

The Canadian Independent.

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

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THE CANADIAN INDEPENDENT.

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REV. W. MANCHEE, *Managing Editor.*

REV. JOHN WOOD,
" R. W. WALLACE, M.A., } *Associate Editors.*
" JOSEPH GRIFFITH,
REV. J. B. SILCOX, *Business Manager.*

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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.

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All Subscriptions and advertisements should be sent to the Business Manager, Rev. J. B. Silcox, 340 Spadina Avenue, Toronto, Ont. Subscription \$1 per annum, payable in advance. Remit by Money Order, Draft, or Registered Letter.

DR. SOMERVILLE, the Scottish evangelist, who recently returned from an evangelistic tour in Australia and New Zealand, is about to visit the continent of Europe on a similar mission.

FATHER HYACINTHE administers communion to his Paris congregation in both kinds. It having been asserted in England that his marriage interfered with his work, the Pere, in his reply, says the truth is that it helps him, and that the great majority of Catholics approve of a married clergy.

THE Russian Government continues to act with merciless severity toward the Nihilists. It has just been ascertained that at its instance four revolutionaries were hanged last month at Kiev. The same government is about to issue 5 per cent. bonds to defray the expenses of the war with Turkey.

"THE PAROUSIA," by Dr. Israel P. Warren, editor of the "Christian Mirror," Portland, Maine, is a volume worthy of study. The writer discusses Christ's second coming, His reign as King, the resurrection of the dead, and the general judgment. He maintains that the parousia is not an event but a dispensation. It began at the pentecost and continues to this day. He translates some passages of Scripture so as to do away with their imagined support of second adventism. For instance, we have the following: "We beseech you, brethren, by the presence of our Lord." "The presence of the Lord draweth nigh." He claims the support of such names as Alford, Olshausen, Dr. Robinson, Dollinger and Reuss, in his interpretation. Some one has said that the Christian Church has never settled its eschatology. Such a volume as this must be helpful in bringing about that result.

THE "N. Y. Methodist" has trouble with would-be poets; and we sympathise with our friend in his deep distress: for we, too, have a large stock of "original" poems we can't publish. Our contemporary says: "One of the most troublesome delusions—to editors—is that which prompts sensible people to attempt to write poetry. The trouble does not arise from the incapacity of editorial waste-baskets, but from the peculiar sensitiveness of the sensible persons who can not write good verse, and think that they can. One of the most sensible men we ever knew once sent us a wretched piece of doggerel, with the information that his friends considered it, etc., etc. Any one can guess what his friends said. Friends do not like to fight such delusions. Now, this brother can write good prose—has, indeed, a rare gift of saying things in prose—but his poetry would produce sea-sickness in a man of average stomach. In this matter editors have to be honest when "friends" are not. Now, we just simply will not print doggerel rhymes; and we have done hiding behind the excuse that we are not

judges of the merits of poetical compositions, for we do know bad poetry when we see it."

ORO, RUGBY AND VESPERA.—On the 28th ult., recognition services, in connection with the settlement of the Rev. J. I. Hindley, M.A., as pastor of the above-named churches, were held at Oro. The usual questions were put to the pastor-elect, and to the churches, by the Rev. C. Duff, of Speedside, who also gave the charge to the pastor, based upon 2 Cor. iv. 2. The Rev. Mr. Wrigley, of South Caledon, addressed the people, on "The distinctive principles of Congregationalism." The Rev. Geo. Hindley, of Avoca, Iowa, brother of the pastor, who has been seeking recruited health for the past year in Great Britain, was expected to give the charge to the people; but the uncertainties of a journey across the Atlantic prevented his being present. In the evening a tea-meeting was held at the same place, and there was a goodly gathering. Addresses were delivered by the pastor (from the chair), the Rev. Mr. Wrigley, who spoke on "Peace principles," and the Rev. C. Duff, on the topic, "Paddle your own canoe." The people are already strongly attached to their pastor, Mr. Hindley, and feel that he is "the right man in the right place."

MR. C. H. SPURGEON, in a recent sermon on Christian Union said some very good things. Among other things he declared that Christ never desired uniformity, but unity. He added: "Nor does this unity apply to any casual or external organization, for those who have attempted to bring about such a unity have left confusion worse confounded. If we fix a standard, and cut off everybody who does not come up to it, we create division rather than union." Speaking of Christian unity as a proof of the truth of Christ's mission, he used this language, which seems at least to hit somebody: "There is a Christianity which comes to the heathen with the Bible stowed away in the knapsack and the Martini-Henry rifle in the hand, the Gatling gun and Christ marching together. The poor heathen know nothing about our political complications at home, and they say these are the disciples of Christ. They have come from the Christian nation which enjoys the unspeakable privileges of a national church. If the poor heathen do not accept such a Christianity as this, they are not to be blamed, for they are only acting in the light of reason and common sense."

QUEENS CO. (N.S.), CONGREGATIONAL ASSOCIATION.—This Association met in Brooklyn, N.S., on the 29th ultimo. Rev. Enoch Barker preached the sermon from Amos vi. 1. In the afternoon session, the Association resolved itself into a Sunday-school institute for an hour and a half, Rev. D. McGregor conducting it. Then followed a paper by Rev. E. Barker, on the "True method of forming and dissolving the relation between pastor and churches." A discussion followed. The remainder of the afternoon session was occupied in the discussion of "Home Missions." In the evening, the theme for general discussion was, "Christian life and work." Short addresses were delivered as follows: (1.) "Why should I be a Christian?" by Mr. Alvan McLeod. (2.) "How to become a Christian," by Mr. Charles Whitman. (3.) "How to overcome obstacles in the way of becoming a Christian," by Mr. Wm. Anderson. (4.) "How to know that we are Christians," by Rev. E. Barker. (5.) "How to maintain the Christian life," by Mr. Wm. H. Freeman. After these addresses a few remarks were made by the Rev. D. McGregor, Messrs. Geo. McLeod, Nelson F. McLeod, and Jonathan de Wolfe, which closed an interesting and profitable quarterly meeting of the Association.

PREACHING.

[The following ordination charge, by the Rev. James Stalker, M.A., appeared in a recent number of the "Family Treasury," and contains so much valuable matter that we gladly reproduce it in these columns. ED. CANADIAN INDEPENDENT.]

I should like to connect what I have to say with a text of Scripture, which you may remember as a motto for this occasion. Take, then, that pastoral exhortation to a young minister in 1 Timothy iv. 16. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

There are three subjects recommended in this text to one in your position, first, yourself, second, your doctrine; and third, those that hear you.

I. TAKE HEED UNTO THYSELF.

Perhaps there is no profession which so thoroughly as ours tests and reveals what is in a man—the stature of his manhood, the mass and quality of his character, the poverty or richness of his mind, the coldness or warmth of his spirituality. These all come out in our work, and become known to our congregation and the community in which we labour.

When a man comes into a neighbourhood, as you are doing now, he is to a large extent an unknown quantity; and it is very touching to observe the exaggeration with which we are generally looked on at first, people attaching to us a sort of indefinite largeness. But it is marvellous how soon the measure of a man is taken, how he finds his level in the community, and people know whether he is a large or a petty man, whether he is a thinker or not, whether he is a deeply religious man or not. The glamour of romance passes off, and everything is seen in the light of common day.

The sooner this takes place the better. A true man does not need to fear it. He is what he is, and nothing else. He cannot by taking thought add one cubit to his stature. Any exaggeration of his image in the minds of others does not in reality make him one inch bigger than he is.

It seems to me to lie at the very root of a right ministerial life to be possessed with this idea,—to get quit of everything like pretence and untruthfulness, to wish for no success to which one is not entitled, and to look upon elevation into any position one is unfit for as a pure calamity.

The man's self—the very thing he is, standing with his bare feet on the bare earth—that is the great concern. That is the self to which you are to take heed—what you really are, what you are growing to, what you may yet become.

All our work is determined by this,—the spirit and power of our preaching, the quality of the influence we exert, and the tenor of our walk and conversation. We can no more rise above ourselves than water can rise above its own level. We may, indeed, often fail to do ourselves justice, and sometimes may do ourselves more than justice. But that is only for a moment; the total impression made by ourselves is an unshakeable thing. What is in us must come out, and nothing else. All we say and do is merely the expression of what we are.

Evidently, therefore, there can be nothing so important as carefully to watch over our inner life, and see that it be large, sweet, and spiritual, and that it be growing.

Yet the temptations to neglect and overlook this and turn our attention in other directions are terribly strong. The ministerial life is a very outside life; it is lived in the glare of publicity, it is always pouring out. We are continually preaching, addressing meetings, giving private counsel, attending public gatherings, going from home, frequenting church courts,