

The Canadian Independent.

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

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We see that the Rev. William Dorling, of London, has in press a biographical sketch of the late Henry Vincent.

PRINCIPAL TULLOCH, in a recent lecture before the Edinburgh Philosophical Institution, spoke in defence of old-time moderatism in the Church of Scotland. He was very severe on what he termed "The sneers of ill-bred Evangelicalism."

No name is better known in Congregational circles in Scotland than that of Dr. David Russell of Dundee. We see that his son of the same name, but without the "doctor," recently preached a sermon, in his new church in Glasgow, in connection with the fortieth anniversary of his ministry.

THERE is no immediate prospect of union between the Established and Free Churches of Scotland. There is a strong sentiment in the former in favour of such a step; but the latter is not ready for it. The Free Church declares its adherence to the famous Claim of Right and the Protest of 1843.

We often hear of the secession of Nonconformist ministers to the Church of England. Here is an item of another character: The Rev. Dr. McCann, who was until recently a clergyman of the Established Church, has been recognized as pastor of Lower Norwood Congregational Church, London.

THEY are multiplying bishops in England. The Established Church wants new sees. Then there is the Reformed Episcopal Church. And now bishops Gregg and Toke have seceded from the latter body and have set up for themselves. Bishops will soon be as numerous as the nobility in Poland, who are said to constitute half the population of the country.

REV. W. H. ALLWORTH strikes the nail squarely on the head in his article on "Church Debts and Bazaars." It is not those that shout the loudest and lift up their hands in holy horror at the idea of "Church debt" that are the readiest to quietly put their hands down into their pockets and bring out the needed gold. This finding fault with the ladies' efforts to help the Church is a cheap way some people have of doing their religion.

THE "Christian Guardian" answers our recent article against the unjust tactics it resorted to to make a point against the permanency of the pastorate. It says it *didn't* say this, that, and the other thing. That was just what we contended for. We said that the "Guardian" was usually fair in controversy, but in this instance it had departed from its general fairness. It was not what the "Guardian" said, that we object-

ed to, but what it *insinuated*. A journal may insinuate where it dare not assert.

THE "Canada Presbyterian" asks us to stick a pin in this, viz: The promptitude with which the Brooklyn Presbytery is dealing with Talmage compared with the reluctance of the Congregationalists to deal with Beecher. We will gratify our contemporary by noting the fact. We note it as another instance of the meddlesomeness of Presbyteries. Don't shout yet, Mr. Presbyterian, for you are by no means out of the woods as regards this Talmage business, as he will show you!

SIR WILFRID LAWSON seems to be making some headway in the British House of Commons with his Local Option idea. On the evening of March 11th, he secured 164 votes for his views, while only 252 were against him. This is encouraging when it is remembered that the present House was largely elected by the influence of the Licensed Victuallers. There is no doubt that the day is not far off when the liquor traffic of England will be placed under more stringent regulations than have been enforced as yet.

RECENTLY in one of the Lowell Baptist churches, the Bell telephone apparatus was placed in the pulpit on Sunday, and the service was heard distinctly by people having connection with it in all parts of the city. The singing, both tune and words, was heard at Foxborough, fifty-five miles distant, and via Foxborough, in Boston, eighty miles away. The end is coming. It looks as if there was going to be a great number of preachers and choirs thrown out of employment. Hadn't they better go in for "Protection to native industry?"

PROTESTANTISM is certainly growing in France. "L'Evangeliste," the Wesleyan organ, says that "Protestantism is in the air. Protestant preaching is received with eagerness. From one end of the country to the other there runs a current of sympathy toward our faith." The more liberal secular papers have been castigating the Archbishop of Paris for his rude letter to Father Hyacinthe. The city council have demanded the exclusion of Catholic teaching brotherhoods and sisterhoods from the communal schools of Paris. The Minister of Public Instruction only enjoins this on the council, that the work of exclusion shall proceed "slowly but surely."

THE American Bible Society proposes an important change in its by-laws. In 1836 many of the Baptists withdrew from the support of the Society because of a rule committing the Society to "encourage only such versions as conform in the principles of their translation to the common English version," and they have had a society of their own (The American Baptist Union), specially entrusted with the translation of the Scriptures in a manner consistent with the Baptist belief. Now the American Bible Society is about to adopt the following rule:—"The Committee on Versions shall have charge of all translations of the Bible published or distributed by the Society; they shall recommend measures for securing new versions, or revisions of old versions, in foreign languages; and shall examine new versions presented for the consideration and adoption of the Society, especially in regard to their Catholicity and the fidelity of their translation, and shall recommend such as they approve for the use of the Society." At a conference of leading Baptists held in New York, recently, the unanimous conviction was expressed that there is now no obstacle in the way of Baptists to co-operate heartily with the American Bible Society in its home and foreign work.

CHURCH DEBTS AND BAZAARS.

BY THE REV. W. H. ALLWORTH, PARIS.

It is amazing with what coolness some men publish their condemnation of church indebtedness, and caricature church bazaars.

It is popular with a certain class of people, to represent a church debt as an "liad of evils." They say, "it hangs like a millstone about the necks of pastors and people. The church is an everlasting committee of ways and means, spending its time and energies devising schemes for lightening the burden," etc., etc. Then we are told concerts and bazaars and ladies are employed to get money, and undue pressure is put on people, etc., etc.

Now part of such a picture is drawn from some real but extreme case, and part from the imagination. It is set up so often that many set it down as true.

It must be remembered that many who say so much against church debts are really opposed to church building, and would be quite as unwilling to put their hands in their pockets and pay money, as they are to incur debt for church purposes. It is certainly better to pay, as we go, for everything, and when the cash system is introduced into everything else, it will be the order of the day in church matters. There will be no church debts when business men buy and retail for cash.

But, as matters stand, there are not two codes of morals, one for the church, and another for the private individual. The whole credit system we denounce as wrong in business, wholesale and retail.

We do not say it is immoral to go in debt when there is a reasonable prospect of paying it in the time specified, or where money can be borrowed with security to the lender and with mutual advantage to both parties.

It may, however, be inexpedient for a church to do this; but some very sensible men take another view, and say, "A church when built should be a substantial, permanent structure, with ample accommodation proportioned to the apparent necessity; and, there is no reason why a future generation, to whom it is handed down, should not bear a part of the burden."

We shall not contend for this view. But we cannot see why it should be justifiable for business men, farmers, and other private individuals, to contract debts for their own advantage on their own personal responsibilities, and, it should be at the same time so grievous an error for a church, composed of from fifty to some hundreds of individuals, unitedly, to assume the responsibility of a debt for a church in which to worship God.

It is generally considered a safe investment to lend money to a church. Churches are certainly not more apt to fail in the payment of their debts than are individuals. If then, a church debt is bad, the debts of private individuals with all the responsibility resting on *one* party, is worse.

Why write against church debts, and not against the whole credit system? We object to the distinction of a "church debt."

A farmer or a tradesman goes in debt for a farm, or a fine house, on his own responsibility, and holds up his hands in pious horror at the thought of assuming with—say—150 others the liability of building a church.

Then as to means. Why is it worse to get up a concert and apply the proceeds to a church, than it is to encourage concerts for the benefit of a private company? If means are not in themselves *wrong*, how can applying the proceeds to religious objects *make them so*?

Why should honest industry, and sale of useful or