

The Canadian Independent

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TORONTO, NOV. 24, 1881.

THE "INDEPENDENT."

Some time ago, in what was deemed the interest of the churches, the CANADIAN INDEPENDENT was issued as a weekly instead of a monthly, as for several years it had been. It was thought that a weekly paper would secure a patronage justifying the extra work and expense. In some measure the expectation of increased circulation was realized, but the increase has not been such as to financially meet the outlay with the present list of paying subscribers. The paper has been published at a financial loss. A little over twelve months ago arrangements were made by which the cost of production was brought just within the margin of the average income, and the present management had hoped that friends would have actively aided in the work of extending the circulation, or otherwise strengthening the financial position. Nothing effectual has been done, nor, beyond what a few well-grumbled-at individuals have attempted, has anything been done to wipe out the indebtedness which had been incurred in the earlier history of the enterprise. The present management are not content to continue at a mere hand-to-mouth existence, and, with advice, have resolved with the New Year to discontinue the weekly issue, and to give the INDEPENDENT a magazine form, issuing it at the beginning of each month. There are several who urge this on grounds other than financial, e.g., a more convenient form for keeping; the securing of articles of more permanent value than would be in general keeping with a weekly; it has been also urged that there are several weekly and undenominational papers with a large circulation that really supply all wants of a weekly character, and that our denomination can be fully served by a monthly. For our own part we should have continued the weekly issue had even all our present subscribers paid their dollar. We are prepared to work gratuitously; we are not prepared to run the risk of debt with old debts still unpaid. At the same time we shall not degrade the paper by its return to a monthly, but shall endeavour to make it more permanently valuable. It will be somewhat larger than the former monthly, have a neat cover on which all advertisements will be found, contain a monthly summary of news of our churches, find a children's corner and a family column, aim at giving in a condensed form all the information given in our weekly, and being printed entirely for our-

selves, it will be more thoroughly a denominational paper. The price will continue the same, and should our paying subscription list justify the outlay, we shall occasionally give portraits of representative men, or raise it to a fortnightly. We only ask for the change a fair trial, just criticism, denominational and Christian sympathy, and our INDEPENDENT may yet ride triumphant over all its difficulties, sailing free and freighted with blessing.

INTELLECT AND FAITH.

Of the keen, penetrating, boldly honest intellects of the past generation, none stand out more clearly than that of Richard Whately, late Archbishop of Dublin. His character was marked by finetense earnestness and uncompromising boldness, his mind by a passion for reasoned truth. He was one of the few whose views of gospel truths and church polity were not shadowed with ecclesiasticism under the Episcopal robe. The uncompromising foe of mere sacerdotalism, he continued to the end the truly Evangelical and broad Churchman, the advocate of tolerance and of equal rights. He declared the then Established Church of Ireland to be "no burden to the Irish people, yet a grievance as being an insult." His keen and honest intellect detected the fallacy of the arguments used to bolster up exclusively Episcopal claims, he continued to the end the steady ally of all who contended against Anglican opinionativeness. His elevation to the Arch-episcopal chair, considered by some as a no less bold than sagacious act of Earl Grey, the then Prime Minister, was extremely unpopular with the then rising Oxford School which acknowledged Newman, the elder Froude, Keble and Pusey for its leading spirits. His "Logic," first written as an article in the *Encyclopedia Britannica*, established his reputation as a thinker. He was impatient only of that which falsely flaunted itself with impudence as the truth.

Yet this acknowledged massive intellect was united to a spirit child-like in its faith Christward, and is one of many examples we can ill afford to allow out of sight. Scepticism is frequently viewed as an indication of independent thought and vigour of mind, and a little learning seems to many to bulk more largely by a disavowal of religious sentiment, which is only for children and women. Let us enter the chamber of Whately in his last hours here. The Archbishop was dying; his chaplain was reading Phil. iii. 21—the ordinary version, "Who shall change our vile body." "Read the words," said the dying man, and the chaplain read again. "No, no, read his own words," insisted the Archbishop. The chaplain from memory repeated the Greek text, "Who shall change this body of our humiliation." That's right," said Whately, "not vile; nothing is vile that He made." Some friend remarked to him that his great mind was sustaining him, his answer was emphatic and earnest, "No! it is not that which supports me, it is faith in Christ; the life I live is by Christ alone."

"From the pillow of the thinker, lying, In weakness, comes the teaching, then best taught,
That the true crown for any soul in dying Is Christ, not genius; and is faith, not thought."

OUR COLLEGE.

The calm, thorough letters of our correspondent "Mnason" have dealt with matters of vital import which demand candid and earnest consideration, the College question, specially, is presented a starting point for renewed and thorough effort. One question, however, not of secondary importance, and which is "in the air," has not been touched upon, to that we purpose to direct attention; we refer to the location of the College. We would desiderate that the question should be approached as far as possible free from local bias or metropolitan jealousies. We are free to admit that such bias and jealousies are factors, spite of ourselves, in the formation of opinion. Acknowledging this we listen calmly to opposite views, and would present our own with becoming diffidence. We may say, however, plainly, that we have views regarding the permanent location of the College, views decided and clear, we must be pardoned in expressing them. We are not in favour of Montreal as the permanent home of our College. We do not urge geographical considerations, those are in a great measure applicable or inapplicable alike to any town or city that might be chosen. If for instance it be urged that Montreal is nearer the Maritime Provinces, London is nearer the North-West, and the North-West will present a much larger field than the Lower Provinces for college work. With one College, some points have to be a long way off, all cannot have it near home. It will be, however, in our present condition, ruinous to divide the College interest.

Nor can the mere matter of educational interests decide the question. If Montreal has McGill, Toronto has its University and College, and Kingston has Queen's. We institute no comparisons, nor insinuate any, but Montreal by no means has the monopoly of educational advantages, nor has Toronto, therefore such arguments do not apply. The arguments drawn from geographical position, and from educational institutions may be urged with equal force in favour of more than one locality, they therefore have no weight in settling the question as between at least three localities, and may, therefore, be set aside. There is much to be said in favour of Montreal. The College is there, that has its weight, why should it be disturbed? The friends in Montreal show interest and a spirit of growing zeal in its maintenance. No such spirit save in Kingston seems to be manifested elsewhere. In Prof. Cornish, Dr. Stevenson, and Mr. Roy, Montreal possesses a teaching staff from which large assistance can be obtained within our own Church lines, to which no other place can in the meantime lay claim. Our churches there are strengthening, as they are not elsewhere just now, and it is desirable to strengthen the Protestant element in the mercantile capital of our Dominion: these are weighty considerations, but they—save perhaps the last—are what may be termed temporary. Interest and zeal may be cultivated elsewhere; the friends named may early be removed from that city; Congregationalism, it is hoped, will elsewhere lift up its head with former vigour and strength; and if we have, as a denomination, a distinctive function, other centres may

as much need the prestige of a college among them. None of the considerations we have named are the permanent reasons for college location, powerful though they may be in swaying sentiment and spasmodic liberality.

Where can the College do the best work for the Churches and denomination? That is the one great question in so far as Churches are doing Christian work. No doubt can exist but that a college is a centre of missionary power. Where can that be made most effectual? There is a vast missionary work to be carried on among our French Canadian fellow-countrymen, a work, however, that needs special training, and which we are not prepared to take up systematically at present. We must begin at Jerusalem. Now, of the two Provinces of Ontario and Quebec, it seems very manifest that our work must lie specially in the former. Is it too much to say that the loss of Ontario to the denomination is the loss of what ought to be, must be, the base of supply? Plant the college in Toronto, it at once becomes a centre of missionary power; we are at our centre at once, and from that centre should go forth missionary life to reclaim waste places and open up a goodly heritage. Ontario is a mission field in a manner which, for us, Quebec cannot be. We are working it at arm's length, when the arm is not strong, to have such a source of mission power as our College ought to be, away down in Montreal. This matter will, no doubt, be referred to in our columns again. Meantime, we must conclude by recording our deliberate conviction that the permanent location of our one College in Montreal will be a grievous mistake, that all considerations of future denominational power and influence point to a western city as its location, and if any Western city other than Toronto makes good its other claims, we say—locate there. Meantime, to quote the words of an Old Country visitor, walking the streets of Toronto, "This is the place for our College."

WINGHAM CONGREGATIONAL CHURCH.

This Church extended a unanimous call to Rev. J. B. Saer, B.D., Yale College, New Haven, Conn., which he accepted, on condition that should he deem it the just and proper course, in the Providence of God, to sever his connection with them at the expiration of twelve months, it would not be considered a breach of faith.

Nov 1st, 1881, delegates from the sister churches of Speedside, Listowel, Guelph, Turnberry, Howick, and their respective pastors, met in council at Ritchie's Hall, 4 p.m., to advise the church and examine the candidate. Rev. Chas. Duff, M. A., was chosen Moderator, H. A. McIntyre, B. A., Secretary. At 7 p.m. a recognition service was held. It was attended by a large and appreciative audience. The devotional exercises were conducted by H. A. McIntyre, after which the Rev. D. McGregor, M. A., delivered an interesting and able address on Congregational principles.

Mr. Saer was then called upon for a statement of his doctrinal views and church polity, which were so highly appreciated by the council, that it was moved, seconded, and carried unanimously, that they should appear in print. Rev. Chas. Duff then delivered an impressive charge to the Pastor elect, in