

The Canadian Independent.

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

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THE CANADIAN INDEPENDENT.

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All communications for the Editorial, News of Churches, and Correspondence Columns should be addressed to the Managing Editor, the Rev. J. B. Silcox, 340 Spadina Avenue, Toronto. Any article intended for the next issue must be in his hands not later than Monday.

No notice can be taken of anonymous communications. The name and address of the writer must accompany the article, not necessarily for publication, but as a guaranty of good faith.

We do not hold ourselves responsible for any views or opinions expressed in the communications of our correspondents.

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THE CANADIAN INDEPENDENT wishes all its lady readers a Happy New Year, and respectfully requests that they do not offer their guests wine or intoxicating drinks on New Year's Day.

SOME of our Canadian friends will feel an interest in the fact that the Rev. H. J. Bevis, of Ramsgate, England, is about to retire from the pastorate which he has filled for forty-three years. A testimonial, of which he is well worthy, is to be presented to him.

ONE of the leading English Wesleyans, the Rev. Dr. Rigg, scouts the idea of a union between the body to which he belongs and the Church of England. He says that it is now too late for such a union. We would think so too. English Wesleyanism at present has little in common with the State Church.

MANY Congregationalists in Canada will learn with sorrow of the death of Mr. John Remington Mills. He had long been associated, and prominently associated with the work of our denomination in England, and had done much in his day. At one time he was in Parliament; but he was best known as a liberal benefactor.

WE see that our Michigan correspondent, the Rev. J. Homer Parker, of Cheboygan, has been visiting Chippewa County in that State on behalf of the Home Missionary Society, and specially in answer to requests from that county for the organization of Congregational churches. They know how to push on in Michigan.

THE Catholics of Holyoke, Mass., are shewing their good sense by petitioning that Father Dufresne, the priest against whom a jury recently gave a verdict of \$3,400 for unlawfully interfering with the business of a Catholic stable-keeper, may be removed. We do not wonder that they should wish to get rid of his sort of priestcraft.

A RECENT conference held in Edinburgh, at which Principal Rainy, Dr. Adam, and Mr. Taylor Innes made speeches, passed a resolution stating that disestablishment is the only means of solving ecclesiastical difficulties in Scotland, and declaring that Scottish candidates at the coming election should make

their position on the question fully known. Scotland is certainly waking up.

WE record with pleasure the union of "The English Independent" and "the Nonconformist." The announcement of this is made in the "Independent" of December 4th. The publishers state that in the new paper the peculiar features of both the old journals will be retained; and, in order to do this well, the paper will be nearly double the present size of the "Independent." The name of "The Nonconformist" will be adopted.

AT the annual meeting of the British Branch of the Evangelical Alliance, held in Edinburgh, on the 28th and subsequent days of October, it was stated by the Rev. Mr. Wilson, of Barclay Church, that there were in Edinburgh 40,000 heathen—persons altogether outside of the Christian Church—while in Glasgow there were 150,000 of such, and that they were increasing at the rate of 2,000 a year, while the total population of the city only increased 10,000 during the same period.

PROFESSOR VON OOSTERZEE, the well-known preacher and theologian and commentator of Holland, says that a wave of infidelity is steadily advancing over Protestant Europe. Germany has already suffered from it; Holland is now suffering from it; Scotland is beginning to suffer from it. In twenty years it will reach its height. So the good Doctor affirms. It may be, after all, that his predictions are only apprehensions. Prognostications of evil are not always fulfilled.

THE officials of the London Missionary Society have received letters from their mission at Ujiji. Messrs. Hue and Hubley of that mission were alive and well when these letters were written, in June. There has been a great deal of anxiety as to the condition of affairs at this mission, no letters of later date than January having been received until now. It is hoped that some of the difficulties which the Arabs have put in the way of this mission have been removed by this time.

"THE CHRISTIAN UNION" does not think very highly of Canon Farrar's "Life and Work of St. Paul." A recent review says that, "If Paul has written some things hard to be understood, Canon Farrar has made them still harder to the understanding." Probably the Canon's rhetoric is not the best and most effective instrument for all kinds of service. But certainly it must be a rare man, rare in natural endowments and rare in learning and spiritual insight, who will be able to interpret the great apostle.

"THREE HUNDRED TOPICS for the Prayer Meetings of 1880," is the title of a valuable little pamphlet issued early this month by the International Committee of the Young Men's Christian Associations. It contains a good topic, with Scripture selections for every day of the year, Sundays excepted. On Mondays, emphasis is laid on the Study of the Bible; on Tuesdays, the unconverted; on Wednesdays, young men; on Thursdays, Christians; and on Fridays, the intemperate are specially considered in the topics; on Saturdays the International Sunday School Lessons, with Golden Texts, are given. It is a compact little book, and will be found of value to pastors, church prayer meetings, committees, Sunday school teachers, Association secretaries, Gospel Temperance workers, and all engaged actively in Christian work.

HERE is a short sermon that will do good to everybody. It is from the pen of Dr. S. Irenæus Prime, for a long time the editor of "The New York Observer."

Dr. Prime has ever been known for his gentleness, and he has not as much to regret on the score of harshness as most of us have. But we give his language. "If I had another life to live and two thousand letters to write again, with God's help, I would not hurt the feelings of the humblest of all God's creatures honestly trying to do good. He might be as big as Daniel Lambert, and I would not call him fat and unctuous, he might be as lean as Calvin Edson, and I would not call him a bag of bones. I would count each day lost on which I had not made some hearts gladder than they were in the morning; on which I had not plucked up some thorns, or planted some flowers on the path of human life. No man can so live without enjoying life. Dogs will snarl at him, but angels are around him. He may never have riches or fame, but better than both are friends and God."

How to get rid of a minister is a perplexing question at times. The recipe books do not give the needed information, and the New Testament is wholly silent on the subject. An "Inquiring Friend," who had been diligently engaged with others in an attempt to dislodge their minister, but had failed, applied to the "Christian Union" for help and received the following suggestive reply. "We cannot advise any course. We can only tell what we have seen. One good deacon or elder, with a firm and conscientious purpose to worry a minister out, is usually an all-sufficient remedy. If no deacons can be had, a reasonably ugly layman will do. A siege may be laid to the pulpit. Cut off all supplies. Even Paris had to surrender when starvation came. If the minister won't leave, the congregation can. An empty church soon brings dull sermons to an end. If this is not practicable, could not a charge of heresy be gotten up? This usually makes things lively, and people ugly. A committee could visit other churches which have a reputation for throwing their ministers, and see the new methods. There is always something to learn. Finally, if the minister won't resign, then it is the congregation that must be resigned. If none of these take effect, we can only add, wait till he dies, even if you die first."

DR. LORIMER of Chicago wrote a very frank and gentlemanly letter to Dr. Parker, explaining the circumstances under which he used the sermon, "Christ greater than the Temple." Dr. Parker prints the letter in his paper: "The Fountain," and in his usual pompous manner comments on it. He says some very fine things about plagiarism, and instructs Dr. Lorimer as to the course "any honest man" ought to pursue. He closes his advice in the following words:—"I must say that to publish another man's sermons as my own is no part of my Christian liberty." This is all very well, Dr. Parker, and we suggest that as "an honest man" you act on this principle in reference to the articles in your own paper. For "I must say" that of all papers we get in exchange "The Fountain" is the most guilty of plagiarism; *e.g.*, the last issue before us, Dec. 4th, has two articles from the "Christian Union," but no credit given. We have frequently seen articles from the "Christian Union," Bonner's "Ledger," and other American papers, copied into "The Fountain" without credit given. An article on "The Ideal Teacher," written for the CANADIAN INDEPENDENT, by a young banker of this city, was transferred to the editorial pages of "The Fountain" without the slightest hint that it had come across the Atlantic. Dr. Parker's "Christian liberty" may not allow him to publish another man's sermons as his own, but it seems to allow him to publish another editor's productions as his own. This is the jewel, consistency!