

The Canadian Independent.

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

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THE CANADIAN INDEPENDENT.

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THE old Catholics in Germany are to enjoy the benefits or bear the ills of State recognition from this time forth.

WE see that the Provincial Sunday School Convention of Ontario is to be held in this city on the 7th, 8th, and 9th of October next.

THAT Gourock United Presbyterian congregation, over which David Macrae presides, has decided to adhere to him. It has voted to assume an independent position.

GEORGE MACDONALD, the novelist, seems to be in great demand as a preacher just now. He appears nearly every Sunday in some London pulpit. He is ready for work anywhere and everywhere.

THE English people do not like the idea of a statue of the late Prince Imperial, as he was called, in Westminster Abbey. It is difficult to see why that young man should have any claim to such distinguished honour.

MR. CHARLES SPURGEON, the elder of Mr. C. H. Spurgeon's twin sons, has just been recognized as pastor of the South street Baptist Church, Greenwich. It is well to see the sons following in the footsteps of their fathers.

DEAN STANLEY has been preaching in Westminster Abbey on the "Book of Common Prayer." He is in favour of trying to improve the prayer book. He especially condemns the rule which prevents the burial service being read over "the most saintly member of the Society of Friends, or the most innocent child of a Baptist."

THERE is truth in this paragraph, which we clip from one of our exchanges. We hope some men will lay it to heart: "When a preacher goes astray, men who have been all their years of manhood covered with the same slime of wickedness, will roll their hypocritical eyes and swear preachers are the worst men in the world."

DR. JUSTIN D. FULTON of Brooklyn is a doughty opponent of Roman Catholicism. He often deals with it in his discourses. We have recently read an address of his, published by the Religious Newspaper Agency of New York, in which he handles the Papacy without gloves. Say what you will about Dr. Fulton, he is terribly in earnest and deals stout blows.

THE riot in Quebec last week was a deplorable event. It began in some trouble between societies of ship-labourers, but seems to have become a war of races, the French Canadians being ranged on the one side, and the Irish Catholics on the other. The Mayor of the city appears to have been of no use. The other magistrates were compelled to interfere in order that the disturbance might be quelled.

WE learn that "Sunday Afternoon," a very successful monthly edited by the Rev. Washington Gladden of Springfield, Mass., is about to change its name to "Good Company." It has been "Good Company" to many from the outset. Its papers have all been well written, and its moral tone has been the highest. We wish that such publications were multiplied throughout the United States and Canada.

Of the 243 Congregational churches in Maine, only sixty-one have installed pastors. This looks bad. There is no doubt that the "council system" has a great deal to do with this condition of things. In the United States it is a formidable undertaking to install or dismiss the pastor of a Congregational church, and the churches for this reason engage their ministers as acting pastors or stated supplies. Red tape isn't always a blessing.

OUR brethren of the Methodist Episcopal Church in Canada are to hold a Sabbath school Parliament on the St. Lawrence Central Camp Ground, six miles west of Brockville, beginning on Monday, August 25th. The programme is one calculated to be very attractive and beneficial. The Rev. Dr. Jaques, of Belleville, is to preside, and among those who are announced to be present is Philip Phillips, of New York, the renowned singer.

WE see that our Canadian Baptist brethren are about to take a new departure in the matter of training candidates for the ministry. The proposal is to remove their theological school from Woodstock to Toronto, and to greatly strengthen the literary department at the first named place. The Rev. Dr. Castle of this city has been elected to the Presidency of the Canadian Literary Institute, Woodstock, and if he accepts the position, he will, no doubt, be able to carry out the improvements designed.

It is by no means an agreeable task to refer to that divorce suit in which Newman Hall has lately figured; but our duty as journalists compels us to do it. It seems that there were good enough grounds for instituting the suit; but certainly Mr. Hall's admissions on his cross-examination are not calculated to raise him in the estimation of the Christian public and will damage him and Christianity with those who are disposed to scoff. He confessed that before he was legally separated from one wife, he had made arrangements for the marrying of another. There must be something very loose somewhere.

DR. JOSEPH PARKER, in the number of "The Fountain" for July 31st, is very severe on Dr. Talmage's style and more severe on some peculiarities in his conduct. There is no doubt that there are some expressions which have fallen from Dr. Talmage's lips to which the best taste would take exception, and, no doubt, Dr. Talmage is not infallible in his actions. But we fancy that the sins with which he is charged are pretty common ones. Dr. Talmage may not be a man exactly after our own heart, but that is no reason for belabouring him all the while. He has done good—he has reached and helped many who could hardly have been reached and helped except by him.

PREACHERS AND PREACHING.

Last week we called attention to a paper in the "Atlantic Monthly" on "Preachers and Preaching." It was our purpose to write this week on some points made in that paper. The following from the columns of the "Illustrated Christian Weekly," is so good that we copy it into our columns and give it to our readers:

"The 'Atlantic Monthly' for August contains an article on preaching, to which we have already referred with commendation. To most of its positions we yield a ready and cordial agreement. We here call attention to one point which we think worthy of special attention.

"The requirements of the people regarding the social life and occupations of the minister," says the article under notice, "form a serious hindrance to the spirituality and usefulness of his work. His work demands, more than almost any other, except, perhaps, that of poets and artists, periods of solitude, of silent thought and waiting, of receptive communion with the universal and eternal within him and around him. It needs, in a peculiar degree, a free, unfettered condition of his faculties. . . . But only the man himself can ascertain and decide what are the necessary conditions for the most successful performance of his work. Yet there are very few persons in the churches of this country who appear to have any understanding or appreciation of this law of the minister's work. The people with whom the preacher lives in closest relations usually think they know much better than he how he should arrange and employ his time during the week; and the popular judgment decides that most of his time should be devoted to drinking tea with his parishioners, to what is called 'going about among the people, and making himself at home with them.'

"The article proceeds to say that the ministry, as the history of Christianity shows, has never possessed great power or authority, or the Church a high degree of spiritual vitality, where ministers were accustomed to pass much of their time among their people in ordinary social intercourse. The value of this in promoting culture and refinement among the people is recognized, but power as a preacher is lost. The writer well adds: 'It is not visiting among the poor or sick that injures a man's power as a preacher, but the modern expectation that he shall spend most of his time among the agreeable people of his parish, who live comfortably and like to be entertained.'

"We suppose that both the theory and practice of the ministry are that the minister is to be both a preacher and a pastor. He is to proclaim the truth, he is to watch over the flock, to study their spiritual needs. He cannot do this latter without mingling in one way or another among his people; he must know them. But there is a vast difference between this pastoral work, and the merely social intercourse that is so almost universally demanded. One minister may carry on his pastoral work in one way, another in another. The popular demand is that every minister, no matter what his natural temperament, his training, his aptitudes, shall be 'social.' This social quality will hide a multitude of ministerial sins in its fortunate possessor in the eyes of any average parish.

"And yet we submit that spending time 'among the agreeable people of his parish, who live comfortably and like to be entertained,' is not the ideal of the Christian ministry. But is it not just what is demanded of the minister in the majority of the parishes throughout the land? And, further, if a minister fails to meet the requirements in this regard, though his preaching may be thoughtful and instruc-