

# The Canadian Independent.

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

Vol. 25.

TORONTO, THURSDAY, Jan. 30, 1879.

New Series. No. 4.

## THE CANADIAN INDEPENDENT.

Published by the Congregational Publishing Company

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### BUSINESS DEPARTMENT.

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. We want an active Agent in each Church. Advertising rates sent on application.

WE begin our new mailing list this issue. The figures after your name show the date up to which you have paid. The amount in dollars and cents after your name show your indebtedness up to June 30th of this year. Remit this amount and the change on your label will show you credit; e. g.: "John Smith \$1," means that \$1 is due on the present volume. When John Smith remits this dollar, the "\$1" will be removed, and in its place will be "1 July '79," which means that John has paid for the INDEPENDENT up to that date. We would advise that all parties in arrears would add fifty cents to the amount after their names, and thus get a clear receipt up to 1st January, 1880. In changing the mailing list it is possible that mistakes may have been made. We will gladly correct such when notified.

Any party getting up a club of six new subscribers to the INDEPENDENT, and sending us the names and the six dollars, will receive a copy one year free. Begin at once.

THE Merchants' Lecture in London, Eng., during January, is delivered by Dr. John Kennedy.

THE Congregational Church in Salt Lake City, under the pastoral care of Rev. W. M. Barrows, is thriving. Ten united with it at the last communion.

THE London "Congregationalist," for January, appears under the editorial charge of Rev. J. Guinness Rogers. A feature in this number is a photograph of R. W. Dale.

GEORGE MULLER, of Bristol, Eng., is now preaching in Switzerland, and intends visiting Spain, Italy, and Germany, before his return. It is said he proposes visiting America next year.

THE Secretary-treasurer of the Western District would be glad to receive an account from those brethren who have made no returns of all Missionary collections and subscriptions taken up. It is both desirable and necessary to have a correct list.

CHARLES BEECHER has a volume in the press on "Spiritual Manifestations." He seems to believe in modern Spiritualism, and insists upon it that his faith is perfectly consistent with his acceptance of Evangelical Christianity. We shall look for the work with eagerness.

THE creed of this church includes only the following fundamental points:—(1), Belief in the Lord Jesus Christ; (2), Taking up the Cross and following Him. The pastor contends that Christ never formulated a more complex creed than this, and that therefore the churches should not.

PROF. DAVID SWING'S Central Church, Chicago, which has met of late in McVicker's Theatre, is likely to find a permanent home. The proposal is now to erect a block of stores on the corner of State and Randolph streets, surmounted with a grand music hall, which will be used by the Church.

AT their meeting, on the 6th of January, the New York and Brooklyn Ministers' Union discussed the question of a Congregational Secretary for Sunday Schools. His work would be to hold institutes and conventions, recommend good Sabbath School helps, to extend Sabbath School fellowship among the churches, and so on. The expression was almost unanimous for the proposal.

STATISTICS cannot always be relied upon, according to the "Nonconformist." A Methodist gentleman makes a tabular statement to the effect that while the Wesleyans in England have increased in twenty-eight years 25 per cent., the Congregationalists have decreased 9.2 per cent. Whereupon a Congregationalist issues a statement that in the time specified the Independents have increased 58.5 per cent., whereas the Wesleyans have increased 34.4 per cent. Now, which is right? And how does so wide a discrepancy arise?

THE New York "Herald" has been discussing "Beecher as a money-maker," and has dug out some interesting facts. His early days "out west" were days of poverty. When he first went to Plymouth Church, his salary was \$1,200. But he advanced gradually, until in thirty years he has earned not less than \$1,000,000. The "Herald" says, "His one remunerative property is that from which all his money has been coined—his active, fertile brain, backed by a sturdy physique that has endured a strain greater than that ordinarily borne by a score of men."

THE Pope has sent to the bishops of the Catholic Church a very important encyclical letter, in which he speaks at length of the condition of the Church, the Holy See and society, and explains what he has already done and what remains to be done. The Pope's letter calls upon the bishops to combat Socialism, Communism and Internationalism by preaching the principles of the Church. Is it not an exceedingly strange thing that these evils are to be removed by the preaching of the very principles which brought about that state of society to which they owe their origin?

THE London, (Eng.), "Punch" had a cartoon the last week in 1878 which was singularly appropriate to the times. Old "Father Christmas," is represented as toiling along, staff in one hand and a lighted candle in the other, seeking for something in the darkness. The insufficient light from the lantern first makes visible in front the words, "war," "failures," "commercial depression," and "distress." Mr. Punch stands on one side, but slightly in the rear of "Father Christmas," and apparently in doubt as to the object of the man's search, asks, "What are you looking for, Father?" "Peace on earth and good-will towards men," exclaims Father Christmas. This is good—good as a sermon—and should lead to reflection and resolute action. And it is, in part, at least, as applicable to Canada as Britain.

A GOOD treasurer of a Congregational church in Toronto, handed us the following excerpt from the "Telegram." He was sure that there were many in Toronto who needed this short practical homily and thought that possibly there were other places besides, that needed the hint:—"There are scores of people in Toronto who go to church and hardly ever think of contributing towards the collection. As it costs money to keep the churches going, and as the money has to be raised by pew rents and voluntary subscriptions, people who go to church, and especially those who do not pay for pews, should in all fairness give their quota towards meeting the expense. It may be a matter of opinion whether the sermon is worth the contribution or not; but people should remember that if they wear out the church furniture, warm themselves with the church coal, and use the church gas, they are in duty bound to make some return for it." The "Telegram" has the thanks of all church treasurers for this timely advice.

THE London "Missionary Chronicle" gives the following account of the manner in which Rainilaiarivony, the Prime Minister of Madagascar, who is an earnest Christian, presided at a meeting held for the purpose of setting apart native evangelists for missionary work: "He began by reading passages of Scripture in slow, meditative fashion, as though he loved the words that he was reading, and interspersed quiet remarks of his own, in a genial and fatherly manner, right through the reading. When he laid down the book he spoke quietly, deliberately and distinctly. By-and-by he warmed, and became somewhat confidential in his manner of address. Sometimes he fired, and then the sterling honesty of the speaker rung out at his lips and kindled in his eyes. He told us for an hour or more of the life, desire and purpose of the queen and of himself to spread the gospel and kingdom of Jesus Christ throughout the land. He told us in that vast assemblage of his desire that religion should be free, and his unmoved and unchangeable intent that there should be no state fetters on Christ's Church in Madagascar. He warned the evangelists against trusting in an arm of flesh; told them to trust in the living God and in the power of God's Word, if they wanted to do their work. He gave us some reminiscences of the persecution in the dark time when Christ's servants had suffered on that very spot."

PLYMOUTHISM now and again unexpectedly crops up in very remote places. Dr. Jessup, the veteran missionary to Syria, thus describes what its emissaries have been doing in that country: "The mission has also continued to be tried by the fanatical propagandism of the 'Plymouth Brethren,' a sect which may be regarded as the enemy of all order, edification, unity, and spiritual growth in the Christian Church. With the most specious and oily tongued professions of piety, brotherly love, and zeal for purity, it soon reveals a spirit the most intolerant, self-seeking, exclusive, and denunciatory. The five men who followed the Plymouth apostle in Beirut, will now neither commune with him nor with one another. The 'Brethren' break the Sabbath openly, going to the market and doing worldly business, as they are 'not bound by the law.' Teaching that in regeneration the 'old Adam' remains unchanged, they disavow all responsibility for their evil deeds. One of them, a young man in Hums, robbed the shop of a brother 'Plymouthite.' The rest called him to account. He replied that he had enough to do in looking after his new nature, and had no time to manage his 'old Adam,' for whose deeds he denied all responsibility. The Plymouth virus is about exhausted in Syria now, but it has left its brand of spiritual indifference and disorganization on all who have fallen under its influence."