brethren of the United States are to have a heresy case. We have already indicated our decided opinion that the Andover friends might have been better employed than in speculating about a second probation, about which they can know nothing. The business of Theological schools, as of the pulpit, is to expound the gospel, and teach therefrom *positive* truth. Why worry men about speculations that have not even a single utterance to stand upon? For this reason, chiefly, among others, we deprecate the position of the Andover school. On the other hand we are not in accord with those, who, after their victory at Des Moines, are now engaged in prosecuting a case of heresy against the professors of this old school. Meet them with fair argument, show the baselessness of their premises, but let the day of prosecuting for conscience sake be past for ever. Nor let

us perpetuate the notion that because some one in the past has locked up in a theological casket a money trust, that casket is to be the measure of truth for all time to come. The dead man's hand is cold and chills the living heart. Let it rest *in pace.*

THE A. B. C. F. M. has met at Des Moines, and upon the whole the meeting appears to have been successful. The Treasurer's report showed from all sources receipts amounting to \$660,000. Expenditure \$658,300, though it was plainly shown that if the society is to take possession of the fields not only open, but on hand, an income of a million dollars is required.

The sermon was preached by Dr. J. L. Withrow, of Boston, and was on the subject of controversy before the board, "the condition and the conversion of the heathen." The text was Acts xxvi. 18, and its strain may be judged by the following extract:

\* \* The heathen are under condemnation for their sins. Not to be condemned, but are condemned already, and as surely, for what they have done evil and failed to do right, as a soul among us is condemned already "because he has not believed on the only begotten Son of God." They are under condemnation for their own sins, not for ours! Were the Most High to condemn any soul to suffer punishment who is not an intelligent and intentional transgressor, His throne would fall out of the sky. But if anyone, be he bushman or be he of Boston, is an intelligent and intentional transgressor, and hears a voice, coming either from conscience or the cross, calling him to turn "from darkness to light, and from the power of sin and satan unto God," then if he will not turn, either he must be condemned, or a rebellion would arise in all the ranks of the moral universe against the equity of the Divine administration if another should be condemned. Whether he be a Troglodyte of Northern Africa, or a titled nabob or crowned head of Christendom, whoever shows by his conduct that his heart condemns him, does thereby plead guilty to conduct of which if he is not pardoned he can never have peace. What do the rites and ceremonies and sacrifices of pagan religion signify? That they are in no particular apprehension of punishment! Count the costliness of their sacrifices, mark the tortures of their self immolations, and, remember

ing the ages through which such agonies and outlays have been endured, tell us whether their inmost conscience does not bring them under a condemnation compared with which the sense of sin in sinners here is exceedingly light?

\* \* It is and has been our evangelical understanding of the condition of man as he is under the moral government of God, and we believe emphatically what has been said by one of the ripest scholars of the Unitarian school in America, that orthodoxy cannot readjust its faith till it readjusts its estimate of the scriptures. To this let me add, that the enterprise of Christian missions to the unevangelized millions sprung out of the evangelical conviction that they are in sin and are perishing in their sins.

The discussion as to the fitness of men for mission work who had shadowy notions of an after death probation was carried on without acrimony, though the traditional orthodoxy was plainly in the ascendant. The Prudential Committee were sustained in their caution, the name of Dr. E. C. Smyth (the leader of the New Theology movement,) was removed from the committee—a needless severity we think—and a resolution adopted *nem. con.* that in cases where theological questions come before the Board, a council of churches may be called. Strong feelings were expressed against the Prudential Committee being constituted as an ecclesiastical court to try cases of polity or of doctrine. And thus, what threatened to be a rupture, has been in the meantime safely passed, christian courtesy prevailing, and forbearance exercised.

WE just alluded in our last issue to the Toronto *Mail's* conversion. Its position on prohibition we hail. May it convert its large constituency. We are not by any means so sure of its ultra Protestant position. Whatever we may think of the Papal theology, we as Congregationalists must, in respecting liberty of conscience, respect the conscientious convictions of our neighbors, and in many cases personal friends. Therefore all mad appeals to religious prejudice ought to meet with righteous reprobation. Regarding political rights, Roman Catholics are our equals; we are theirs; and if our Protestant politicians move heaven and earth to secure votes, and get our way regardless of right or God, Roman Catholics only follow our example when they do the same. How little truth there is in mere popular appeals may be made manifest by such a statement as this, which those who ride exclusively the Protestant horse vociferously applaud:—“Two and two make four, in Canada as in

England, and if disestablishment is right in Ireland, it is also right in Quebec.” Congregationalists will be the last to favour Establishments, but the case of Ireland and of Quebec are wide as the poles asunder. The Established Church in Ireland was the church of a conquering and small minority, and an avowedly proselyting church, supported in part by the land of those to be proselytized: the Roman Catholic church of Quebec is the church of the majority, the overwhelming and growing majority, the church over which we Anglo-Saxons have no control save that given by the sword; the Protestant minority only indirectly aid in its support, and are the intruders because Wolf overcame Montcalm on the plains of Abraham. Where is the parallel between the two?

THAT Roman Catholic political influence, because united, is strong, and therefore sought, is certainly true, and that—as in the case of separate schools—such influence may endanger liberty is also true. We humbly think, however, that the evil is only perpetuated and aggravated by this constant division into classes. Why should there be an Orange vote, a Catholic vote, a Methodist vote? We are Canadians, and no special advantage should be given to any religious body as such, but equal standing ground for all. We happen to know something of the central prison talk, and are not afraid to say, there is a purpose, and that not patriotic. Nor is the constant irritation about the schools just, a fact readily determined by remembering that you can tell the side of politics a man is on by questioning him thereon. Partyism for a principle is a political necessity; but partyism for “our party’s” sake is the curse of a people.

MR. HENRY WARD BEECHER has been visiting England, lecturing and preaching with his usual ability and acceptance. There has been some little public correspondence as to the position taken by the English Union Committee of arrangements declining to ask Mr. Beecher to preach before the Union at Norwich, 11th to 15th ult. It has been said that the chairman, Mr. Edward White, took decided ground against the Brooklyn preacher. A calm letter from Dr. Hannay makes it plain that any arrangement other than that of publicly receiving Mr. Beecher, with of course a reasonable liberty of speech, would have made it necessary to change

a full programme, and that in committee the *odium theologicum* did not appear.

WE note in the advertised programme of the English Union meetings the following for the close of the morning session of Wednesday, Oct. 13th: "Colonial Missions.—Addresses by Rev. Thos. Hall, Kingston, Superintendent of C. M. S., and Randolph Nott, Esq., Sydney." We shall soon hear of what our Superintendent has by this time said, and pray that his visit to the old land will not only be of personal benefit, but tend to unite us more closely in sympathy and work with our brethren in the old land.

WHILE fully reciprocating the spirit manifested in the resolutions printed in this issue from the Episcopal church in this dominion regarding union, praying earnestly that they may bear fruit, and resolved to do what we can for the promotion of Christian unity, we can but reluctantly say that a great change must come over a prevailing spirit among our Episcopal friends. We will explain. The Rev. Phillips Brooks, introduced into the convention just lately in session in Chicago, the following courteous resolution:

*Resolved*, The House of Bishops concurring, that the General Convention of the Protestant Episcopal Church sends cordial greetings to the assembly of the Congregational Brethren, now met in this city, and expresses its devout hope that their deliberations, though separately conducted, may minister together for the glory of God and the advancement of our common Christianity.

One would think this were harmless enough so far as Episcopal dignity was concerned. But a little flutter arose. Dr. Leffingwell, editor of the *Living Church*, wanted to know who the Congregationalists are. What his opportunities have been, we cannot say, but others asked the same question. At last the resolution passed the "Lower House," by a small majority. But the Upper House, *i. e.* the House of Bishops, choked the resolution and the council had no greeting. Yet Episcopalians proclaim themselves champions of Christian unity, as the good old hard-shell Baptist brother put it, "You jist jine us, and then we'll be one church." This is not said in bitterness, but in truth, lovingly; and we reiterate union is impossible until that spirit of arrogance has passed away.

NEANDER in his life of Christ, speaking concerning the fact that Christ left no form of doctrine written by himself as a heritage for the church, says:—"Well was it for the course of development which God intended for his kingdom that what could have been done was not done. The truth of God was not to be presented in a fixed and absolute form, but in manifold and peculiar representations designed to complete each other, and which, bearing the stamp of God's inspiration and man's imperfection, were to be developed by the activity of free minds, in free and lively appropriation of what God had given by his spirit. It is the spirit which quickeneth, the flesh profiteth nothing." This is precisely the truth true Independency has ever sought to maintain in its opposition to any authoritative standard of doctrine other than the word of God. It is this truth which makes us deprecate the practice of locking up funds for future generations to use within the narrow lines of a theology which may have a present power, but in that same form be practically an untruth for generations following. Is there not great significance in the fact that Christ left no autograph save that written by his spirit upon loving hearts.

The selection made from Scripture under the auspices of the Educational Department of Ontario for the use of the public schools in the Province, has received severe handling from some rabid politicians and narrow ecclesiastics. Here is a note from across the water that at least is disinterested; it is extracted from *The Christian World*, a paper of large circulation and influence among the denominations:

We have received a copy of Scripture Readings for High and Public Schools, published by the Education Department, Ontario. The readings have been carefully selected and arranged by the representatives of all denominations. The volume appears very suitable for the purpose in view. The readings are classified as historical, devotional, didactic, prophetic and moral; the Gospels, the Acts of the Apostles, and Selections from the Epistles. The whole of the Bible is thus laid under contribution, and the young folks for whose benefit the book is designed should obtain from it an intelligible idea of the main facts of sacred history and teaching, without the glosses put upon it by sectarian explanations. In the preface, teachers are exhorted to due reverence, decorum, and earnestness while the scripture exercises are in progress, and are enjoined to lose no opportunity of inculcating the principles of truth and honesty and obedience to those to whom it is due.

THE TRIENNIAL NATIONAL COUNCIL OF  
AMERICAN CONGREGATIONALISTS.

SIXTH TRIENNIAL SESSION.

The Council met in the Union Park Congregational Church at 10 o'clock last Wednesday morning, October 13. For a half-hour before the time announced, the lecture-rooms and prayer-rooms on the ground floor of the church presented a busy scene. Delegates were thronging in, looking up their credentials, inquiring about accommodations, greeting their friends, talking about Des Moines and enjoying the prospect of a most interesting convention. Every accommodation was provided, from the post office and telegraph instrument just inside the door, to the committee room and correspondence table in the rear, and it did not take long to bring order out of what at first glance seemed to be almost chaos. At 10 o'clock the Council was called to order in the large auditorium upstairs. Around the front of the gallery were suspended thirteen wreaths of evergreen with names dear to the hearts of every member of the denomination: Robinson, Davenport, Edwards, Dwight, Mather, Storrs, Brewster, Bacon, Sturtevant, Stuart, Goodell, Carpenter and Hammond. The omission of other names, especially those of Finney and Beecher, was regretfully noticed by some, but it was hardly possible to make a galaxy large enough to embrace all the distinguished worthies of the denomination.

After some preliminaries, the Council proceeded to secure a permanent organization, and nominations for the office of Moderator were declared in order.

Dr. E. P. Goodwin, nominated, as he called him, "the Lieutenant-Governor of the Congregational State of Connecticut, Lauren A. Cook," who was elected by a large majority over other nominations.

Gov. Cook, in taking his seat, said: "Gentlemen of the Council,—I feel perfectly grateful for the great honor you have conferred upon me by thus electing me as your presiding officer. It is an honor which ought to satisfy the ambition of any man. Ours is the historical church of this country. And you are met here in the metropolitan city of the West, not, as I understand, to legislate for, but to counsel, to advise, to assist the churches of our land. Your Christian profession is a guaranty of the spirit in which you will perform your duties. I ask your kindly forbearance for the errors that I may commit as presiding officer, and now await your pleasure."

Rev. John K. McLean, D.D., of California, and Rev. Benjamin A. Imes (colored), of Tennessee, were elected assistant moderators. Hon. C. A. Denny, of Mass., and Rev. A. W. Wild, of Vermont, assistant registrars.

Prof. Geo. R. Fisher, of Yale, preached the opening sermon from the text, "Other foundation can no man lay than that is laid, which is Jesus Christ." A good key-note.

The Lord's Supper was administered at the close of the sermon by Dr. Z. Eddy and ex-President Chapin.

On Thursday morning, Rev. Dr. Goodwin gave a most appropriate address of welcome. Then came reports from the Publishing Committee, American Missionary Association, American Board of Commissioners for the foreign missions, and the Knowles Bequest of \$10,000, for the relief of disabled ministers. Of these interesting documents, it is impossible to give even a synopsis, in a brief report like this.

Dr. R. G. Hutchins read the report of the Committee on the Pastorate and Ministerial Standing, in which the following resolutions were recommended:

*I. Resolved*, That standing in the Congregational ministry is acquired by the fulfillment of conditions: (1) ordination to the Christian ministry, and (2) reception as an ordained minister into the fellowship of the Congregational churches.

*II. Resolved*, That Congregational ministerial standing should be lodged in our associations or conferences of churches, and that our local conferences and State organizations should make such modifications of constitution as may be requisite to the assumption of so grave a responsibility; and that we deem associations of churches competent to ordain men to the Congregational ministry.

*III. Resolved*, That while we do not regard installation as essential to the pastorate or an indispensable or certain safeguard of the ministry, we would still encourage its use among our churches, in deference to time-honored practice and as *promotive* of the purity of the ministry, the fellowship of the churches, and the sense of permanency and tender sacredness in the pastoral relation.

(2) That, as to many of our churches and ministers no hallowed associations commend installations, while others see practical objections to it, we would give our hearty endorsement of councils of recognition called from neighboring churches to examine a pastor-elect and assist in inducting him into office, such recognition possessing, as we believe, the essential advantages of installation.

(3) That the full weight of the influence of this Council is given in reprehension of "picked" Ecclesiastical Councils; which are sometimes practically "packed" Councils, called to advise concerning the standing of ministers or the mutual relations of ministers and churches; and that in our judgment, Councils for such purposes ought generally to be called from the vicinity.

*IV. Resolved*, That we advise that in our denominational statistics the distinction between pastors and acting pastors, and all other distinctions intended to designate the special relations of ministers to the churches they serve, be henceforth dropped.

*V. Resolved*, That the simplest method of securing uniformity in conditions of membership in Congregational ministerial associations seems to be the requirement, on the part of such associations, that all mem-

bers shall hold membership in a local conference or association of churches which, according to our second resolution, shall hold itself responsible for the standing of its ministerial members.

The above resolutions were then taken up. Rev. Dr. Quint opened the discussion by speaking of what he called the invidious distinction made between acting and regularly installed pastors. At one time acting pastors were not allowed to vote. The fact was that to-day Dr. Noble, their entertainer, was only an acting pastor, for he had never been installed. There was in this distinction an evident unfairness, for the acting pastors of the churches did a great part of the work of the denomination. When we look at the church we find that many churches will not have installed pastors, nor is the custom of having settled or installed pastors increasing throughout the country. The safeguard against the improper admission of the persons to the pulpit was sufficiently guarded by the State or other conferences. He would have no objection to the letter "c" being placed after a minister's name to signify "council," but he objected to a distinction being made between installed and acting pastors. The old system, in fact, was no safeguard whatever, for the instalment was too often a merely formal process.

Rev. W. F. Day, said that he agreed in the main with the resolutions. He was in favor of striking out the words "and that we deem associations of churches competent to ordain men to the Congregational ministry," at the close of the second resolution. Rev. C. O. Brown, said he was prepared to vote for the resolutions as they stood. It was glory of the Congregational church that it did not receive its policy slavishly from the past. It met emergencies as they arose. Such an emergency had now arisen. There was a demand for these resolutions and the measure proposed by them on account of the custom which prevailed, and was growing, of churches employing ministers without installing them. No coterie of pastors who were installed had a right to call another pastor an acting pastor who had been installed when the church itself had employed him as their regular pastor. Dr. Sturtevant objected to the resolutions on the ground that they had a tendency to relax in one part without tightening in another. The trouble was that a church calling a man its pastor did not in itself make that man a pastor. Rev. A. W. Lloyd thought that the whole line of the resolutions was derogatory to the whole system of church fellowship, because they exalted associations and conferences above the regular old-fashioned councils of the churches. Dr. Lyman Abbott was opposed to the resolutions on the ground that they had a tendency to lessen the purity of the ministry. Ordaining and installing councils had defects, it was true, growing out of the misuse and

abuse of that system, but nevertheless that system afforded a far safer and better guaranty than an association or conference affords, as no man could pass through a council, either ordaining or installing, without a public examination. Dr. Goodwin said he was willing to get a better chart and compass than they now had, but he did not think that the resolutions would give this. The tendency of the resolutions, if adopted, would be, as he thought, to increase the number of pastors who were not installed. Dr. A. H. Ross, the originator of the policy suggested by the resolutions, said, in defense of the resolutions, that out of all the ministers in New England only fifty-one per cent. were installed, while only thirty-three per cent. of all the ministers in the land were installed. Where was the guard in respect to the remaining sixty-six per cent.? Councils were often not called to advise and examine but simply to perform the ceremony of installing. Rev. A. P. Marvin said he was opposed to the second resolution, which states that ministerial standing should be lodged in church conferences or associations, as it practically did away with installing councils. Rev. W. L. Bray was opposed to the installing council system because the system, instead of being used properly, was abused or misused. Dr. H. M. Dexter said he could not help feeling that it would be a deplorable mistake to adopt all of the resolutions. The great opposition to the conference and to the association had grown from a fear that they would attempt to legislate for the churches, and thus take away their power. He moved that the resolutions be referred to a committee of five, such committee to be appointed by the nominating committee, which was carried.

It may be well here to anticipate somewhat by stating that this subject proved the most interesting and exciting of any that came before the Council. There was a process of evolution in regard to it which was very noteworthy. Slowly, the true idea of Congregationalism seemed to dawn on the vast assemblage, and the right of the churches which had been practically ignored were asserted. It would require a large amount of space to give even the most condensed account of the debates that were had, all with the best of feeling, and with a most conspicuous desire to do the thing that was right. As Dr. Dexter remarked, "the council was eminently irenic, all discussions aiming at and tending to harmony. When there seemed to be a tendency to assert independency too strongly, it was remarked that "Independency is one-legged Congregationalism; and Congregationalism full-grown independency." It was asserted that it was the duty of the Council to have knowledge and care of the churches, just the same as it was the duty of the individual church to have knowledge and care of the individual members. It was no-

ficeable that all through the debate, while there were abundant references to usage and historical principles, there was no appeal to the New Testament. The discussions were pre-eminently able, well-sustained, logical, and interesting. No one who listened to them with ability of appreciation, could fail to feel that they were indeed memorable. As proof of the fact that the subject went through a process of evolution, it may be stated that the following was the report of the committee of five:—

The Committee to whom was referred the resolutions reported by the Committee on the Pastorate and Ministerial Standing, beg leave to make the following report, viz.: That in place of the said resolutions the following be substituted, and we advise their passage:

*I. Resolved*, That standing in the Congregational Ministry is acquired by the fulfilment of these three conditions, viz.: (1) Membership in a Congregational Church; (2) Ordination to the Christian Ministry; and (3) Reception as an ordained minister into the fellowship of the Congregational Churches, in accordance with the usage of the State or Territorial organizations of Churches in which the applicant may reside, and such standing to be continued in accordance with these usages.

*II. Resolved*, That all Congregational Ministers thus in good standing in their respective States who have been installed by Council, or who have been regularly called to the pastorate by the specific vote of some church, have formally accepted such position, and have been recognized as such by some definite act of the church, should be enrolled as pastors; and we advise that all our denominational statutes, and direct that, so far as possible, our Year Book conform to this principle.

This report was signed by such names as Henry M. Dexter, Alonzo H. Quint, A. Hastings Ross, J. K. McLean, Nathan P. Dodge.

After successive discussions day after day until the sixth day, and the appointment of a third committee whose report led to a very lengthy discussion, lit up with volleys and cross-fires of amendments and substitutes, the following resolutions defining pastorate and ministerial standing, were adopted:

*Resolved*, That standing in the Congregational ministry is acquired by the fulfilment of these three conditions, viz.: (1) Membership in a Congregational Church; (2) Ordination to the Christian Ministry; and (3) Reception as an ordained minister into the fellowship of the Congregational Churches, in accordance with the usage of the State or Territorial organization of churches in which the applicant may reside, and such standing is to be continued in accordance with these usages: it being understood that the pro re nata council is an ultimate resort in all questions.

*Resolved*, That all Congregational ministers thus in good standing in their respective States who have been installed by Council, or who have been regularly called to the pastorate by the specific vote of some church, have formally accepted such position, and have been

recognized as such by some definite act of the Church, should be enrolled as pastors; and we advise that all our denominational statutes, and direct that, so far as possible, our Year Book conform to this principle.

*Resolved*, That the National Council commends to the churches in accordance

#### WITH OUR ANCIENT USAGE

the importance of properly called ecclesiastical councils ordinarily selected from the vicinage, and especially the great importance of installing ministers to the pastorate by councils where it is practicable or conducive to the purity of the ministry and the prosperity of the churches.

*Resolved*, That the State organizations and local organizations of churches are recommended to consider such modification of their constitution as will enable them to become responsible for the ministerial standing of ministers within their bounds, in harmony with the principle that the churches of any locality decide upon their fellowship.

*Resolved*, That the Year Book designate pastors who have been installed or recognized by councils called to examine the pastor and induct him into office, by the letters P. C., and pastors otherwise inducted by the letter P., it being understood that these changes shall be first made in the Year Book for 1888.

Dr. George R. Leavitt, of Cleveland, on behalf of the Committee on Ministerial Supply, which had been instructed at the former council to prepare a report on the subject, presented a paper on the question: "Would the Interests of the Churches be Served by a Relaxation in the Customary Tests for Admission to Membership?" The customary tests, he said were of two classes—of doctrine and of experience. The former included the fundamentals of Christian faith; the latter was comprised in the church covenants prescribing such matters as proof of a sober and godly life and pledges of faith, love, and fellowship. There were also the unwritten tests applied by personal examination, by which the candidates' lives were scrutinized. The standard was high. In some instances pledges were demanded against card-playing, dancing, theatres, and any work on the Lord's day, except acts of necessity or mercy. Should these tests be modified? In support of modification it was urged that the doctrinal tests required too much intelligence in the candidates; that children and uneducated people failed to fully comprehend them. It was also urged that the practical tests required too much self-denial. In illustration of the latter point it was noted that the people excluded from church-membership included editors and reporters of Sunday newspapers and players of progressive euchre. On the other side, it was urged that the doctrinal tests are biblical and comprehensive and that the practical tests are necessary in testimony of conversion and a Christian life. Summing up, the report was emphatically against relaxation.

The report was immediately accepted and a vote of

adoption carried, apparently shutting off any chance of debate.

The Rev. Dr. J. Leonard Corning, of Terre Haute, Ind., got liberty to present a brief paper on the same subject. His address was as a little bombshell in the council. He thought it would be most decidedly proper and judicious to relax the customary tests of admission to church membership. Some of them might remember when only on the lower steps of their teens, standing up to declare their belief in metaphysical postulates that had puzzled theological minds for many ages. Could a full view be had of the skepticism resulting from this dogmatic dictation it would present a pitiable sight; the instances of decay of faith that could be traced to this dogmatism, if collected, would be appalling. Childhood's appeal for relaxation was most pathetic and urgent. On the point of practical tests he thought candidates should not be terrified at the doors of the church and their entrance made as a celebration of a conquest. The slackening growth of church membership challenged attention. He prayed that they would be guided by a spirit which would enable them to draw the proper line between an extreme conservatism and the liberty that knows no law.

Prof. Wright, of Oberlin, Ohio, Dr. Pentecost, of Brooklyn, Dr. Ward, of New York, the Rev. J. B. Gregg, of Colorado Springs, Colo., and Dr. Quint, of Dover, N. H., took part in the debate which followed. The drift of their remarks was generally against relaxation.

The Council was entertained by the Chicago Congregational Club on Friday evening. The bountiful collation was furnished by the ladies of the First Church in their ample parlors. Dr. Little, president of the Club, presided, and Dr. Lawrie invoked the Divine blessing. After doing full justice to the supper the Council adjourned to the church auditorium; "My country, 'tis of thee," was sung, and Dr. Eddy led in prayer. A number of most interesting speeches were made sparkling with life, and instinct with the spirit of love. Prof. Egbert C. Smyth, of Andover, one of the advocates of the "Andover Theology," took the opportunity of referring to this alleged heresy, and endeavored to remove misapprehension in regard to it and its propagators. If he did not succeed in doing this, he certainly left a very favorable impression on the minds of his hearers in regard to his own sincerity and earnestness. At a later stage of the proceedings, when reporting the condition of Andover Theological Seminary, Prof. Smyth took occasion to refer to the subject again, vindicating the institution from the aspersions which had been thrown upon it by the champions of an unyielding and persecuting orthodoxy. It was manifest that these utterances awakened the sympathy of a large proportion of the Council.

It would fill two or three numbers of the CANADIAN INDEPENDENT to give on a bare outline of the subjects brought before the body, and the discussions to which they gave rise. The impression made upon the mind was that of an ecclesiastical athlete wrestling with gigantic foes and herculean tasks. What problems of difficulty and duty stare our American brethren in the face! The New West commission grappling with the Mormon question; the Educational Board seeking to plant and sustain Colleges and Theological Seminaries all over the U. S.; the church-building scheme, for which \$300,000 are wanted "right away," the work of evangelization, especially among the foreign population which is coming in teeming myriads to "the land of the free," bringing popery, infidelity and anarchism along with them;—one stands appalled at the magnitude of these and other kindred tasks. Why, as Dr. Noble stated, thrilling the vast audience while he spoke the startling words: "Chicago alone has a city of thirty-five thousand souls brought to it for religious instruction and influence every year." In this great work Congregational Chicago, with its seventeen churches, and nearly six thousand members is manfully striving to do its part.

To one accustomed to behold such small gatherings as the Congregational Union and association meetings that convene in Canada, it was a soul-inspiring sight to see that vast throng of pastors and delegates which assembled day after day for eight successive days and evenings, with very slowly diminishing numbers to the last, the second Wednesday witnessing an attendance of about *five hundred*. The roll of Council comprised over five hundred names, and the attendance from the city and various parts of the land easily swelled the number so that there was an average attendance during the earlier days of the session of a thousand or more. The impression made upon the mind was that these people were intensely in earnest. They had not come to see a great city, with its multiplicity of interesting objects, but to do a great work.

It has often been said of American Congregationalism that it is "ring-straked, speckled and spotted" like Jacob's cattle, through mixing with Presbyterianism, and in some parts of the land the mongrel ecclesiastical product has been called "Presbygationalism." This is true to some extent of New England and a few other localities, but the young west is coming out strong in the principles of time-honored historic, New Testament Congregationalism, and of the older states it will doubtless prove true in time that "a little child shall lead them" back to the old land marks.

I think one cannot go through the varied scenes of such a meeting, so conducted, and so full of matters fitted to stir the heart to prayerful sympathy, without



feeling that Wesley's dying words might be appropriately adopted by the assembly:—"The best of all is God is with us," and without exclaiming in the language of the Psalmist:—"Peace be within thy walls, and prosperity within thy palaces." For my brethren and companions' sakes I will now say, "Peace be within thee."

The proceedings looked to far more than denominational extension. Action was taken with a view to coalescence with the Free-Will Baptists, and there is reason to believe this will ere long come about. Arrangements were made with a view to "ecclesiastical comity," so that the missionary societies might not invade ground already sufficiently occupied by sister denominations. A remarkable episode took place during the meetings of Council, at the Episcopalian Synod of the U. S., then in session. The House of deputies prepared a fraternal address to the Congregational Council which the House of Bishops refused to concur in, but adopted resolutions regarding Christian union, which in reality amounted to a bona-constrictor proposition to swallow up Congregationalists and all other dissenting sectaries. This Episcopal action was the butt of many allusions, pleasant and sarcastic, during the sittings of Council, and manifestly enough, until that arrogant body throws away the stilts of Apostolic Succession, and comes down to the level of other denominations, the idea of union, organic or otherwise, will be only a dream of Utopia.

#### MEETINGS OF OUR WESTERN ASSOCIATION.

MR. EDITOR.—Though the reporting duty you committed to my care is limited to our meetings on Wednesday, I begin this paper with a reference to Tuesday. Travelling from Woodstock to Stratford, when the forests are clad in the gorgeous beauty of their autumnal colouring, and on a morning that was loveliness itself, was a sermon about Canada, which, while it thrilled the whole nature with its unspoken eloquence, made one "wae" for the many in the old land battling for bread, and to whom the ownership of a bit of such land would be as the joy of Eden. Smiling plenty assuredly rippled over the land through which I was passing, and the terrible lines of Hood:

"Oh God, that bread should be so dear,  
And flesh and blood so cheap,"

could come out of no despairing heart in this prosperous district. To one who had to preach in the evening such musings were not a bad preparation of the spirit. Our first experience on landing in Stratford was typical of the kindness we visitors were to experience throughout our stay. Mr. Smith was at the station to bid welcome, pastor and flock were one in their eager-

ness to make all comfortable, and some friends of mine told me of gracious hospitality enjoyed in the homes of Christian families not Congregational. Little did I dream of what awaited myself. Twice in my life I had used all the influence I could command to obtain a dinner ticket for the Lord Mayor's feast on November the 9th and failed; within an hour of touching this young city I was dining in "The Mansion House." Of the kindly landlord and his clean and cosy inn I have pleasant memories.

To me there was a speciality in this gathering. I met for the first time many of my brethren and very delightful the opportunity was. If the men who were gathered there to confer on the Master's work were representative of the brotherhood throughout the Dominion, then I see in our denomination the promise and potency of a blessed work in Canada.

A lovely morning greeted the Wednesday visitors and in the golden sunlight Stratford was seen at its best. The devotional service from 9 to 10 was a fitting introduction to the business of the day. Practically at 10 o'clock our chairman, the pastor of the church, (and a capital one he made,) called us to order. Our programme was full of promise as it stood, but in addition there had been presented to us on the preceding afternoon two most important subjects, and this in a form which made neglect impossible, and so it was resolved to add these to the ample list. These were: our college and our missionary society. The urgency of the latter question arose in part from the present absence of Mr. Hall in England. As the discussion proceeded, however, it became apparent that a thoroughly business system of evoking the missionary spirit of our churches and bringing each one into practical relation to the pathetic need of the hour, was imperatively demanded. Our general secretary had been asked to draft a temporary workable scheme for our consideration. On its production it was evident the evening hour had been too short for a thoughtful solution of the difficulty and unfortunately for us the brother had to be away on account of a marriage ceremony. Mr. McGregor, of Guelph, stoutly maintained that the general Union had provided for the contingency by putting the work and needed authority for the western district into the hands of Mr. Fuller, of Brantford, and our secretary. There we left it. An expressive comment on this is worth giving. Next morning riding homewards in company with our secretary, he assured me he had never heard one single word as to such responsibility having been laid on him, and strongly questioned its being constitutional if a reality. I emphasize this bit of procedure to point out where I believe a large part of the weakness of our Canadian denominationalism lies; a terrible lack of business method. An organization such as the

Presbyterian or the Methodist churches possess we cannot have, for the "genius" of Congregationalism forbids, nor can we fairly expect a brother with the care of a growing church to be able to give such an amount of time as the claims of a denomination make necessary, but we might devise such business arrangements as would bring into active co-operation every independent church in the Dominion, and so fit ourselves for the mission to which our Lord and Master has called us in this young country—and, should this seem to any reader, knowing me to be a new comer, to savour of arrogance, I would assure such I do not write as a fault finder but as one eager to see the brotherhood rise to its highest, and who towards it can use lines of Mrs Browning and say:

"O when I sue God for myself  
He hears that name of thine."

After this we had a real treat in listening to the paper of Mr. Morton, of Hamilton, on "Andover Theology." Nothing could be fairer in spirit, more reverent in temper or broader in treatment than the reader's handling of the high themes of necessity brought before us by his subject. Personally I enjoyed most two parts of the paper, one where Mr. Morton developed the basis of the Andover teaching in the following divisions:—1st. The truth as it is in Jesus as the indispensable motive power in the recovery of the soul to God and eternal life. 2nd, The testimony of the spirit as necessary to personal conviction, acceptance and assurance of this truth, and, 3rd, The purpose of God to deal with all men upon the plan, not simply of nature and law, but of redemption. The weak point in the eschatology deducible from the three stated positions I thought was very ably exposed. The other point in Mr. Morton's paper which touched me was the varied ministries of the Christ. I should like to hear it read again, for thinking it over often since then, while the poetry is still fragrant, the central idea passes more and more into pure "Theism." Very likely I am wrong, for our friend is not a man whose best work is of the kind which the idle listener could lightly carry away with unexercised mind. Urge him to give you the paper for the INDEPENDENT. [We have.—ED.]

Mr. McGregor's paper was really on Christian Union and Unity. It was in every way becoming for the chairman of our Union thus to deal with the official resolutions of the two houses of the Episcopal church of Canada, suggesting incorporated unity on the part of all the Protestant Evangelical churches in the land. From the after Conference I gathered that our chairman had voiced the general sentiment. He gave more than a courteous welcome to this new departure, rejoiced in the spirit it evinced, believed it would lead to great

good, but feared as now presented it was incapable of realization. We all wished our representatives to meet with large spirit our Episcopalian brethren and to accompany them every inch of the way it was possible for us to travel together.

Then came up the college question. Evidently the gentlemen present had long before this pondered varied phases of this vital question, but now one sorrowful cause brought it to our midst with a bound. Our loved Principal had resigned. The meaning and bearing of that heavy loss upon the future of Congregationalism in Canada, gave a tenderness and solemnity to the whole discussion. It will be a happy day for more than Congregationalism when a man with a nature as purely sweet, and with a culture as thorough and gifts as great as Dr. Stevenson possesses, appears among us. All felt a most critical hour had come to us. There was no distrust expressed in the faithfulness of the gentlemen upon whom would largely be thrown the responsibility of permanent arrangement, but it was evidently desired that whatever was done should carry the sanction of the general body after the widest possible consultation. Four of our numbers were members of the college committee, and it was deemed wiser to impress upon them our views of the situation generally, than try to formulate a definite resolution with such men to lead us as the grand old Doctor (Wilkes), Dr. Cornish, cum multis aliis, there is little fear of mistake. Yet standing as a mere onlooker, I would say even to these trusted brethren, you will commit a terrible blunder if you close your ears to the views of these western men. Now it might matter little, in ten years it would change the whole collegiate position.

After these burning topics, Mr. Claris' paper on "A Missionary Pastorate," was nicely cooling. He put his points clearly and cleverly. On some of the things mooted there was great difference of opinion, but the boldness of the paper did good service. It is well to know how the general works shapes itself to the men who have to contend with severe burdens and privations.

A report from the membership committee was adjourned to our next meeting at Listowel, without prejudice to the application made. The public meeting in the evening was but thinly attended, possibly because it had oozed out that our eloquent brethren Hunter and Fuller, announced as speakers, could not be with us. Messrs. Burgess and the writer were appointed to supply their places. The service of song was delightful. I understand that Mr. Ward and Mr. Burgess were somewhat new to the denominational platform. If so, from their effective addresses I am certain that will not continue, they would be valuable additions to any fellowship.

The speech of the Rev. W. Hay, of Scotland, moved me profoundly. To listen to his biographic tale of theological evolution was intensely interesting. Oh the power and blessedness of keeping the heart green and full as a temple with the love of Jesus. From this came the benign changes enumerated and kept the mind open and sensitive to the light streaming in, with the circling ages from the central orb of the universe the revealing Word.

Sincere thanks were then offered to the Rev. C. E. Gordon Smith and our generous hosts, and so ended our pleasant gathering.

Very truly yours,

WILLIAM CUTHBERTSON.

Woodstock.

## Correspondence.

[Several articles under this head, and contributions, are unavoidably held over for want of space.—ED.]

### MR. HALL'S LETTER.

DEAR EDITOR,—Having very little to occupy the long hours of the passing days, I naturally turn my thoughts to those I have left behind in Canada. I think and think gain of churches and pastors and deacons and members, Sunday school superintendents and teachers, and of ladies' missionary auxiliaries, of individuals too numerous to mention, and as I expect to be fully occupied after I land on British soil, I must pen a few words for the CANADIAN INDEPENDENT ON

MID-OCEAN.

The peculiarities, pleasures, and horrors of a sea voyage have been so often described by more eloquent pens than mine, that I will not occupy your space with much of that.

Our ship is all that could be desired, and all the appointments and arrangements are as comfortable as is possible, yet many of our fellow passengers are troubled with a peculiar sensation to which I am and have been for many years a perfect stranger, and which seems to render them almost oblivious to everything that is transpiring on board or elsewhere. I find the sea is in this respect no respecter of persons, for I see the learned ecclesiastic, and the simpler country man alike pale, feeble, helpless and ———. I was never better in my life. Conducted service in the saloon on Sunday; and in other parts of the ship twice since. I expect to put this on board the west-bound steamer at Moville, Ireland. I have been thinking of those

TWENTY-FIVE HUNDRED DOLLARS

that Mr. J. C. Field, of Cobourg, is anxious to secure

for work in the Northwest. I wonder if his challenge will be accepted? Will four others find each \$500 for the great missionary cause in that new country? We have just asked a missionary to proceed to the Northwest forthwith; I am hoping I shall find one or two young men in the old land with the necessary qualifications to become pioneers in those distant regions. What an impetus will \$2,500 give in the establishment of new missions. May the Divine Spirit guide the Master's servants in the wise distribution of that which he has committed to their trust. I have been mentally travelling through our vast mission field over which I have gone in person so frequently during the past four years. I have been thinking of the

### MISSIONARY MEETINGS,

this fall and winter. I wish where it can be done without much expense, the pastors would exchange pulpits and preach rousing missionary sermons. Where this exchange is not practicable, the pastor should preach on missions twice on the Sunday preceding the missionary meetings, besides, and without fail give a missionary address in the Sunday school.

Would it not be a good plan for the ladies' missionary societies to have a public missionary meeting at some convenient time during the winter. I am certain that the surest way to success in the local church is to devote much more time and means to the cause of missions.

I have been thinking of the

### VACANT CHURCHES.

There will be some difficulty in finding supplies, but if the churches that have pastors would be sisterly, as they should be, and send their pastors two Sundays each during the next six months, in most cases the difficulties would be partly met.

I have been thinking often about the prospects of

### EVANGELISTIC WORK

throughout the churches during the coming winter. For several years past many churches have rejoiced in revivals which have added numbers to their membership, and generally some of their best workers. I pray that it may be so this season, and more abundantly. There is room for a difference of opinion regarding the employment of evangelists, yet generally some help is needed in addition to what may be worked in from the local church. I have been told by several who have had experience in the matter, that it is an excellent plan for pastors to help each other, say for two or three weeks at a time. They have opportunities of praying together, preaching alternately, laboring with a greater number in the enquiry room, and in many ways strengthening each other's hands.

But, however the work is done, whether by local talent or by neighboring brethren, or by the help of

the evangelist, we will all pray that a harvest may be gathered throughout our land in all the churches, and to the Divine Spirit will we ascribe all the glory.

We have reached the coast of old Ireland. The sea has been as calm as a mill pond since we left the shores of Newfoundland. Last night we had an entertainment on board for the benefit of widows and orphans of sailors in Liverpool, and for the sailor's institute in Montreal. To-night there is another in the intermediate. Our company is small, but select. We have been most agreeable, and it has been my joy to meet several who are in the service of the King—and "waiting for the blessed hope." some of them are from Canada, others from the United States of America, and England, Scotland, Sweden and Norway. The Lord has his people in every land, and in every condition in life. \*

I cannot pass the land of my birth without feelings too deep to be expressed in language. I think especially of one to whom I owe more than to any other, who has long since gone up higher. What would I give if I could once more look upon a mother's bright and happy face, and hear her sing one of the songs she sang "long, long ago." The longer I live and the more I know of life, the more am I impressed with the value of a mother's love, a mother's counsels and a mother's example. Truly "the hand that rocks the cradle rules the world." Thank God for a christian mother.

I hope to pay a short visit to the scenes of boyhood before I recross the western ocean, perhaps for the last time.

In the meantime my mission and work will be in England for some months to come, from which place I hope to have more important news to communicate from time to time. I assure you Mr. Editor, that distance will not diminish my interest in the glorious work of our denomination, and that I will return to my duties then as soon as I have fulfilled my mission here.

I remain, dear Editor,

Very truly yours,

THOS. HALL.

October 9th, 1886.

To the Editor of the CANADIAN INDEPENDENT,—

MY DEAR SIR,

As Chairman of the "Congregational Union of Ontario and Quebec" for this year, I recently received from the Prolocutor of the Provincial Synod of the Church of England in Canada, the accompanying resolutions on the subject of union with other Christian bodies. For the benefit of your readers you might publish them, as they may be of historic interest.

I have acknowledged their receipt. Unless the Un-

ion committee decree otherwise, it will fall to my successor in office to deal with the resolutions.

Are they not streaks of the morning light of that day not far distant, when every true Christian heart shall thrill at the name of "brother?"

Yours, etc.,

DUNCAN MCGREGOR

Guelph, Oct. 21st, 1886.

#### HOUSE OF BISHOPS.

1. Resolved, That a committee of this House be appointed to confer with any similar committee appointed to represent other Christian bodies, for the purpose of ascertaining whether there is any possibility of honourable union with such bodies, and that the Lower House of this synod be invited to appoint a committee to act jointly with a committee of this House.

#### LOWER HOUSE.

2. Resolved, That this House do concur in the message from the Upper House on the subject of Christian union.

#### LOWER HOUSE.

3. Resolved, That the Prolocutor be instructed to convey the resolution on Christian union unanimously adopted yesterday, to the Moderator of the General Presbyterian Assembly, the General Superintendent of the Methodist General Conference, and the presiding officers of other Christian bodies.

## News of the Churches.

No column is more eagerly scanned than this, by our readers. Brethren, yes and sisters, let us hear of your church. One or two churches have regular correspondents for our columns. Let this example be followed by every one. Will pastors kindly aid in this?

CHEBOGUE, N. S.—The first annual gathering of the "Busy Bee Society," of Zion church, took place on Friday evening the 8th Oct. Outside, was a lovely night, the moon smiling down on happy faces as they journeyed to the place of gathering. Inside, was a table, richly laden with little works of art and flowers of every hue telling the story better than words could, that young hearts were being enlisted warmly in the cause of their heathen brothers and sisters over the seas. It would have done Bro. Currie's heart good to have been here and listened to the little helpers, as they rendered a very efficient programme. Several little ones ranging from six years up, recited the Books of the Bible from memory, answered Bible questions fluently, sang gospel songs and choruses, and gave many interesting recitations touching upon mission work, all did well, while a piece entitled "the missionary doll" by Miss Maggie Hilton was especially commendable. Treasurer's report showed us balance on hand of \$5.25, and receipts of evening brought this up

to \$12.05, which is devoted to the Foreign Mission cause. Thus we are working and praying that the good cause may prosper. But little sickness has been our lot to suffer, and none of the number have been taken from us by death, five removals to other parts. This is the record of two years work. We meet in May and close in October. We sing, read scripture, pray, have scripture lessons, lessons on modulator, recitations, readings and collection every Saturday afternoon for an hour and a half. The origin of this Society is due to the pastor's wife, who has faithfully and unremittingly attended to her part of the services.

DALSTON.—The usual anniversary services of this church and congregation were held on the 26th and 27th September. Rev. J. C. Wright, the pastor, exchanged pulpits with Rev. A. W. Richardson, B.A., of Caledon. The morning sermon was based on the words in Genesis iii 9—"Where art thou?" A very thoughtful, practical and soul stirring effort it was. In the evening the attendance was much better than it was in the morning, (though that was good,) every available seat being filled. The people listened with marked attention. The text was Gen xxxii, 24—"And Jacob was left alone, and there wrestled a man with him until the breaking of the day." The preacher seemed to warm up as he advanced, and the hearers were well pleased and benefited by his words. The choir from Edgar led the singing. On Monday evening a tea-meeting was held. After a good tea Mr. Thos. S. McLeod was called to the chair, which position he filled in his usual happy manner. Excellent addresses (better than we commonly listen to in this part) were delivered by Revs. A. Richard (Methodist,) A. W. Richardson, B. A., W. H. Barnes (Episcopal,) and our pastor, J. C. Wright. The Gospel male choir of Christ church (Episcopal) of the town of Barrie did good service in giving us soul-stirring music. The meeting was one calculated to do much good in promoting christian friendship and unity. The receipts were about \$50, which go towards defraying a small debt that exists on our comparatively new church. We feel that our church here has a work to do, and trust the Lord will "enlarge our borders."

FRANKLIN CENTRE.—This church has given a call to Mr. Joseph Dixon to become its pastor. We hear that the call has been accepted and that the installation will take place in November next. We wish church and pastor every blessing.

KESWICK RIDGE, N. B.—The Rev. J. B. Hawes, of Winthrop, Maine, has received and accepted a call to the pastorate of this church. We trust to hear more at length of this settlement.

LISTOWEL.—The bazaar announced for the 30th Sep.

and October 1st by our Ladies' Aid, turned out a fair success. The object on view was to raise sufficient funds with which to renovate and improve the interior of the church building. The church which is of brick, is a good, plain, substantial building, but it is lacking in several important particulars. We have no school room or vestry, and it was hoped that sufficient funds might be raised by means of the bazaar to provide at least a vestry as well as to clean the church. The results of the sales after paying expenses is a little over \$100 and the congregation are looking towards an immediate cleaning and needed repairs. At a church meeting held on Thursday evening last, Oct. 7th, the following resolution was carried unanimously "that the best thanks of this church are given to the ladies of Zion, Bond st. and Riverside, Toronto and Brantford, Georgetown, Pine Grove and Speedside churches, and also to individual friends for their friendly response to our circular asking contributions to our bazaar by means of which we are now in possession of funds sufficient to renovate the interior of our church building, although not to accomplish all we desired and hoped."

It is probable that we shall have to close at least one Sunday during the cleaning process, and it is proposed to re-open by inviting the Rev. J. Cuthbertson, of Woodstock, to preach and lecture, but arrangements for this are not yet complete.

LONDON.—This church is now entering upon its winter work after the summer months. Cottage prayer-meetings are to be commenced shortly in several parts of the city. These services were greatly enjoyed before the hot season rendered it wise to discontinue them. The Temperance Association, which was only organized a little less than a year ago, held their first meeting for this season on the evening of the 27th of Sept.; the attendance was large despite the threatening weather, and the interest displayed did much to encourage the temperance workers in the church. The Musical and Literary Society, which proved so interesting to the young people last winter, has also re-organized. The members are very enthusiastic, and a successful winter's work is anticipated. We have recently lost one of the most energetic and able young men in the church, Mr. Jepson our secretary, who is about removing to Windsor, where, unfortunately, his services will be lost to a great extent to the denomination. When the missionary society consider it advisable to establish a Congregational church at Windsor, they will find a valuable worker in Mr. Jepson. You will be glad to hear that our pastor continues to receive very favorable reports from Mrs. Hunter. Her health is daily improving. The climate of England appears to agree perfectly with her. Of course this is very cheering to Mr. Hunter.

ST. CATHARINES.—A recognition service was held in this church on the evening of October 11th. The interior of the building was tastefully decorated with flowers, and two tables were covered with fruits of considerable variety gathered from the vineyards and orchards of this very fertile neighborhood. The night was bright moonlight, the church well filled. Mr. Burton, of Toronto, presided; the former pastor, Mr. Wetherald, gave a very touching address to Mr. Joseph Colclough, the present pastor. Mr. Morton, of Hamilton, addressed the people. Several ministers of the city were present with their greetings. The statement made by Mr. Colclough touching his adherence to the old paths, and faith in the old gospel, went home to many, and we trust with hopeful expectation that the days of St. Catharines mourning are ended. Mr. Colclough's oldest son is studying in our college with a view to the ministry.

SHEFFIELD, N. B.—A meeting of a more than ordinarily interesting character was held here on the evening of Oct. 7th. After an excellent tea provided by the ladies of the church, the chair was taken by the pastor, and the following programme successfully carried out:—Anthem, "I will love thee, O Lord;" solo, "Rocked in the Cradle of the Deep;" address by the Rev. Joseph Sellar, A. M., of Gibson; anthem, "Wake the song of Jubilee;" address by Dr. F. E. Barker, M. P., of St. John; solo, "Freshening Breeze;" addresses, Rev. W. Maggs, Methodist minister of Sheffield, and Mr. F. M. Kelly, A. B., the principal of the Grammar school; anthem, doxology; prayer and benediction, Rev. W. Maggs. Miss Ida Barker presided at the organ, assisted by Miss Bessie Budges, the popular organist of St. Paul's (Pres.) church, Fredericton. We believe Mr. Hawes formerly labored in Nova Scotia, first at Chebogue, then at Maitland and Noel. He has retained his membership in the Union of N. B. and N. S. Mrs. Hawes is from Sheffield Academy, where she for several years did excellent service as organist in our church there.

ST. THOMAS. There is nothing of special interest in connection with the work at St. Thomas. The congregations do not increase. As fast as parties are induced to come with us, something seems to take them or others away. Several families who were with us, left the city in the spring. There has been little doing in the way of progress this year in the city, so very many have left for other parts. This affects a congregation like ours more than many others, because we are just in a formative stage. Scarcely any Congregationalists have come to us, so that our work is most especially mission work. Our discouragements are very great. It is very hard to awaken a religious

interest. Railway employees who work as often on Sundays as they go to a place of worship are not easily impressed. When they can be got out they seldom come more than once on the Sabbath; this keeps the average attendance low. Then the constituents of the congregation are often very different in the morning and evening, and on one Sabbath from another. The Sunday school might have been larger but for the difficulty of getting teachers. The attendance is very irregular. Parents seem to take little interest in sending their children. Sometimes they go to one school and sometimes to another and on fine Sabbaths to the park. The children in attendance have varied in number from 35 to 66, usually about 50. Our week night prayer meeting is poorly attended; the excuse is, they work hard and are too tired to walk long distances to prayer meeting, which involves getting ready, &c. Yet the Salvation Army seem to gather every night, at least they drum every night. If the property could be paid for here, I think by perseverance we should by and by get along. The pastor's wife holds a female cottage prayer meeting weekly, but it is feebly sustained. We sadly lack workers; whatever is done, the burden comes on the pastor and his wife. It is almost necessarily so, for we have no persons of leisure among us. We are better known and more respected than a year ago. In the meantime we must wait and work, pray and trust. A blessing may yet crown faithful labor with success. W. H. A.

[We have allowed our esteemed brother thus to tell his tale in the minor key, it may do us good to listen. Can any one estimate the patient toil with little sympathy and alone, of our missionary pastor in St. Thomas and his wife? How much they need an encouraging word, they and others, toiling at the rowing, the lake tempestuous, the night dark. Do not be afraid to speak words of cheer to such, and to bear them up ever at the throne of grace. We believe yet that fruit will be garnered after such labor, "though he goeth on his way weeping, bearing forth the seed, he shall come again with joy, bringing his sheaves with him."—ED.]

TORONTO CONGREGATIONAL ASSOCIATION.—This Association was formed Feb. 1, 1886, at a meeting duly called by public notice, held in Shaftesbury Hall. The following is a copy of the Constitution then adopted; the pastors of the Congregational churches in this city being, with one or two exceptions, present:

1. This Association shall be called the Toronto Congregational Association, and that male members of Congregational churches shall be eligible therein.

2. That the object of the Association shall be the promotion of fraternal intercourse and the advancement of the general interests of the churches of Christ in the Congregational body.

3. That the officers shall be:—1. a president who shall hold office for 12 months. 2, a vice-president. 3, a secretary-treasurer.

4. That the annual election of officers shall take place year by year in the month of November.

5. That applications for membership in the Association shall be made through its members, and at the following meeting a ballot be taken on the same.

6. That the fee be twenty-five cents annually.

7. That the Association shall meet every fortnight.

The following are the officers for the current year:— President, Rev. C. Duff, M. A.; Vice-President, Rev. S. King; Secretary-Treasurer, Rev. A. F. McGregor.

Up to date the Association has held four meetings.

At the next meeting a paper will be read by Mr. McGregor, by request of the Association. "How best to promote the interests of Congregationalism in the city of Toronto." The committee room of the new Bible house, 102 Yonge st., has been kindly placed at the disposal of this Association for its meetings.

A. F. MCGREGOR.  
Secretary.

26 Major st.

WOODSTOCK. — The first year of the existence of the Ladies' Circle in connection with this church has just closed. The annual meeting has been held, the statement of the treasurer made and the results of the year are most encouraging. The circle is composed of 33 members officered by a president, vice-president, treasurer, secretary, and board of six directors. The work of the Circle for the year has been chiefly that of aiding the building committee in their work, and they have had a busy year as may be gathered from the statement given below. But while this class of work has been vigorously pushed, they have not neglected other duties and specially that of visitation has been faithfully attended to. Included in the amount credited to the Bazaar is \$137.45 which was raised by the table belonging to the Sabbath school children under the management of two ladies of the Circle. A number of very handsome donations were received from outside friends in this and other towns and cities, for all of which the ladies are very grateful. Goods to the amount of nearly \$100 are still on hand, which, it is hoped, may be disposed of during the winter. The new church, which is to cost between 12,000 and 13,000 dollars, is to be built of stone, (the only stone church in the town) will have a seating capacity of 550 and will, when completed, be a very handsome structure. The building is now ready for the roof and the work is being pushed on as rapidly as possible. Next week the congregation meet for the purpose of organizing a Ladies' Missionary Society, which we trust will be very successful. The cause suffers much for want of a suitable church building, but we have been won-

derfully blessed in all our work, and gratitude to the Great Head of the Church for guidance and help is the feeling of every heart.

Abstract statement of the receipts and expenditures of the Ladies' Circle for the year ending 7th October, 1886:—

RECEIPTS.

For membership fees.....	\$	31	55
Proceeds of 1st lecture.....		62	80
Collected for communion service.....		33	25
Proceeds of Induction soiree.....		184	25
"    2nd lecture.....		58	00
"    3rd lecture.....		53	55
"    Bazaar.....		583	34
Total Receipts.....	\$	1006	74

EXPENDITURE.

Carting chairs, 1st lecture.....	\$	1	00
Communion service.....		22	50
Expenses of soiree.....		20	74
Paid Sabbath School.....		3	00
Expenses of bazaar.....		130	69
Total Expenditure.....	\$	177	93

Paid to Treasurer of Building Com. . . . . \$828 81

PERSONALS.

From an English paper we clip the following:—Mr. Edward Burgess, printer and publisher of *Daylight*, an independent Norwich journal, after undergoing three months' imprisonment in Ipswich gaol for some outspoken truth which was construed into libel, was liberated on the 3rd of August. On his return to Norwich, he was met at the station by some thousands of persons. A procession was formed, headed by a brass band and several carriages, and passed along the principal streets in the city to Mr. Burgess's residence. Large concourses of people gathered along the route to accord him a hearty welcome home. Great enthusiasm prevailed. Fully 20,000 people turned out and joined in the demonstration." This Mr. Burgess is a brother of Rev. Mr. Burgess, of Listowel.

We deeply regret to learn that the health of our brother Mr. Joseph Unsworth still sadly interferes with his pastoral duties, and we tender to our friend our warmest sympathies.

At the Toronto Ministerial Association yesterday the President, Rev. John Burton, read a masterly paper on Christian Union. He thought a creed sufficient that contained the statement that Christ died for our sins according to the Scriptures, was buried, and hath been raised the third day according to the Scriptures.—*Witness, Oct. 19th.*

The Rev. Mr. Ward, of Hamilton, has been supplying with acceptance the church at Barrie.

Mr. Fuller, of Brantford, is, we are glad to hear, at his work again.

## The Family Circle.

### A WORD ABOUT WORDS.

Ah me! their terrible tongues!  
 Are we half aware of those mighty powers!  
 Do we ever trouble our minds at all  
 Where the jest may strike or the hint may fall?  
 The latest chirp of that "little bird,"  
 That spicy story "you must have heard" —  
 We jerk them away in our gossip rash,  
 And somebody's glass, of course goes smash.  
 What funes have been blasted and broken,  
 What pestilent sinks have been stirred,  
 By a word in lightness spoken,  
 By only an idle word!

A sneer—a shrug—a whisper low—  
 They are poisoned shafts from an ambushed blow,  
 Shot by the coward, the fool, the knave,  
 They pierce the mail of the great and brave,  
 Vain is the buckler of wisdom and pride,  
 To turn the pitiless point aside:  
 The lip may curl with a careless smile,  
 But the heart drips blood—drips blood the while.  
 Ah me! what hearts have been broken;  
 What rivers of blood been stirred,  
 By a word in malice spoken,  
 By only a bitter word.

A kindly word and a tender tone—  
 To only God is their value known!  
 They can lift from the just the abject head,  
 They can turn a foe to a friend instead:  
 The heart close-barred with passion and pride,  
 Will fling at their knocks its portals wide,  
 And the hate that blights and the scorn that sears  
 Will melt in the fountain like childlike tears.  
 What icebound griefs have been broken,  
 What rivers of love been stirred,  
 By a word in kindness spoken,  
 By only a gentle word!

### THE OLD PASTOR.

"Yes, things in the church are dull—all at a standstill, so to speak. Parson Miles ought to spur up a little."

John and I were sitting on the front porch, Sabbath afternoon. He was smoking his pipe and looking over his Sunday paper, sometimes reading a bit to me, which almost put me half asleep, as it is natural enough when there's nothing to do to keep one awake. But I always get wide awake when he begins to talk, so when he said that, I said to him:

"Well, I must say I'm getting tired of the same old thing. Now, when I was at Spencerville, where they've just got a new minister, there was so much going on and everything so lively! There were all the ladies fixing up the parsonage, and everybody calling there, and presents, and the house-warming; dear me! It all seemed to make so much good feeling—"

"That's it," said John. "There's no feeling at all here. Parson Miles is a good enough man, but he's slow—yes, rather slow. It sometimes comes over me Maria"—then John spoke lower, though whether it was

in fear of being heard by the leaves that whispered in the apple-trees that shaded the porch, or by the birds building their nests there, or by old Carlo that lay on the mat, is more than I can say; but there wa'n't nothing else to hear "that perhaps we need a change, though I wouldn't be the one to start the idea."

"No, indeed," I said; "but still he's been here a long time."

"Yes, and getting a little old. A younger man, now, would 'liven things up. We could pay him a better salary, and give him a good setting out. The church is well able to do it."

"There's no fault to be found with Bro. Miles, though," I said, for I couldn't find it in my heart to hear him run down.

"Not a bit. It's only that—well—only that, perhaps his usefulness here is at an end. What do you say, Maria, to driving over to hear Parson Tuttle, this evening, just for a variety? He's more my style—beats and wincks away, and wakes folks up."

"What!" said I, "clear over to Radnor?" It was ten miles or more.

"Yes," he said, "I'll hitch up Prancer, and we can make it in an hour."

I saw he was a little restless, and rather liked the idea of a ride behind the colt, so I made no objection. As we got near Radnor there were lots of folks on the way to church.

"Great many out for evening worship," I said. "Our folks don't turn out this well."

"Parson Tuttle's a man that draws," said John; "keeps up the interest, you see."

There was quite a crowd in the entry, and, as we were waiting for some one to show us to a seat, we overheard a man say:

"You'll hear something worth hearing to-night. Mr. (I couldn't get hold of the name, though I tried) is going to preach."

I was afraid John had set his heart on hearing Mr. Tuttle, but as far as I was concerned, I didn't mind hearing a stranger, especially if he was like they said, for they were keeping right on:

"He's a strong speaker, yes, strong—that is just the word. We're always glad when we get him on an exchange. Wonder is a man like him's let stay so long in a country living. None of your hop and jump sort—don't waste any force hammering out sparks, but goes at it and drives in the truth square and solid, and then clinches it—yes, sir, he just clinches it—that is the very word."

I could see the folks were expecting something a little more than common by the way they looked as they settled into their seats. I was looking about a little, trying to see if anybody I knew was there, for I knew a few of the Radnor folks (though what with running to Eliza Jane's or to Susan's now they're married, and something or other always ailing with one or the other of the children, and the work of home, it's a wonder I ever keep track of anything else), and didn't look toward the pulpit at all till I heard the minister's voice, and then I almost jumped from my seat as I stared at him. Then I turned and stared at John, and he stared at me. It was Parson Miles as sure as you live.

If it hadn't been in church I should 'a laughed right out, to see John's blank look. But I sobered down, and then I couldn't help seeing how those people listened. It was very plain they considered Parson Miles



no such small doings; and it set me to noticing him myself a good deal sharper than I'd been doing of late. I tried to look at him and to listen to him as if I'd been somebody else beside myself. I couldn't feel to say he was a very handsome man, but I made up my mind you don't often see a more earnest, scholarly looking face than his.

Then I noticed the sprinkling of gray in his hair and beard, and somehow the tears would come into my eyes as I began thinking over the long years he'd been among us. My heart was warmed as I remembered the tender way in which he used to hold our little ones as he baptised them. I couldn't think of a time of trouble or of joy when his face had not been good to see. I couldn't remember a time of sickness when he hadn't brought strength and comfort, and I could almost hear again-how often his voice had seemed to bring down a beam of hope and faith as we stood by an open grave.

When he came to his text John gave me a little poke for, if you'll believe me, it was the same we'd heard in the morning. But I had to confess to myself I hadn't listened much, for I'd got into the way of thinking Brother Miles' sermons didn't edify me any longer. I thought so myself, though, that if I hadn't listened then, I would now; and when I saw the man we'd heard in the entry give a little nod to the other man once in a while, as much as to say, "Didn't I tell you so? that's one of his clinchers," I actually began to feel a little bit scared, wondering whether some of these Radnor folks mightn't take a notion to give our pastor a call.

I think John, as well as I, was a little proud to have folks know he was our minister when the hank-shaking came, when meeting was out. And when some one congratulated him at hearing such preaching all the time, he took it just exactly as if he'd always considered Mr. Miles the greatest preacher going.

We didn't speak a word for more than half-way home, and then John said:

"I say, Maria, there's such a thing as going farther and faring worse."

"Well," said I, "if that's what you mean, we've been faring just about the same."

"No," said he, "that isn't what I mean," and after a little while he said:

"Maria, how much bigger salary ought we to raise for a preacher?"

I was right up and down discouraged to hear him go back so that, for I'd been all the time hoping he'd been thinking pretty much as I had. But I didn't say anything, for I've often seen it's no use to oppose John when he's worked up over a thing, but to try a quiet word or two afterwards. He went on:

"Yes, it ought to be done. Things need stirring up, and I'm going to scare 'em." He jerked the lines so Prancer gave a jump. "The old parsonage want's lots of repairing. I'll talk to the men about it, and then couldn't some of you women folks see about new carpets, and papering and things?"

I said "yes," although there was a choking in my throat as I thought of doing it for folks I didn't care for, and it came right face to face before me, the idea of our pastor going to seek a home among strangers. I had a longing in my heart to do better by him and his than ever I'd done yet, and a feeling that he could do more for us now that he was getting a little older, than

he could do as a young man. But I didn't say anything, and indeed John didn't give me any chance, for he kept right on, speaking louder and more excitedly:

"Yes, Maria, we'll set things humming. We won't stop till we've done the thing up right, and then we'll wind up with a rousing big house-warming—but it shall be for the old parson, Maria—and we'll let him know before we get through that he's worth ten times more to us than all the young ones that ever lived. Get up Prancer.—*Exchange.*

Whoever possesses the memory of a dutiful childhood and youth, has a priceless treasure.—*Charles Cuthbert Hall.*

Every step toward Christ kills a doubt. Every thought, word and deed for him carries you away from discouragement.—*T. L. Cuyler.*

Riches without meekness and thankfulness, do not make any man happy; but riches with them remove many cares and fears.

Never was a sincere word utterly lost. Never a magnanimity fell to the ground, but there was some heart to greet and accept it unexpectedly.

A Unitarian installation in New England had to be postponed, the other day, because the "Mikado" was to be played in town that night, and the members of the choir must sing there.

"This is a strange country," said the first George soon after his arrival in England. "I came to St. James, looked out of the window, and saw a park with walks and a canal, which they said was mine. The next day Lord Chetwynd, ranger of the park, sent me a fine brace of carp out of my canal, and I was told I must give five guineas to Lord Chetwynd's servant for bringing me my own carp, out of my own canal, in my own park!"

Sir Richard Steele one day gave a dinner party, at which the guests were surprised at the number of servants in livery in waiting. When the wine had broken down ceremonial stiffness, some guest asked Sir Richard "how in the world he could afford such a retinue." To which he replied that "they were bailiffs who had come on official business, and being in the house he thought it well to make them useful and ornamental while they staid."

MINCE GRIDDLE CAKES.—Chop all the cold bits of meat you may have, of whatever kind, cooked of course, season with salt and pepper, make a griddle batter as for pancakes, lay a spoonful on the well buttered griddle, then a spoonful of chopped meat and a part of a spoonful of batter over the meat; when cooked on one side, turn, and when done serve as hot as possible.

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