

The Canadian Independent

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TORONTO, MAY 19, 1881.

NOTICE!

Mr. Wm. Revell has kindly undertaken the business management of the INDEPENDENT. In the future, therefore, all remittances and letters about the subscription, or complaints, should be addressed to him, Box 2618, P. O., Toronto, and all articles for insertion, news of churches, &c., to Managing Editor, same address.

Mr. A. Christie, 9 Wilton Avenue will continue to attend to the business of the Congregational Publishing Company, including arrears for the INDEPENDENT and the Year Book.

We want as many items of news of the churches as possible, but will our correspondents be kind, our space is limited, and we dislike to cut down.

THE COLLEGE.

The college and denominational requirements from those entering the ministry is one of the questions of importance suggested by the letters of "A Practical Man." Fully in sympathy with his suggestion, we see difficulties in the way of its adoption until churches themselves wake up to the consciousness that other responsibilities rest upon them than the mere suiting of themselves or the serving of a present purpose. The writer of these lines has been in days past connected with school boards. More than once he has seen notes from school trustees in some back settlement urging that such an one should have a certificate for teaching granted, though his grammar might be faulty and his orthography ditto, "because you know we are a plain people, and don't want much learning for our children." One need not speculate much on what—their request being complied with—the standard of education in that section was likely to be. One aspirant for school honors was recommended because—the schoolmaster having to board round—he was not particular, and could make himself at home anywhere. Churches need to know that there are New Testament requirements for the pastoral office, and only as they recognize those rules can they expect to find themselves in line with the requirements of the Church in any age. The expression, 1 Tim. iii. 6, "not a novice," though not directly to be referred to academic standing, has this plain inference, that men are to be tried before upon them the Church's seal is set. "Lay hands suddenly on no man" is an authoritative injunction, and implies somewhere a competent authority to decide.

The right for each church to freely choose its own pastor is conceded; there is also the right to profit by any aid others may, from their peculiar position, be enabled to give. Thus in such an association of churches as the Union, it is considered that the circumstances of the denomination require as a general rule a certain literary standing from its future ministers. An individual church should consider well ere it puts aside such a recommendation. In other words, as Robert Browne, of the Brownists, had it, if wisdom dwells in one church, surely more may be looked

for from a number of churches assembled in faithful council. If, therefore, our College train men for the denomination, other circumstances being equal, such men should have the preference with our churches, or if not preference, inferior, but more pretentious men, should not be preferred before them. One need not be told who has an eye to see, that no church can be expected to rise above its ministry; drag down the pulpit, pulpit and pew, in the long run, partake of a mutual degradation.

Like our correspondent, we have no desire to institute comparisons, but we must reiterate his opinion, that unless our pulpit is ever in advance of other denominations we must fall still further back in the work than ever; therefore, "To your tents, O Israel!"

It is scarcely in our line to make suggestions, yet we would venture one or two; and first, our venerable Principal has resigned. Might he not, as our correspondent, "A. B." suggests, be requested to continue at his post another season. Meanwhile, let a Representative Committee be appointed to consider our whole College question, in its various bearings, and to report some definite recommendations thereon at the next, or a special union meeting. Secondly, would it not be well to consider whether a series of Lectureships might not be instituted in our present condition, instead of appointing a permanent Professor in the room of Dr. Wilkes, until such time as our way is opened up more clearly in the matter of a college building, and a professional staff equal to the requirements of the day.

THE MAY MEETINGS.

The May Meetings or Anniversaries of certain evangelical, though undenominational societies, are a fixed institution on the minds of the Toronto Christian public, and last week witnessed their holdings. We purpose to give a very brief account as being of more than local interest, affording, as they do, a common platform of Christian work, whereby denominational differences are minimized, and agreements made more manifest.

Monday evening was devoted to the Women's Christian Association, which is quietly doing much needed work. The female waifs thrown up by the surges of city life, are in a great measure looked after by the Society. Relief is given also to the needy poor, who are cared for, and a home is offered to young women who come to the city seeking employment, and who otherwise would be open to the seducer's wiles, and the pander's promises. The Home, which is separate from the Haven, reports the admissions during the past year to have been 235. Their occupations are as follows:—Teachers, 6; students, 4; telegraphing students, 7; matron, 1; housekeepers, 2; nurses, 3; domestics, 53; saleswomen, 2; milliners, 64; dressmakers, 2; seamstresses, 3; tailoresses, 2; bookbinders, 2; machinists, 5; visitors, 21; various occupations, 58.

The price of board is \$2, \$2.50, and \$3 a week, according to the location of the rooms, 50 cents a day, bed and breakfast, 25 cents.

The Haven has afforded shelter

to many, and some hopeful returns are chronicled. The Relief Committee have aided during the winter some 473 families.

The Tract Society held its anniversary on Tuesday evening, and showed that the quiet distribution of the leaflets was doing a permanent and encouraging Christian work. The resolution moved by Dr. Miller, of Ogdensburg, is worthy of more than a passing notice:

"That the Tract Societies, by the circulation of their publications, have accomplished great good in creating and providing for a taste for instructive reading, and in bringing to hear constantly, and above all, the Gospel of the Lord Jesus Christ as the one remedy for lost men, and therefore deserve the support of all Christ's people, and their earnest prayers that all the work done by their agents may spring up throughout the world into everlasting life."

As the Bible Society, by cheapening the Bible, has done much towards its augmented circulation, so the Tract Society, by cheapening religious literature, has done, and is doing much to counteract the evils of vile literature. In supporting his resolution, Dr. Miller said: "The printing press was doing its work against the devil as well as for him. It was a beautiful thought that the great British and Foreign Bible Society had taken its rise, as it had, from the little tract society which met in London many years ago. Many other societies had risen and fallen. The American Tract Society was organized in 1825. Not only were tracts published, but the best thoughts of the dead and living writers were preserved, and to-day the very best talent in Canada, the United States, England, and France was devoted to the production of these little books, which were spread broadcast throughout the land."

The Upper Canada Bible Society is one of the most active auxiliaries of the old British and Foreign Bible Society, of which it has been truly said "All the great Missionary Societies are its debtors. Its undenominational character has secured what could hardly otherwise have been obtained—uniformity of versions among Protestant Missionary Societies." Its income is over \$19,000, its issue as follows:—

The number of Bibles, Testaments, and portions which have been issued from the Society's House during the year is 32,334, being 1,150 more than in the previous twelve months.

Of the above 2,766 copies were sold, and 2,169 issued gratuitously, including those furnished to city Sunday Schools on account of the Ketchum Trust, from the Toronto Depository, 22,544 supplied to Branch Depositories, or sold to the trade, and 4,855 were issued to Colporteurs. Of these, 1,521 were in foreign languages, and 3 in raised characters for the blind.

The total issues of the Society since its commencement are 1,147,218.

The following notes regarding the Parent Society, may not be without interest.

The last report of our Parent Society begins in a tone of high thanksgiving, for which three principal reasons are given, as follows:

It had been in some countries a year of reaction, but no old field of labor had been closed; it had been in some countries a year of exhaustion, nevertheless new fields had been opened; it had been in all countries a year of depression, in spite of which the Committee had to acknowledge the receipt of funds sufficient to hold their own, and even to go forward.

The total free income of the Society for the year had amounted to £110,806 7s. 9d. as against £90,426 11s. 5d. last year; on the other hand the amount received by sale of the Scriptures at home and abroad was £99,734 16s. 4d., as against £106,168 15s. 10d. The total payments had been £193,539 12s. 7d. The issues had been: From the Bible House, 1,375,673; from the depots abroad, 1,104,689 copies. Total issues, 2,780,362, or from the beginning, 88,168,489.

Of its colporteur work abroad it is said the "wild eyes which watch the wave" have seen Jesus walking upon those waters. He has come to them with gentle aspect, and made them gentle too. He has driven out the spirit of cruelty, born of terror and of night. No other name is known to them. A blessed ignorance and a blessed knowledge leave them the disciples of an undisputed Master. His word is their library. His revelation their rule of life. These are the "waters of comfort." The visions of the Prophets are realized beside such waters as these.

The Evangelical Alliance met on Thursday afternoon, of which we shall let Principal Grant, of Kingston, speak:—

He valued the institution as a practical protest against sectarianism. He regarded the sects as a passing phase of Christianity. Every man of experience could testify as to the change for the better in this respect. The idea that there could only be one Church had for long been rooted in the heart of Christendom. Attempt after attempt was made to preserve outward unity, but the logic of events had shown this to be futile. Each separate Church had preserved some great truth, but these truths were seen out of relations to the great centre, Jesus Christ. It was now being felt that this dwelling upon the points of difference was wrong, and owing largely to the Evangelical Alliance, a spirit of toleration and co-operation now prevailed. The Alliance did not seek to make unity, but to manifest it. There was something higher than either uniformity or unanimity, namely unity, the value of which they had learned from the Alliance.

The Y. M. C. A., under its present Secretary, Mr. Sandham, is doing a substantial work in the city, both among the young and the laboring classes. It numbers over 800 members. Regular meetings are held in the railway sheds of the city, and much good effected thereby. Its reading-room, parlor, and gymnasium afford pleasant retreats, where otherwise the saloon might be sought. The anniversary was held on Thursday evening, and elicited considerable interest.

Sunday School work has rapidly grown in importance during the past quarter of a century. Toronto now has a Normal class in connection with the Sunday School Association. On Friday evening a public meeting was held, during which certificates and prizes were given to such as had successfully passed examination in the several subjects of the course marked out by the Chantague Association. This movement should not be lost sight of; as Sunday School teaching has responsibilities, and affords scope for the widest talent.

These May Meetings are indications of, and incentives to, true Catholicity of spirit; and apart from their more avowed objects, which in great measure are being overtaken, act with equal power, though indirectly, in rolling away the reproach of division from our Protestant Christianity, and make manifest "the unity of the Spirit in the bond of peace."