

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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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.

The religious newspapers of Chicago, without exception, oppose the anti-Chinese movement.

A VERY good book is the "English Reformation: how it came about and how we should uphold it," by Dr. Cunningham Geikie, once connected with our Canadian Congregationalism.

THE Rev. H. D. Powis is announced to deliver a lecture in Zion church, Toronto, on Monday evening next, at 8 o'clock. Subject: "John Bunyan." It is to be hoped that there will be a large attendance.

BISMARCK'S attempt to gag free utterance in the German Reichstag has not been followed with any gratifying success. His Parliamentary Discipline Bill has aroused bitter opposition, and is likely to be set aside.

PRESIDENT HAYES has vetoed the Chinese Bill, and Congress has failed to pass it over his veto. The President objected to it simply on legal grounds. His contention is that Congress has no right to abrogate or modify a treaty.

"AGRICULTURAL DEPRESSION" is a question that has been attracting some attention in England of late. It is affirmed that during the last ten years the farmers of England have suffered severely from unfavourable climatic conditions and other causes. The farming industry of the country has seriously lost ground in that period.

SOME Methodist laymen of Brooklyn, N.Y., demand the repeal of the limitations of the pastorate. They talk of petitioning the General Conference, which meets next year, on the subject. There is no doubt that sooner or later their end will be gained. The feeling is strong both with laymen and ministers in favour of making pastoral settlements for indefinite periods.

J. BALDWIN BROWN delivered a discourse in Brixton Independent church, on the 16th ult., on "The recent policy and tendency of the Congregational Union," and on the 23rd he followed with another, on "The future of Independency." In the former he takes strong grounds against officialism, centralization, government by committees, and so on. He does not want to see a "Congregational Church of England."

THE battle is over in the Episcopal Diocese of Toronto. The candidates who were first produced, Provost Whitaker on the one side, and Dr. Sullivan on the other, were withdrawn, and Archdeacon Sweatman of the diocese of Huron, received the votes of nearly all the clergy and lay delegates. The

bishop-elect is described as a moderate man, one who has not in the past identified himself with any party in the Church.

LEO XIII. declares his desire to reconcile princes and people to the Church; says he is ready to extend his hand to all who repent and cease their persecutions, but announces his unflinching attention always to combat, in the defence of the rights and independence of the Church, those who war against her. In plain English, his meaning is, that he will stand up for all the ancient pretensions of the Church, or, at least, as many of them as he can wisely and safely adhere to.

THE American Congregationalists have—for the first time, we believe—published a "Year-Book." Up to this date, the now defunct "Congregational Quarterly," had answered the purpose for which the new publication is started. We think that this is a wise departure. The volume is well and thoroughly edited. It must be so, seeing that Drs. Quint and Dexter of Massachusetts and Moore of Connecticut, have charge of it. The Congregational Publishing Society, Boston, brings it out.

DR. E. DE PRESSENCE, the eminent French Protestant preacher, withal a member of the House of Deputies, speaks highly of the newly-elected President of the Republic. He writes of M. Grevy's wisdom and moderation, and concludes with the following sentences:—"He is in his religious views a man of large toleration. Of this I have myself had personal proof. One of the pleasantest memories of my parliamentary career is the cordial assent kindly given by him to a speech of mine, in which I advocated, on the broadest grounds, entire religious liberty."

THE report of the hospital for sick children for the year 1878 shows that fifty-three in-door patients were under treatment during the whole or some part of the year; and that 184 out-door patients received more or less attention during the same period. This is a most useful institution. It owes its existence and its continued usefulness to the exertions of a few charitable ladies in the city; and with the exception of the city grant of \$250 per annum, it is entirely dependent on voluntary contributions sent in without solicitation. The Secretary is Mrs. Samuel McMaster 537 Church street, Toronto.

ONE-HALF of New York city live in tenement houses. The moral and physical filth of these homes beggars description. Men and women herd together like animals. In one room, sixteen feet square, were found four families, the only partition being a chalk line on the floor. In one six-story building, were found ninety-two persons, in another 181. The average population in some blocks is 750 persons in the acre. The little ones suffer most. It has been estimated that ninety per cent. of the children born in these houses die before reaching youth; and that one-half of the deaths in the city are children under five years of age. This massacre of the infants out-herods Herod. The New York pulpits have "turned on the light" on these hot-beds of crime and disease. Practical measures are being taken for their betterment.

IN view of the approaching elections in Great Britain, a large and influential meeting of Nonconformist ministers from all parts of England was recently held at Leeds, when the following resolution was unanimously passed:—"That, in the opinion of this Conference, the question of the disestablishment

of the Church of Scotland is ripe for immediate practical action; that, therefore, the chairman be requested to convey to Earl Granville and the Marquis of Hartington, as the Liberal leaders in the two Houses of Parliament, the opinion of this Conference that this question ought to be included in the programme of the Liberal party, and that its inclusion would prove advantageous by promoting united action at the next general election."

THINK of it! Thurlow Weed and Joaquin Miller are out in opposition to the anti-Chinese Bill, which recently passed both Houses of the American Congress. And two thousand Christians--Heaven save the mark!--assembled in one of the Baptist churches of San Francisco gave their voice in its favour, and telegraphed their decision to President Hayes. To say nothing of humanity, have these Christians, as they call themselves, no sense of equity or honour? The United States cannot shut out the Chinaman without disregarding solemn treaty obligations. But Christian statesmanship must seem a very curious sort of thing to these pagans. They have had enough of it, we should think, by this time. After all the best thing for China in view of its experiences with Occidental Christians, is to go back to its old policy of exclusion.

IN the "English Independent" is the following paragraph, from the pen of Rev. Eustace R. Conder, on "The condition of Congregationalism in England: "Congregationalism is based upon the fact that a Christian church is a religious brotherhood of spiritually-minded persons, ruled by the Word of Christ, and led by the Spirit of Christ. Consequently, if the members of a church are not spiritual, but worldly—if they are slothful and prayerless, or self-seeking, conceited, and quarrelsome—such a church not merely cannot prosper, it *ought* not. . . . As far as I am able to judge, there was never more real Christian life among our churches than to-day. At the same time, it would be blindness not to see that we are passing through a time of great peril and trial, especially for our young people, in which we shall find safety and stability only where the apostolic churches found them, in the Word of God and prayer."

ARTHUR MURSELL, in a recent letter to the "Christian World," of London, speaks very severely of the strictness and bitterness of sectarianism on this side of the Atlantic. He is specially hard on the exclusiveness of the Baptist brethren. He writes:—"Why, sir, they dare not let me revisit Philadelphia because of what I have said on the communion question in these sketches which I have remitted to your paper. I was to have spent my last two nights in America, lecturing for two English friends, one of them a fellow-student with myself, and the other an alumnus of the same old college. But, even though they had printed tickets and advertisements, and all the rest of it, they wrote to entreat for the cancelling of the visit, because they could not appear as my friends after what I had written in the 'Christian World.' Because I had protested against the chaining of a rabid, snarling Cerberus to the leg of the table of the Lord, to snap at every one who accepts His free invitation to the feast, the ministers deputed from our own colleges, where they had drunk in liberty of communion as an axiom of Christian life, were afraid to endorse the Christ-like heresy, or to be seen in fraternity with the heretic." If a few others of our English Baptist leaders were to come out in that fashion, it is possible the cis-Atlantic Baptist narrowness may receive a shake from which it cannot recover.