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EDITORIAL JOTTINGS.

THE Autumn days are come, the year for the most part is behind us, never to be recalled. Is it on record of any that the harvest is past, the summer ended, and salvation not yet gained? The winter of life will soon be on us all, without the warmth of a Saviour's love how can any endure its chilling blasts? And if that Saviour is rejected *now*, what assurance that to-morrow will ever dawn? *Now is the accepted time.*

To one point in Mr. Hall's letter we draw special attention, the point is indicated by the following extract from the minutes of our late union. (Year Book p. 108, mark it with a pencil and turn down the leaf,) "Mr. John C. Field (Cobourg,) made the following handsome offer, that if four other gentlemen would do the same, he would subscribe \$500 to send Missionaries to the North-West. The offer holds good for a year."

WE deeply regret to see that our brethren of the United States are to have a heresy case. We have already indicated our decided opinion that the Andover friends might have been better employed than in speculating about a second probation, about which they can know nothing. The business of Theological schools, as of the pulpit, is to expound the gospel, and teach therefrom *positive* truth. Why worry men about speculations that have not even a single utterance to stand upon? For this reason, chiefly, among others, we deprecate the position of the Andover school. On the other hand we are not in accord with those, who, after their victory at Des Moines, are now engaged in prosecuting a case of heresy against the professors of this old school. Meet them with fair argument, show the baselessness of their premises, but let the day of prosecuting for conscience sake be past for ever. Nor let

us perpetuate the notion that because some one in the past has locked up in a theological casket a money trust, that casket is to be the measure of truth for all time to come. The dead man's hand is cold and chills the living heart. Let it rest *in pace.*

THE A. B. C. F. M. has met at Des Moines, and upon the whole the meeting appears to have been successful. The Treasurer's report showed from all sources receipts amounting to \$660,000. Expenditure \$658,300, though it was plainly shown that if the society is to take possession of the fields not only open, but on hand, an income of a million dollars is required.

The sermon was preached by Dr. J. L. Withrow, of Boston, and was on the subject of controversy before the board, "the condition and the conversion of the heathen." The text was Acts xxvi. 18, and its strain may be judged by the following extract:

* * The heathen are under condemnation for their sins. Not to be condemned, but are condemned already, and as surely, for what they have done evil and failed to do right, as a soul among us is condemned already "because he has not believed on the only begotten Son of God." They are under condemnation for their own sins, not for ours! Were the Most High to condemn any soul to suffer punishment who is not an intelligent and intentional transgressor, His throne would fall out of the sky. But if anyone, be he bushman or be he of Boston, is an intelligent and intentional transgressor, and hears a voice, coming either from conscience or the cross, calling him to turn "from darkness to light, and from the power of sin and satan unto God," then if he will not turn, either he must be condemned, or a rebellion would arise in all the ranks of the moral universe against the equity of the Divine administration if another should be condemned. Whether he be a Troglodyte of Northern Africa, or a titled nabob or crowned head of Christendom, whoever shows by his conduct that his heart condemns him, does thereby plead guilty to conduct of which if he is not pardoned he can never have peace. What do the rites and ceremonies and sacrifices of pagan religion signify? That they are in no particular apprehension of punishment! Count the costliness of their sacrifices, mark the tortures of their self immolations, and, remember-