

The Canadian Independent.

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

Vol. 27.

TORONTO, THURSDAY, January 29, 1880.

New Series. No. 5.

Topics of the Week.

THE "Liberta" declares that a *concordat* has been settled upon between Germany and the Vatican.

WE learn that Sweden is again the scene of persecution. The Baptists and other dissenters from the State Church of that country, are made to suffer for their religious convictions. State establishments of religion are not likely to foster a liberal spirit toward those without their pale. The only remedy is to do away with them.

A LIBERAL Catholic preacher has once again made his appearance in Paris. A monk, Père Didou, has been drawing large audiences in the Church of St. Philippe du Roule, and has caused quite a sensation. But the Archbishop has interfered, and the Père has been silenced for the present. Let us hope that he may speak again.

At a meeting of the Glasgow Free Presbytery recently, the Rev. Mr. Campbell gave notice of a motion, asking for the appointment of a committee to investigate certain views expressed by Professor Candlish in his opening lecture at the Free Church College. A conference to consider the matter was held in private at the close of the Presbytery meeting.

THE Society for Irish Church Missions to Roman Catholics has raised \$3,225,045 within the last twenty-six years for its work in Ireland; has been the means of erecting nineteen churches, thirty-three school-houses, and a few parsonages and orphanages; and employs 386 agents. It works largely by controversial methods and distributes its documents profusely.

THE first Protestant church building in the Tyrol has been opened for worship. It is only within a few years past that the Protestants in that country have enjoyed the privilege of forming themselves into congregations. It seems as if now better opportunities were before them than they have hitherto known. Sooner or later practical religious liberty will prevail throughout the bounds of the Austrian Empire, and Protestantism need fear nothing in that event. Give it an open door, and its ultimate success is certain.

A MAN of mark has recently passed away in Bishop Gilbert Haven of the American Methodist Episcopal Church. His Episcopal position was not his only, nor was it his chief claim to honour. Before he had attained to it, he had done good work by means of the pulpit and the press. We imagine that he will be remembered as a reformer, rather than as a church official. He was prominent in the anti-slavery and temperance work of other days. His death, no doubt, was caused by illness which came upon him in the performance of his duty.

WE see that the American Board has petitioned the Massachusetts Legislature for authority to hold more property than the law allows it at present. It wants to invest money in real estate of the annual value of \$50,000, and in personal property of the annual value of \$100,000. The purpose is to derive a regular income from the property left it by the late Mr. Otis. It will need large sums for its future work for the purpose of the American churches is to enlarge their foreign missionary operations, and this is no more than right. Standing still is poor policy. "Onward!" is the motto for them as for all else.

WOMAN'S work in the mission field is illustrated by the following extract from a letter of a lady mission-

ary in Central Turkey. "It is astonishing what a fear these old church priests have of us women. As long as we keep out of a place they are on reasonably good terms with the native preachers and pastors, and even friendly with our missionaries. They have worldly wisdom enough to understand that as long as they can have the control of the women their craft is in no danger. Experience has taught them that few of the women are reached by the best of male teachers, or by preachers unaccompanied by female helpers. The women of those eastern countries can be reached only by women missionaries.

DR. E. DE PRESSED, in "The Christian World," expresses much anxiety on the coming phases of the religious controversy in France. The extremes on both sides are very bitter, and seem to be ready to do all they can to provoke each other. The Municipal Council of Paris, composed of rigid Republicans, undertook, recently, to suppress its part in the Budget for Public Worship by withdrawing all the subsidies which it is bound by law to furnish to the various churches, basing its action on the ground that it was necessary to strike a blow at the very foundation of religious schools and to suppress superstition and belief in the supernatural. The action was cancelled by the Minister of the interior for illegality.

OUR congregational brethren in New South Wales held the annual meeting of their Union in the Pitt street church, Sydney, in the latter part of October. The retiring Chairman, the Rev. J. Jefferies, LL.B., in reviewing the work of the year spoke of considerable progress. Several new congregations had been gathered and new buildings had been erected; the ministerial force in the colony had been increased; a Lay Preachers' Association of some thirty or forty members had been formed in Sydney. The report of the college shewed that six students were in training, and an effort is to be made to raise an endowment fund of £10,000. The statistics of Congregationalism shew very well. There are thirty-six churches in the colony with thirty-five preaching stations and thirty-six ministers. The Church Extension Society reported an income of over £600, and an expenditure of over £520. Taking all these items together, there certainly is reason for hope of a bright future. The Congregationalists of New South Wales seem to be active and aggressive, and activity and aggressiveness will always tell.

A PETITION signed by Christians of all denominations in Ceylon is about to be sent to the Archbishop of Canterbury, entreating that Bishop Copleston be recalled. This bishop who brought an element of discord, with his arrival in Ceylon, into the missions of the Church Society, has become even more offensive to the native Christians. The latter have held a conference, and resolved to appeal to the Archbishop of Canterbury for relief, declaring they will no longer pay allegiance to Bishop Copleston, who seems to be taking measures to make the diocese completely ritualistic. In their appeal the native Christians say: "We beg to remind your Grace that we are inhabitants of a country still to a great extent heathen; that many of us were brought up as worshippers of idols; and that, therefore, the placing in churches of things which appear to be intended as objects of material worship is more offensive to us than it might be did we not see those around us bowing down to wood and stone. We would also inform your Grace that in heathen worship flowers and lights take a prominent place, and that their intimate connection with devil worship renders them, in our view, a most undesirable adjunct to the service of the Church."

HOW TO CHEER THE PASTORS.—II.

BY CHARLES STANFORD, D.D.

Take into account this further consideration. *Our greatest success does not come to light within the range of our earthly lifetime.* Here is an instance. There was once an old couple named Zachary and Elizabeth. Well, I have reason to believe that these worthy people were on one occasion the instruments of turning to God three thousand persons all in one day, yet they never knew of it. Who was the instrument of converting Peter? Andrew. Who was the instrument of converting Andrew? John the Baptist? Who converted John the Baptist? "He was filled with the Holy Ghost from his birth," you say. Yes, but the Holy Spirit is not a mechanic force, but the mighty Paraclete who works through the truth, and the truth is applied by instrumentalities. Who were the human instrumentalities in this case? Zachary and Elizabeth, the child's father and mother. We are told, and with a purpose, that "they were both righteous before the Lord, walking in all His commandments and ordinances blameless." Well, of course they would be specially careful to remember the remarkable ordinance about the training of children which they found in the sixth chapter of Deuteronomy. Thus, then, was the clear and lineal sequence of the pentecostal instrumentality. Only the Infinite One can tell the infinite story of consequences. The three thousand converts were three thousand centres of converting power, starting afresh from those centres, the influence has been striking out and going on through checks, intersections, and interruptions, ever since; it is going on to-day, is going on here, will be going on until it shall reach the widest extent of local diffusion and the last syllable of time; yet all this began in the conversion of "only one."

Earnestness is a sensitive thing. It is all one to a stone whether you throw it up or down, but a man with a passion for souls is not like a stone. Tell your minister when his heart is low, that he is a successful man, for that sure as he speaks the word of God and sure as he commits it to His blessing, that word "will not return unto Him void, but will prosper in the thing for which He has sent it."

To cheer the pastors, let every man *mind his own business.* Every man in the church has his own church business; let him find out what it is, then fill his own particular office, do his own particular work, and exercise his own particular gift, even if that office, or work, or gift, should shew no particular effect all at once, or have no immediate relation to the great enterprise of saving souls. Different gifts of the Spirit are wanted to assist the life that is already saved from penalty, by carrying on its sanctification, or its enlightenment, or its comfort, or its power of usefulness. "There are diversities of gifts." Look at the difference between John Foster and William Grimshaw, his spiritual grandfather, to whom allusion has just been made. Both were members of the true church, and each had his own post of service in it, but how different! Bishop Butler could not have set up the first Sunday school. Robert Raikes could not have written the "Analogy." Jeremy Taylor could not have given us "The Pilgrim's Progress," nor John Bunyan "The Golden Grove." Let every one be himself, and act "according to his measure of the gift of Christ."

There is yet another way of cheering the pastors. *If you have derived benefit from their ministrations, cheer them by letting them know.* When Edward Payson died, his people came one by one into a certain solemn chamber out of which silence seemed to flow and fill the house. They lifted a covering, and saw his face fixed in its last look of delicacy, of en-