

THE
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AN EVERLASTING SALVATION.

WE were once introduced to a gentleman who, we were informed at the time, "always reads the CANADIAN INDEPENDENT right through," and we were about to commend him as a *very sensible man*, when it was explained to us that he was the "proof-reader" of the establishment where it was printed! We still adhere to our commendation, however, and urge all our friends to read it, and read it through.

We find that some of our subscribers do not do so. A recent editorial entitled, "Are you saved?" has been misunderstood, and altogether, we think, for the reason named. We have been supposed, from that article, to doubt the perseverance of the saints, and the possibility of any one being *assured* of his salvation. Nothing was farther from our thoughts. We believe in both and bless the Lord for these precious truths every time we think of them. How any one can doubt them, with the words of "the Faithful and True Witness" before him, "He that heareth My word, and believeth on Him that sent Me, *hath everlasting life, and shall not come into condemnation*, but is passed from death unto life,"—is more than we can comprehend. Equally explicit and decisive are the declarations of our Lord, and of His inspired apostles, in John x. 28, 29; Romans viii. 30, 38, 39; 1 John iii. 2, and other passages that might be named.

There are, indeed, isolated texts scattered through the New Testament writings which seem, at first sight, altogether out of harmony with the view we are defending, Heb. vi. 4-6, being often urged as teaching the very opposite doctrine of the possibility of a final apostasy from God. But it is a sufficient reply to say, that whatever be the true interpretation of that difficult passage, it manifestly teaches more than the most zealous Arminian is willing to admit, on the supposition that it favours his view at all, for in that case it declares that the apostate *can never be renewed again unto repentance!* Hence, we prefer to interpret the passages which are more obscure by those which seem to us explicit and decisive, and guided by that principle we hold to the view we are defending.

The objection usually urged against the doctrine of the final perseverance, or as the late Principal Lillie usually put it, the final *preservation* of the saints, viz., that it has a tendency to develop Antinomianism, and lead men to "continue in sin that grace may abound," seems to us to lie quite as much against the opposite view. The belief that men may "fall from grace" every spring, and be converted again every winter, is, in our opinion, well calculated to prepare them

to "fall," as, indeed, the experience of many who hold to that belief proves. While, on the other hand, the view we are advocating appears to us to be at once Scriptural, comforting, and strengthening. Like the doctrine of justification by faith it may be abused, for we are saved, not by believing in our final salvation, but by trusting in Christ. Only evidence of a *present faith* in Jesus, and of a life according to godliness, ought to be any comfort to us in settling the question "Am I saved?" An experience of ten or twenty years' standing, with nothing at present to confirm it, ought to be distrusted as a foundation of sand which the coming storm of God's wrath will assuredly sweep away!

ONE THING AT A TIME.

FOR some time past the press has been paying its special addresses to the Rev. W. H. H. Murray, of Boston. Although up to the present time there has appeared no clear evidence of fraud, yet there are certain features of this case which are full of instruction to all who are engaged in preaching the gospel. Mr. Murray began wrong when he attempted to mix woodland sports, fast horses, and buckboard waggon-making with preaching. It was too much to carry on at one time. It was inevitable that in the long run something would be crowded to the wall. And soon Mr. Murray was popularly known not so much by his preaching as by his accomplishments on the turf and in the hunt. He was called familiarly "Adirondack Murray;" his exploits in the mountains making him more famous than his Boston pulpit utterances. And while he was well able to do good work as a preacher, he became noted for what we may call a lower order of accomplishments, which have made him at last appear in anything but a dignified role.

Now we are not of that sect who believe that a minister should not drive a good horse, or spend a holiday in shooting or fishing, or invent a buckboard if he has an ingenious brain. But we maintain that these should be only the subordinate, the very subordinate features of his life; while the great aim of his heart should be to preach God's truth as earnestly and thoroughly as possible. In this day, when thought is so widely diffused, the minister will find all his spare hours more than full with his regular work of sermonizing, and so he had better leave horse-breeding and horse-trotting and buckboard-making to others, while he dedicates his powers more and more to preaching Christ. The fusion of secular employments with evangelizing is very rarely, if ever, a success. There is a fascination about the first which is very apt to be gratified at the expense of the second. Men may allow their legitimate ministerial work to fall into disorder, while they gratify secular and subordinate tastes.

We question very much whether it is a solid advantage to any minister to become

famous by his skill with the oar or gun, or by his fondness for trotting horses or fancy dogs. With a certain class he may have a slight advantage through such things. But with all sincere and devout men, and with the Master too, if we understand the spirit of his life-work, the best recommendation a minister can have is that he is watching for souls, as one who must give an account. It may be that the late *expose* in Boston may lead many who have had altogether too much on their hands to wait more consecratedly on their ministering.

News of the Churches.

THE Watford Sunday school had a gala day on the 2nd inst.

REV. ROBERT HAY is supplying Pine Grove for a few Sabbaths.

REV. M. S. GRAY recently visited his former charge in Turnberry and Howick and received eight persons into church fellowship. Mr. Powell (student) has been labouring in this field during the summer and has done good work.

THE First Congregational Church of Winnipeg was duly organized on the 27th ult., with twenty-two members. The Rev. L. H. Cobb, of Minneapolis, presided. The Rev. William Ewing, B.A., was elected pastor by a unanimous vote. The various officers of the church were elected, comprising deacons, trustees, and several church committees. The church adopted the doctrinal statement of the Congregational Union of Ontario and Quebec, and had the same incorporated in the minutes. An impressive service then took place; the four deacons being ordained for their offices. A full report of the recognition service will be found in another column. We wish church and pastor the greatest success.

A LAWN festival was held at residence of Rev. William Hay, under the auspices of the Congregational church, Scotland, on the 26th ult. The ground was illuminated with torches and Chinese lanterns and made gay with flags and flowers. The ladies prepared the tables with great taste and the spread was all that could be desired. The village brass band made most excellent music, and the Highland piper stirred the hearts of the clans. Addresses by Rev. Messrs. Barker and Hyde were appropriate and well received. Mr. Clement referred in a very fraternal way, to the work of the pastor during a long ministry. Altogether the party was one of the most successful of the season. Proceeds amounted to over \$55.

GOOD MANNERS AND SMOKING.

The editor of "Harper's Monthly," lamenting the decay of good manners, engages in a mild and elegant reproof of men who desire the title of gentleman and yet forfeit it by habitual smoking in the society of ladies. Had he nerved the censure he directed against an unclean and selfish custom with a little indignation, though it might not so well have comported with the requisite indolence of an "easy chair," it might prove as effectual; and, had he also pointed out the ill-breeding involved in blowing the tainted smoke into the faces of gentlemen, as well as ladies, though it would not have fallen under a plea for gallantry, he would have rendered a still wider service to etiquette. Tobacco smoke is not only disagreeable to most persons, but it is poisonous; and the right to breathe hardly includes the right to unnecessarily defile the common stock of air, or, at the most, to defile that which another person at your back or elbow must immediately inhale. It is just as insulting to smoke in the face of a man as in the face of a woman; and reveals in either case a despicable disregard for one's neighbours. The fact is, few persons carry good manners beyond the demands of society; and the non-smokers thus far have suffered too much in silence, instead of demanding that the selfish minority cease from their abusive practice.