

The Canadian Independent.

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

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IN connection with the recent sessions of the Church Congress in Great Britain, a meeting of the Funeral and Mourning Reform Association was held, and the object of the association was warmly endorsed.

WE have received from A. M. Purdy, of Palmyra, N.Y., a very instructive sixteen-page pamphlet, telling how to grow small fruits successfully, describing sorts, etc., etc. He sends it free to all applicants, as also a specimen copy of his monthly paper. Those engaged in the culture of fruits and flowers will do well to send for a specimen copy.

WE suppose our Baptist brethren will rejoice over an item which has been published recently; but we cannot help regretting the fact recorded. The Marcy Avenue Baptist Church, Brooklyn, has been received into the Long Island Baptist Association. Five years ago it was refused membership in the Association on account of its open communion practices. Now it has become narrow enough to suit the most orthodox Baptist.

MR. JOHN B. GOUGH has recently returned from Europe, where he has been for the last fifteen months, partly for the sake of his health, but chiefly, if one might judge from the extent of his labours, for the advancement of that cause with which his name has been so long identified. From all accounts, Mr. Gough has never appeared to greater advantage than during his recent tour, and the results of his labours, especially in Scotland, have been very marked and very satisfactory. This was the third visit paid to Great Britain by Mr. Gough since leaving it a poor boy to push his fortune in the New World.

THEY have had a Sabbath Convention in Boston. The local Evangelical Alliance had it in charge. The questions of the Sabbath and Sabbath observance were pretty well discussed. Among the speakers were Prof. Smyth of Andover, Prof. Hovey of Newton, and Leonard Woolsey Bacon. We do not see that the Convention dealt with the question which demands greatest notice just now. The Sabbath as a divine institution is one thing; Sunday as a day of rest, made such or recognized as such by law, is another thing. There is very little use spending much time on the

first matter now; the second demands attention. Let us not confound the two things.

REV. JACOB ABBOTT, after a long and useful life, has passed away. His name has been known throughout Christendom for many years. The years which he spent in what is known as "the ministry" were but few, but his entire life was a ministry. By his pen he reached thousands whom he could not have reached by his voice, and his influence was ever for good. His first work was "The Young Christian," and it made its mark at once, and many copies of it have been scattered here and there. But it was only the beginning. It is said that he has written and published more than two hundred different books, and they are all designed for the young. To him certainly the words were applied, "Well done, good and faithful servant."

THE Cleveland Conference of Congregational ministers recently met at Wellington. Papers and addresses on the following subjects were presented: "Preparation of the Church for Revival Work," "How to reach the Unsaved," "The Church in the Sabbath School," "Children in the Sanctuary," "Who should belong to the Church," "The Obligations of Church membership." The special event of the session was a sermon on "Sabbath Desecration," by Rev. James Brand, in which he uttered a strong protest against running cheese factories on Sunday. Wellington is the great cheese mart of Ohio, and the subject of Sunday cheese-making came closely home to the conscience of Christian farmers in that region.

BETRAYALS of trust seem the order of the day. Most of them professedly have been with the best intentions. The defaulters never meant, they say, to wrong any one. They merely took the loan of money which was not their own, intending to make it all right by and-by. Somehow, however, the by and-by never came. One of the latest of these cases is that of Dempster, the defaulting bank agent in Ingersoll. He seems to have been much respected in the locality, and the bank had the most implicit confidence in his honour and uprightness. It is the old story, living above his means and eager to keep up the farce, he stole and called it borrowing, and now he finds himself in gear with very dreary prospects before him. His fate, however, won't warn multitudes who are following the same course, and at the same time hoping that all will come right at last.

IT is often said that farmers are slow to give. And that they need to be trained to give. We have heard it suggested that deputations from city churches be sent out to lecture them on the subject of giving. Perhaps they are slow, but they are sure. The facts in connection with the dedication of the church at Shedden the other day shew that they are not always slow. That neat and well furnished structure was dedicated nearly free of debt. We have yet to hear of a city church doing it after this fashion. One of these "slow" old farmers of Shedden district gave \$500; two others gave \$200 each. And these were not simply promises on paper, but gold in the hand. Would it not be well for some city churches to take a leaf from these farmers' note books and "lift" that big debt that hangs like a millstone on their church.

THE Postmaster-General of the United States has done a very proper thing. A communication having been sent to him by the postal authorities of Canada stating that though all publications styled "Police Gazettes," etc., are prohibited circulation in the Dominion on account of their immoral character, yet in spite of all the precautions possible on the part of the Canadian

postmasters some copies of such get into circulation on this side of the lines; and requesting the United States Government to take measures to prevent the forwarding of this class of matter in Canadian mails -- an order was forthwith issued declaring that all such publications addressed to Canada shall henceforth be unmailable. This is as it ought to be. The corrupting influence of such papers cannot well be exaggerated, and it is a comfort to think that henceforth Canada will be free from their presence.

THE eleventh anniversary of the services in Agricultural Hall, London, was observed on Sabbath, October 12th, Rev. Dr. Thain Davidson, the master-spirit of the enterprise, presiding. He said that at no time in the eleven years had the appointed preacher failed to appear. The services had attracted many who never entered a place of worship, and not a few of them had been led to join some Christian church. During the past year, Dr. Davidson said, addresses had been delivered by ten Episcopalians, eleven Presbyterians, eleven Congregationalists, ten Baptists, and two Wesleyans. The expenses for the twelve months had been about \$1,250, and the collections at the doors had amounted to about \$850. The anniversary meeting, which as usual was kept within the hour, was addressed by an Episcopalian clergyman, a Wesleyan, a Congregationalist, and a Baptist.

QUITE a controversy is going on at present in the States over a recent order of the Postmaster-General forbidding all postmasters to deliver letters to any who are advertised as lottery agents. Suits have been entered by some of the aggrieved parties against particular postmasters in order to test the validity of this order. It is expected that the result of these discussions and suits will be the introduction of a Bill into next Congress prohibiting the delivery of letters to any one who advertises himself as a dealer in lottery tickets or in any way connected with lotteries; and to exclude from the mails those newspapers which publish lottery advertisements. We, in Canada, are not very much troubled with the evil complained of except sometimes when it takes the form of church-raffles, bazaars, lucky bags, and other such ways of raising money, always questionable, but specially so when done professedly for a good cause. With so much gambling of one kind and another on every side the friends of religion and the young cannot too carefully guard against resorting to any plan for raising funds which is not only of the world but of its worst section.

THE Rev. Fergus Ferguson, who was before the U. P. Synod of Scotland some two years ago on a charge of heresy, recently delivered a lecture on "Modern Orthodoxy." He said: "The sum of orthodoxy is contained in six points: That there is a God; that the universe is the work of God; that man is a being made in the image and after the likeness of God; that Jesus is the Christ, the Son of God and the Saviour of the world; that the Church, as the body of Christ, is the organization in which the Spirit of God fully dwells, and by which, therefore, the mind of God as contained in the Sacred Scriptures may be most fully and clearly made known to the world, in order that the world might be brought back to God; and that the Bible is the Word of God." The dilemma of modern orthodoxy is, in Mr. Ferguson's opinion, the attempt to reconcile these six points with the notion of the eternity of evil -- "a notion not only incompatible with every one of the fundamental propositions of pure orthodoxy, but logically destructive of every one of them." It remains to be seen what his co-Presbyters will have to say to this new manifesto of Mr. Ferguson.