

The Canadian Independent.

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

Vol. 25.

TORONTO, THURSDAY, April 24, 1879.

New Series. No. 16.

THE CANADIAN INDEPENDENT.

Published by the Congregational Publishing Company

REV. W. MANCHEE, *Managing Editor.*

REV. JOHN WOOD,

" R. W. WALLACE, M.A., *Associate Editors*

" JOSEPH GRIFFITH,

REV. J. B. SILCOX, *Business Manager.*

EDITORIAL DEPARTMENT.

All communications for the Editorial, News of Churches, and Correspondence Columns should be addressed to the Managing Editor, the Rev. W. MANCHEE, Box 204, Guelph, Ont. Any article intended for the next issue must be in his hands not later than Monday morning.

BUSINESS DEPARTMENT.

All Subscriptions and advertisements should be sent to the Business Manager, Rev. J. B. Silcox, 310 Spadina Avenue, Toronto, Ont.

Subscription \$1 per annum, payable in advance. Remit by Money Order, Draft, or Registered Letter. We want an active Agent in each Church. Advertising rates sent on application.

ON TRIAL.

IN order to introduce the CANADIAN INDEPENDENT into all the homes of our congregations, we have resolved to send it to any address for four months—viz. from May to August, inclusive—for 25 cents.

This is a specially good opportunity to get the reports of the Union meetings that will be held in Kingston in June, and in Keswick Ridge, N.B., in July.

By means of the weekly we will be able to give fresh and full reports of these meetings, and it is desirable that all our people know what is done at our annual gatherings. So subscribe for the CANADIAN INDEPENDENT. Four months for 25 cents.

"SCRIBNER'S MONTHLY" prints 95,000 copies of its May issue. Good. Such a publication deserves its success.

LUNATIC asylums are likely to receive an accession to the number of their inmates from the victims of the walking mania.

DR. J. M. GIBSON, of Chicago, has published a series of twenty Sunday afternoon lectures, under the title, "The Ages Before Moses."

THE Rev. S. Neuth, M.A., D.D., of New College, London, is to be chairman of the Congregational Union of England and Wales in 1880. A good selection.

THE dedication services in connection with the new Bond St. Church will begin on Thursday evening, May 1st. The programme of service will be seen in our advertising columns. We wish our brethren a pleasant time.

THE spring elections in the United States show a decided gain for the Republican party. The present Congress, which is Democratic in both branches, has, by its unwise and headlong action, helped the Republicans materially.

THIS is the time of the year for making up the annual statistical report for the Union Meeting. Will church officers be careful to see that these returns are

accurately made out and promptly sent to the statistical secretary, Rev. W. H. Warriner, Yorkville.

WE wonder if the following example will be extensively followed. A certain Methodist church in Boston did not want to part with its pastor. Well, it was made a "mission church." And now it may retain its minister indefinitely.

THE American Missionary Association wants \$35,000 in addition to the \$15,000 promised it by Mr. Arthington of Leeds, England, to establish a mission in Central Africa. Its proposal is to send out a force of ten men to that region. We hope that it will be successful in securing the necessary funds.

THE "Spectator," of London, reviews the Congregational lecture, for 1877, "The Basis of Faith," by Rev. Eustace R. Conder, and says: "We think Dissenters ought to be proud of Mr. Conder. His book will, we doubt not, be read in many circles. It is an eloquent and well-reasoned defence of Christian Theism."

REV. ALEXANDER MCAUSLANE, D.D., recently celebrated his seventeenth anniversary as pastor of Finsbury chapel, London, Eng. There are some longer pastorates than his in the Congregational ministry there. Rev. Joshua C. Harrison can speak of thirty-three years; Rev. John Munn of thirty; Rev. Edward White of twenty-seven; Rev. Francis Tucker of twenty-five. Good for the men and for the churches.

THE New York and Brooklyn Association is about to make a change in its constitution. Hitherto it has been a ministerial association simply. Now it is to include churches. In this connection, we also see that an attempt is made to form a Congregational club in New York City. There is a famous one in Boston, and we hope that our Gothamite brethren will be able to carry on one that shall soon rival that of the "Hub."

DEAN STANLEY has again spoken on one of his pet themes. In the Park church, Glasgow, recently, he delivered an argument for the connection of Church and State in Scotland. And the Scotch Tories are in ecstasies. Well, the Dean's efforts are not likely to accomplish much. When the question of dis-establishment comes fairly before the Scotch people—and the day is not far distant—they will be found on the right side.

Do our legislators know why they are sent to Parliament? Sir Albert Smith and Mr. Tilley seem to think that it matters not how many hours they spend in what they call "personal vindication." It is time that this absurd custom of repelling accusations on the floor of Parliament should cease. It may be a hard thing to do it, but it would be well to try to teach some of our so-called legislators that they are sent to Ottawa in the interests of the country, and not in their own.

DR. JOSEPH T. DURVEA was examined by a council called by the Central church, Boston, on the 10th of April. He was installed on the 17th. On his examination he said in effect that among the Presbyterians he was disposed to go to the front among the progressives; among the Congregationalists he will be disposed to go to the rear among the conservatives. That is not bad. A progressive Presbyterian makes a good conservative Congregationalist, and vice versa.

SCOTCH Presbyterians are no better when they go to England than are English or American Congregationalists when they come to Canada. Dr. V. M. White, Convener of Committee of the English Presbyterian Synod, on the "lapsed," has been going into the statistics of the matter. He says that if Scotch Presbyterians had always stuck to their Presbyterianism, England would have upward of 1,000 Presbyterian churches instead of less than 300, and London 250 instead of 50. Still, it isn't bad to move a bit occasionally.

THE New York East Conference, of the Methodist Episcopal Church took no decided action on the proposal to do away with the limitation of the pastoral term. Still, a very strong feeling was displayed in favour of a change. Another significant matter in the record of the Conference was the recommendations concerning the management of the "Christian Advocate," the Methodist official paper. Shorter articles were demanded, and it was suggested that there should be less self-laudation. Editors of religious papers generally would do well to mark, learn, and inwardly digest.

PRESIDENT MACOUN, of Iowa College, in a paper in the Portland "Christian Mirror," of April 12th, speaks of Mr. Baldwin Brown as "one of the few preachers of 'conditional immortality' among English Congregationalists." Now there are two errors in that statement. The English Congregational preachers who believe in "conditional immortality" are neither few nor obscure. Dr. Dale, Dr. Parker, Edward White, and Dr. Leask are among them. But Mr. Baldwin Brown is not one of them. He is a believer in "Restorationism." And the number of those who sympathize with him is not small.

THE ecclesiastical world is still moving. Professor Charteris, of Edinburgh University, suggests that the theological halls of the Free and United Presbyterian Churches, and all others which have a properly equipped teaching staff, should be recognized by the University, their professors having seats in the senatus, and attendance on their classes held valid as preparation for academical degrees. And the suggestion of this Established Church dignitary is likely to be acted on. Mr. Taylor Innes has given notice that at the next meeting of the Edinburgh University Council he will move for a committee to consider the whole matter.

THE English "Independent" thinks that the Congregationalists of England ought to be allowed to unite with their brethren of the United States in the erection of the contemplated monument to John Robinson. Of course they should. And why shouldn't Canadian Congregationalists put in a brick? But why build a monument at all? He does not need it. His monument is already built. The Congregational churches of America are and ever will remain his best monument. But we do well to keep in memory his words, when he says, "For the gathering of a church I do tell you that in what place soever, by what means soever, two or three faithful people do arise, separating themselves from the world into the fellowship of the Gospel and covenant of Abraham, they are a Church truly gathered, though never so weak, a house and temple of God, rightly founded upon the doctrine of the apostles and the prophets, Christ Himself being the corner stone." Perhaps the "Guardian" would quote these words so that its readers might have some idea of what constitutes a Congregational church. If Baldwin Brown does not know what a Congregational church is John Robinson does.