

## The Canadian Independent

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TORONTO, NOV. 18th, 1880.

THE Church of the Christian Endeavor, in Brooklyn, N. Y., of which Dr. Ed. Eggleston was once pastor is coming into our direct fellowship with sister Congregational Churches. It has called the Rev. W. F. Crafts, until recently a prominent Methodist minister in the West.

WE have received an account of the resignation of the pastorate of the Western Church, Toronto, by the Rev. J. B. Silcox, and also a paper on "Our Work in Manitoba"—both too late for insertion this week—they shall appear in our next. As the two subjects are intimately connected it is fitting that they should be published together.

WE regret that several vexatious errors occurred in the INDEPENDENT last week. On the first page there were two contradictory paragraphs respecting Dr. Thomas of Chicago. Dr. Hannay's speech at Lowell, appeared in a part of the edition as being spoken at Toronto, while in the report of the Toronto meeting Rev. J. Unsworth's name was grievously mangled, with some minor typographical errors. It is useless explaining how these occurred, it is of far more moment to say that we will strive to avoid a repetition.

REV. DR. EVARTS at the last annual meeting of the American Tract Society, spoke with much earnestness of new impressions he had received of the worth of that Society, as supplementing the power of the churches, "I love," said he, "to consider the Church under the figure of that Oriental tree, the banyan, that sends on every side its branches down into the earth, to strike new roots and bear new branches and fruit, until it becomes a forest. I know of no society that so exemplifies this work and extension of the church, reaching as it does thousands of the destitute and lost. The Church in its local organizations does not reach them. The common church ministry cannot reach them, so this Society in every village and in every church should have those who act as colporteurs, doing the work of colporteurs, disseminating the publications of this society. The Church should be an evangelizing society, reaching the masses. The spirit of colportage would make every church a power in evangelization."

These are wise words which the Churches of our own land might ponder with advantage to themselves and the neglected masses around them.

### ACCIDENTS, THEIR LESSONS.

Our lakes have lately been the scene of painful disasters, disasters not altogether uncommon, yet sufficiently rare to blanch the cheek when their tale is being read. Last Saturday's daily papers too recorded a disaster belonging to a class with which we happily have not become familiar—a colliery explosion. There was a time when these horrors would have been

viewed as judgments of God, by the religious world, and sinners exhorted, in view thereof, to mend their ways and live. Of course we have outgrown all this, at least we think we have, and only read therein of broken laws and dangers rashly braved. There was an ancient custom whereby disputes were settled, at least legally, by the ordeal of battle, where the victor was adjudged to be in the right and the overthrown in the wrong. Such judgments belong to a bygone age, an age of superstition and weakness. But have we ever stayed to ask what gave strength and vitality to those superstitions? There must be some element or appearance of truth in that which has a hold in any manner permanent upon human life. There was a truth in the wager of battle. Scott has presented it in his "Marmion," who in the death hour is compelled to say

"Curse on yon base murderer's lance,  
And doubly cursed my failing hand!  
A sinful heart makes feeble hand."

So, too, under that reading of the "judgment of God" in these sad disasters some vital principle may be found. We may discard the old notion that he upon whom apparently the heavy trials come is specially cursed of God, remembering "whom He loveth He chasteneth." Do we reverently listen to the Saviour's words, recounting the accident of Siloam tower, "think ye they were the greater sinners because they suffered such things? I tell you nay, but except ye repent ye shall all likewise perish."

Deeming it true that God traces with his finger lessons of import by these casualties as surely as upon the page of Holy Writ, we will endeavour to decipher some of these lines. The line of safety passed, either with the fire damp or the tempest, ruin is pitilessly sure. As Joseph Cook expresses it, God in the execution of His laws is terribly in earnest; be he tender child or wilful giant upon that transgressor, vengeance falls. It must be well that it is so, we have certainty therein, and where we have no fitful but stable laws, common prudence urges—act in conformity therewith, remembering that moral laws are as inflexible as physical. Commenting upon these late wrecks the press has called attention to the wisdom of heeding the weather indications as given in the daily bulletins from the Meteorological bureau. Why should mariners invite wreck by failing to heed storm signals? In connection with our light house system too a life service has been suggested. We might further suggest that in many instances, as in the Tay Bridge and coffin ships, mercenary motives invite death and ruin. Was the Juggernaut we have suppressed in India a whit more relentless in its onward crushing course than our commercial Juggernauts whose names and numbers are legion?

But whilst we are moved to pity and to tears even at these storm ruins, and feel a throb as we read of some chain or spar washed ashore marked "Zealand," what shall we say of those moral wrecks which meet us every day in our town and city streets? Is there not enough in intemperance to compel our earnestness? What as Christians are we doing to save our youth from those paths whose steps lay hold upon hell?

One reason given why storm signals are not more observed by the mariner is that they are not thoroughly reliable; how many moral wrecks have been braved from the unreliable "shining" of professed Christian men! No sudden flashing forth of a signal will do; when we feel like lifting the storm drum eyes may be turned elsewhere. We require to be ever at our post keeping watch. Our care must be constant, feet need not only to be turned unto but also kept in the way of safety, there is call for earnest, constant endeavour to keep from the storms which wreck and the shores which ruin, and to the Christian has been given the duty of caring for the souls of men. Those wrecks and explosions read solemn lessons, "except ye repent ye shall all likewise perish!" Likewise—not in the same circumstances, but as the law of gravitation did not dally with bad masonry when the tower of Siloam fell because some living souls were under its shadow, nor the fire damp lose its properties because the comfort of many homes and the integrity of many hearts depended upon the lives endangered, so likewise "the soul that sinneth it shall die" must stand irrevocable, let who may loiter around the open saloon or wend his way to that house which inclineth unto death.

Then, too, we have confidence to sow beside all waters and wait, knowing bread thus cast will be found even though it may be after many days. May we quote some pertinent, spirited words of Bonar to conclude? Of course they are addressed to Christian men, women and youth, but why should not all be Christians?

"Go labour on while it is day,  
The world's dark night is hastening on;  
Speed, speed thy work, cast sloth away;  
It is not thus that souls are won.  
Men die in darkness at thy side,  
Without a hope to cheer the tomb;  
Take up the torch and wave it wide,  
The torch that lights Time's thickest gloom.  
Toil on and faint not, watch and pray,  
Be wise the erring soul to win;  
Go forth unto the world's highway,  
Compel the wanderer to come in."

### THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

We resume our report of the proceedings of the English Union with Wednesday, October 13th.

On the evening of that day a service for the young was held in the Birmingham town hall, under the presidency of Sir Charles Reed. The chairman spoke on "Dissenting Principles," Rev. J. Hirst Hollewell, on "Practical Hints to the Young," and Rev. Dr. McAuslane on "Respect to Parents."

On Thursday morning a conference was held on the state of the country in regard to religion. A very interesting paper on "The Religious Statistics of London" was read by the Rev. A. Mearns, Secretary of the London Congregational Union. In the course of his paper, Mr. Mearns stated that there are now in London twenty-six more Congregational Churches than there were in 1866. He affirmed, however, that, in order to meet the present deficiency in church accommodation, the Congregationalists should provide, as their share, at least one hundred and sixty new places of worship, each capable of holding one thousand people. And to meet the increase in population, they should erect annually six new churches of the same size.

Papers were also read by Revs. E. Armitage and J. Browne on "The Religious Statistics of Lancashire," and "The Religious Condition of Suffolk." A very earnest discussion followed the reading of these papers, after which the Rev. J. C. Gallaway presented a statement respecting the Chapel Building Society and Manse Fund. There are two hundred and twenty manse in connection with the churches. Seventy cases had been up before the Society during the year, and aid to the amount of £950 had been promised to twenty-two. The Committee asked for a preliminary fund of £5,000. £1,500 had been secured; the churches were asked to raise the remaining £3,500. The question of college reform then came up. The Committee having the matter in charge reported through the Rev. J. A. Macfadyen. The report recommended that two general Boards of Education be formed, one in connection with the Northern College and the other in connection with the Southern, for the purpose of furthering the work of the Colleges and stimulating the interest of the Churches in ministerial education, and that these Boards should consist of ten members appointed by the committee of each College, and of ten members appointed by the Congregational Union, and that the Nottingham and Bristol Institutes send five members each. The Union adopted the recommendation. A resolution was then passed accepting an invitation from Manchester and Salford to hold the autumnal meetings of 1881 there. After the usual votes of thanks the Union then adjourned.

On the evening of that day a meeting on Home Mission Work was held in the Town Hall, at which addresses were made by the Rev. C. B. Symes and the Rev. J. G. Rogers. On Friday morning there was a conference in Carr's Lane Chapel on "The Sceptical Tendencies of the Age," at which the Revs. J. Radford Thomson, T. T. Waterman, Edward White, and Dr. John Kennedy spoke. Addresses to young men were also delivered in the evening by the Rev. T. Willis, Dr. Pulsford, of Glasgow, and Dr. Fairbairn, of Airedale College.

This is a brief report of the various sessions and meetings. According to all accounts this autumnal gathering was a successful one, and we hope that the discussions will result in much good to the churches represented. There is a very earnest desire on the part of many of our English brethren to make the jubilee year of their Union, 1881, a memorable one by inaugurating some movement that will help the cause of Congregationalism. We pray that the desire may give birth to some schemes that will be eminently useful.

### A PLEA FOR THE POOR INDIAN.

It has often been said, by those from whom we expected better, that "Roman Catholicism has done more than any other missionary agency towards the civilization of the Indian aborigines." To this statement we answer yes and no.

If we are to take those eminent worthies whose hearts were consecrated to the work of spreading the doctrines of the cross, among the Red men of the American forests, and too often laid down their lives in the defence of the truth—if