

The Canadian Independent.

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

Vol. 26.

TORONTO, THURSDAY, October 30, 1879.

New Series. No. 18.

THE CANADIAN INDEPENDENT.

Published by the Congregational Publishing Company

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Subscription \$1 per annum, payable in advance. Remit by Money Order, Draft, or Registered Letter.

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The November number of "Scribner's Monthly" presents an attractive table of contents. The circulation of this magazine has now reached 100,000 copies.

We learn that a biographical sketch of the late Dr. Halley of Manchester, with a selection of his sermons, has lately been published. The sketch is written by the eldest son of the Doctor, the Rev. Robert Halley.

The Baptist Union of Great Britain and Ireland met in Glasgow, on the 6th of October. The Chairman this year was the Rev. George Gould of Norwich. The Christian people of Glasgow seem to have given this Union a very cordial reception.

The following is from a late Scottish paper: "In February next there will be five Sundays. This fact occurs but three times in a century. Thus, after 1880, we will have to wait until 1920 before the shortest month in the year can again boast of five Sundays."

A LADY in Hamilton sends us \$1.50 and a gentleman in Toronto gave us \$10 with requests that we send the INDEPENDENT to some who were unable to subscribe for it. You can make no better gift to your friend than in this way. Fifty-two weeks in the year the welcome messenger comes. Brethren help.

SPRING-HILL College held its annual meeting in Carr's Lane Church, Birmingham, on the 22nd of September. A heavy debt was reported on the ordinary work of the institution. Mr. R. W. Dale spoke on the occasion. On the evening of the same day the Rev. Dr. Simon spoke on "Christian Doctrine and Christian Life."

In common, we believe, with all respectable journals in Canada, we hail with great pleasure the announcement that the Hon. Edward Blake is about to re-enter Parliament. Men of his intelligence, ability, independence and high moral tone are always needed in public life; but never were they more needed in this country than now.

The biographical, geographical, and exegetical notes on the International Lessons supplied by the "National Sunday School Teacher" are very full and instructive. Sabbath school teachers and others who avail themselves of its aid will find it useful. We are in receipt of the number for November with the lessons for that month ably treated.

The "Mail" newspaper has been doing good service in the interests of "pure religion and undefiled" by its exposure of the dens of infamy that like great

cancers are eating out the moral life of our city. It is to be hoped that the pulpits will be as clear and emphatic in calling for reform as has been the press. The "Mail" deserves all praise for the good work that it has begun.

ON Friday, the 3rd instant, a very impressive service was held in Union Chapel, Islington, London, having reference to the death of the Rev. Dr. Mullens. Among those who took part were Rev. Drs. Allon and Raleigh, Messrs. Hebditch, Hannay, and Reed. Other denominations than our own were represented on the occasion. The testimony to the worth of the departed one was all of the same character.

The "North American" for November devotes some three dozen pages to the Woman Question—in the shape of what is called a "symposium." The writers are Julia Ward Howe, Thomas Wentworth Higginson, Lucy Stone, Elizabeth Cady Stanton, and Wendell Phillips. The full heading is "The Other Side of the Woman Question." The "other side" is the *Woman* side. The October number of the same magazine contained an article on *this* side. The "Diary of a Public Man" is continued, and there are several other papers of interest and importance.

THE Evangelical Union of Scotland held its annual Conference in Edinburgh, beginning on the 29th of September. On the evening of that day, the Rev. Professor Hunter of Leith preached the annual sermon. On Tuesday the examination of the Theological Hall took place. Then came the election of President. The Rev. George Wisely of Montrose was chosen to fill the position. On Wednesday, the Theological Hall was up for consideration. On account of the removal of Professor Craig to Manchester, Dr. Morrison consented to occupy his chair temporarily. We see that the commission of this Union has decided on discontinuing the publication of the "Monthly Record," and the "Christian News" has been reduced to one penny.

THE Congregational Union of Ireland met in Dublin on the 29th of September. The Chairman's address was delivered by the Rev. Robert Sewell of Londonderry. His subject was "The Christian Commonwealth a Theocracy;" and judging from some quotations which we have seen, it must have been a masterly production. The Rev. G. S. Barrett was present as a delegate from the English Union and the Rev. J. M. Jarvie from the Scotch Union. Our Irish brethren were celebrating the jubilee of their Union this year. Of course, Congregationalism is numerically small and feeble in the Green Isle; but, looking at appearances, it must be full of life and vigour. We hope that it will thrive in the coming years and do good work. We think that it is very much needed. Indications given at this meeting in Dublin would seem to point that way.

LORD CAIRNS, the Lord Chancellor of England, has lately been speaking in some of the non-conforming churches, and the Christian liberality of his action contrasts favourably with the bigotry of some criticisms that have been made upon it. It is said that in a sermon lately preached in Belfast the Rev. Canon M'Ilwaine commented with great severity on the fact that the Lord Chancellor of England had been "executing the office of a religious preacher." He considered this to be directly opposed to the 23rd Article of the Church of England and that the noble lord, while professedly a member of the Church of England, and the largest lay patron next to the Sovereign of ecclesiastical offices and dignities, has "openly transgressed the expressed

law of the Church," and identified himself with "the ignorant, fanatical, and misleading class who were intruding into the office of the sacred ministry."

THE twelfth annual Convention of the Y. M. C. A. of Ontario and Quebec was held in Kingston, October 23-27. The welcome meeting was held in the First Congregational Church. From the report of the Executive Committee we gather that during the year that nine Associations have been dissolved, and seven new organizations formed. Thirty-one Associations reported an aggregate membership of 4,333; annual current expenses, \$21,180; open reading rooms, 17; daily attendance in eleven reported, 1,006; seven own buildings valued at \$202,000; debt on same, \$67,970, the larger portion subscribed; four have building funds to the amount of \$19,042; seventeen have libraries of 7,477 volumes, valued at \$6,181. The Convention has done a most sensible thing in electing Rev. Principal Grant, of Queen's College, as President. No man in our country is better qualified for the position. He will not fail to impart a truly Christian and *manly* tone to their Associations, and this they greatly need.

THE ecclesiastical war between the English Church Missionary Society and the Bishop of Colombo in Ceylon is prosecuted with vigour, especially on the part of the Bishop. Ritualism is the cause of the trouble. Bishop Coplestone seems to be an extreme "attitudinarian," and being isolated, and absolute in his diocese, he carries matters with a high hand, and will not permit any clergy men to officiate who will not practise every posture, gesture and grimace which he prescribes. In 1878, it so happened that the Church Missionary Society sent three missionaries to Ceylon of quite a different type from that which the Bishop admires. The Society expected that, as on former occasions, their nominations would be accepted. But when Bishop Coplestone found that these three missionaries would neither receive nor administer the Lord's Supper accompanied with a certain ritual, he flatly refused to grant them license to officiate in his diocese. They humbly submitted to the interdict; but they remained in the island, connecting themselves with educational institutions and making themselves as useful as possible among the coolies, without performing any distinctly ministerial acts. It now appears that the Bishop had expected them to leave, on his refusal to license them, and that he was not at all satisfied with their tenacity; but he waited with what patience he could command until he should find some occasion against them. That occasion was furnished a few months ago by the fact that the names of these three men appeared in the annual report of the Church Missionary Society, as missionaries to Ceylon. No sooner had the report appeared than they received letters from the Bishop, accusing them of exercising the office of the ministry in his diocese without license. They replied mildly but firmly, denying the charge and repeating their request for license. This called forth an angry rejoinder, in which they were told that they ought not to remain in a place in which they could not exercise the proper functions of their calling; that they might go to Tinnevely, where they could find coolies in abundance; and that they only remained in Ceylon under the Bishop's protest. By latest accounts, the missionaries keep their ground, referring the Bishop to the Society which sent them there. The foregoing facts we have gathered from the lengthy correspondence which appears in the Madras "Times" of August 27th. Between that time and this it may be supposed that there have been some particularly "spicy breezes" blowing, not very "soft, o'er Ceylon's isle."