

The Canadian Independent.

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

Vol. 25.

TORONTO, THURSDAY, March 6, 1879.

New Series. No. 9.

THE CANADIAN INDEPENDENT.

Published by the Congregational Publishing Company

REV. W. MANCHEE, *Managing Editor.*

REV. JOHN WOOD,

" R. W. WALLACE, M. A., } *Associate Editors.*

" JOSEPH GRIFFITH.

REV. J. B. SILCOX, *Business Manager.*

EDITORIAL DEPARTMENT

All communications for the Editorial, News of Churches, and Correspondence Columns should be addressed to the Managing Editor, the Rev. W. MANCHEE, Box 204, Guelph, Ont. Any article intended for the next issue must be in his hands not later than Monday morning.

BUSINESS DEPARTMENT.

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.

We are requested by a gentleman to say that he has official notice that F. C. Burnand, is not to be editor of "Punch," as was stated in our last issue.

THE contest for the bishop still goes on. The laity cling to Dr. Sullivan, and the clergy to Provost Whitaker. It is a square fight between clergy and laity. We trust the laity may win.

THE Rev. J. Alanson Picton, M.A.,—the head and front of the offending in the matter of the now celebrated Leicester Conference—has retired from the ministry of the St. Thomas' Square Church, Hackney, with a view to devoting himself wholly to literary work. His exodus from the pulpit at Hackney is greatly deplored by all the friends of St. Thomas' Square. Mr. Picton has not consulted his personal preferences. He believes that Christian literature opens to him a wide and effectual door of usefulness.

The scenes at the late state ball at Ottawa were sadly marred by the presence of several persons in a state of beastly intoxication. It appears that there was an unlimited amount of intoxicants provided. And yet our Governor-General had scarcely got through with his reception of the Good Templars' deputations, and his eulogy of their principles, when the state ball came off. It would need spectacles of great magnifying power to see the consistency between flattering the Good Templars one day, and the next, providing unlimited wines for men to make beasts of themselves with.

THE American Missionary Association which labours among the negroes in the Southern States and in Africa, has been offered £3,000 by Mr. Robert Arthington, of Leeds, Eng., for the purpose of establishing a mission station in the region north and east of the Victoria Nyanza Mission of the English Church Missionary Society. Mr. Arthington has already given £5,000 to the Church Missionary Society, £5,000 to the London Missionary Society, £1,000 to the English Baptist Missionary Society, and £1,000 to the American Board of Commissioners for Foreign Missions, and these donations will establish a line of mission stations nearly across the African continent.

THIS is the age of "Symposiums." The new editor of the "Congregationalist," evidently intent on making his magazine a live organ of religious thought, has presented his readers this month with a symposium, on the question of revival services. The contributors are the Rev. R. W. Dale, M.A., Thos. Gowan, M.A., and Dr. Kennedy. Mr. Dale is as ponderous as usual, and includes in his list of Revivalists, John the Baptist, St. Bernard, St. Francis, Whitfield and Wesley. The ground is gone carefully over by this trio of symposiumists, and they argue that if these

special services are judiciously managed by the right sort of men the probabilities are that good will come of them, all of which we most sacredly believe.

IN the case of Johnson vs. Glen, in the Court of Chancery, Toronto, there occurred a sentence or two in the arguments of counsels which are worth noting. Edward Blake, Q.C., who represented the Oshawa church, said: "The canon evidently intended that the people should have a voice in the appointment of their minister. The nature of the case called for an efficient consultation, and the people should have the power of objecting;" and again: "There was evident throughout the controversy an idea that the clergy were the Church, and that a system of promotion was necessary, or in other words, the large number of souls of the congregation were not of so much value as the soul of one minister." Mr. Bethune, Q.C., who represented the Bishop's nominee, replied to Mr. Blake's remarks: "If the congregation had the right to say who should be the incumbent, it would amount to practical Congregationalism."

A MINISTER in the west asks us to be sure and have something spicy for young men. We thank him for the reminder. Here is a paragraph that young men may ponder with profit, whether they live in the city or country: "A bank account and a few seven per cents. are comforts which are got by hard work and rise economy. This is the royal road. The young man who is acquainted with a prudent banker and is a good judge of safe securities is careful of his hours and his habits. He has many evenings to spare, but never spends them at the theatre or club-house. If you go to his room you will not find a meerschaum there nor a flask with the accursed stuff in it. Look over his books and know the secret of his well-doing. If you ever find him looking in at a shop window, it is not gazing upon the latest necktie or examining dog's ears on the head of a genteel cane, but admiring a fine picture or looking for a helpful book. You can insure this man; he has the grit."

LORD DUFFERIN, in his response to the address recently presented him by the Belfast Literary and Scientific Society, makes the following happy remarks on impromptu speaking. He said: "It may be some comfort to know that I believe no great speaker ever addressed a public assembly without feeling the greatest possible trepidation, and undergoing nervous tremors of which the uninitiated can have no idea. I myself have seen the legs of one of the most famous orators of the House of Lords, to whom that audience ever listened with continuous delight, tremble like an aspen leaf during the first moments of the delivery of his speech. I have seen a lord chancellor absolutely break down, and a prime minister lose the thread of his discourse. I will also let you into another secret. I believe that no good speech—no really good and excellent speech—has ever been made without a considerable amount of preparation. I don't mean to say that a speech should be learned by heart, but unless a person who is called upon by one of those important efforts should condescend to saturate himself with his speech, carefully to think out, at all events, the skeleton of his discourse, and even in the solitude of his chamber, or, perhaps, which is better still, amid the din and bustle of a crowded street, should well revolve in his mind the words with which his ideas are intended to be clothed, in all probability his effort will not be worth a very great amount of attention." These utterances are worthy of consideration by Sunday School teachers and ministers, and all indeed who wish when speaking to say something.

NON-CHURCH-GOING.

BY REV. J. R. BLACK, B.A., ST. CATHARINES.

Not only in England, but in America, has the subject of church and non-church-going been engaging the attention of leaders intent on the temporal and spiritual welfare of the people. In England it seems that of the working classes the proportion not attending any religious place of worship is very large. In the United States, too, if we are to credit the statements recently made by reliable journals, the number from all classes who habitually absent themselves from the churches is truly alarming. And in Canada, while this question has not, so far as we are aware, been noticed in a public way, yet it will appear to every close observer that here, also, is rising a spirit of indifference to the public observance of the religion of Jesus.

I propose to notice in the following article, not all the reasons for this neglect, but a few of the stronger and more prominent.

First, a life so false that it fears exposure by the truth. Men generally know when their life is false, and they have a idea that in the church is more of truth and purity and light that penetrates the soul and brings to view its iniquity, than in the world. Hence they remain away. Our Lord said to the Jews: "Ye will not come unto me." They were afraid to come. They knew that to come into His presence, so long as they continued in wickedness, was to be rebuked not only by His words but by the purity of His life.

Again, an unwillingness to give to the support of the Church. A man is earning sufficient to support himself and family comfortably. Indeed, his wardrobe and table border on the luxurious. He would like to attend some place of worship, but in that case he must give something to the church. This he is unwilling to do. So he either stays at home every Sunday, or goes to one church this week, and to a different church the next week, spending the other Sundays of the month away from any place of worship, and thus by going only occasionally, manages to avoid contributing to any.

Further, a false estimate of the value of the body as compared with the soul. How often do we hear it said: "The Sabbath was given for rest. And as I am wearied with labour during the week, it is my duty to invigorate my body every seventh day. So I must needs lie in bed long in the morning; then walk or drive into the country where the air is purer, or go by boat for a sail over the cool lake." Now, all this proceeds from an improper estimate of the physical nature, and too low an estimate of the spiritual part of us. The body has need of care. But has not the soul also need of attention? The soul lives for ever. It has capacities larger, higher, grander in every way than the body. Why neglect it then? Why not give it your thought for one day in the seven? Why not place it in the midst of such exercises as prayer and praise, intended for it by its Maker? In doing so, the body will get its proper rest, and the whole man will be invigorated, and Monday morning will find one ready for new toils.

Still further, certain things within the church. There is the bazaar, under whose wing is the fishpond, post-office, chance throws for chance goods, exorbitant charges for everything. Now, men of the world, calmly looking on, conclude that the leaders (church members, of course, have set up a gambling institution, and that the patrons thereof are patrons of a demoralizing organization. Their judgment may be called severe, but is it after all very far from the truth? There are expensive pewes. These are all comfortable, and would be unobjectionable were all men rich in this world's goods. But only the few belong to this