

The Canadian Independent.

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

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THE English Catholic Union want a few English saints. They ask for the canonization of Sir Thomas More among others. How much better will they be if their request is granted?

THE inhabitants of Deccan are reported to have abjured idolatry and professed Christianity. The beginning of this work was the reading of a single gospel and a few tracts left among them by a merchant.

WE see that a new Bishop of Jerusalem has been appointed. The man chosen is Rev. Dr. Joseph Barclay, Rector of Stapleford, Hertford, England. The appointment was made on the recommendation of the Earl of Shaftesbury.

REV. GEO. F. HERRICK, of Turkey, reports that the circulation of Bibles and religious literature in that country now numbers about 140,000 volumes a year. The only mission, he says, which can reach Turkey is a women's mission.

ON the 27th ult. a Protestant school-house in a rural parish in the County of Galway, Ireland, was sacked by an organized band of thirty Roman Catholics from a distance. They took particular care to throw all the Bibles they could lay their hands on into the sea.

THE Jesuits are prohibited by law from having any organizations or holding any property in France. Where they have any footing, they exist only by toleration. Nevertheless, they know how to take care of themselves, for they number 1,509 in the country, and have 27 schools, with 9,000 pupils.

THE Roman Catholic Church is the richest ecclesiastical body in the United States. Its priests in that country now number 5,074, and its churches and chapels are 6,528. It has 33 theological seminaries, 63 colleges, 557 academies, 645 parochial schools, 214 asylums and 96 hospitals. The population to which it ministers, or which it claims, is 6,375,630.

THE General Assembly of the Presbyterian Church of the United States (North), at its late meeting at Saratoga, adopted the following resolution: "That in view of the increased attendance of church members at theatres and operas the Assembly bears earnest and solemn testimony against this practice as inconsistent with Christian duty, since it not only gives counten-

ance and support to an institution justly described by a former Assembly as a school of immorality, but is in itself spiritually hurtful, and tends to obliterate the line which should always be plainly visible between the followers of Christ and the world."

THE sixth Council of the Union of American Hebrew congregations was held in New York city on the 8th, 9th and 10th of July. The question of keeping exclusively to the seventh day of the week as the Sabbath was brought up; but the matter was left as before. Some congregations of liberal tendencies observe our Sunday. Another proposal to form Jewish agricultural colonies met with favour and a resolution was passed approving of the scheme. A dinner at Delmonico's closed the sessions. Dr. Howard Crosby was present and responded to the toast, "Our Seats of Learning." Judaism on this continent is not altogether stationary. It is learning a great deal from Christianity. When will its adherents learn the soul and substance of Christianity? But, say what you will, free intercourse between Jews and Christians will do good.

A BEAUTIFUL SERVICE.—The Congregational Church on Sabbath evening, July 13th, presented a scene that is not often witnessed in London. A floral service was held, on which occasion the altar and pulpit of the Church were decorated with choice plants, presenting a lovely appearance. The scholars and teachers of the Sunday school—each of whom possessed a bouquet—occupied the gallery, and during the evening sang a number of appropriate selections, under the leadership of Mr. A. T. H. Johnston. The pastor of the Church, Rev. R. W. Wallace, delivered an address on "Flowers," taking as his text a passage in the song of Solomon, "I am the rose of Sharon and the lily of the valley." This proved very interesting, notwithstanding that the heat was very oppressive, the large congregation remaining interested to the close. It was a very general remark that great taste had been displayed in the arrangement of the flowers, much praise being given to all who carried out the beautiful design of the floral service. The flowers were afterwards sent by the fairy hands of little girls to the City Hospital, to brighten up the wards.—*Advertiser.*

FROM our English Congregational papers we glean some further items concerning College anniversaries. Cheshunt held its one hundred and eleventh annual meeting on the 26th ult. Rev. Henry Simon of Westminster, preached the sermon. At the anniversary meeting, Henry Wright, Esq., presided. The report was read by Dr. Reynolds, and addresses were delivered by Drs. Allon, Newth, and others. The treasurer reported a deficiency of some four hundred pounds; but the work of the College during the year had been eminently satisfactory. The annual gathering of the friends and supporters of New College was held on the following day, the 27th. The Principal, Dr. Newth, was in the chair and Rev. J. G. Rogers, B.A., spoke to the students on ministerial work. This College also closed the year with a balance of nearly five hundred pounds against it. The meeting of Hackney College was held in the lecture-room of Lewisham High-road Church, on the 30th, S. Morley, Esq., M.P., in the chair. This institution shows a balance on the right side. Addresses were delivered by Rev. W. Roberts, of Holloway, Dr. McAuslane, Rev. George Martin, and Principal McAll. Rotherham held its convocation on the 25th. The principal speaker was Rev. John Calvert; his theme, "Spiritual Life." Twenty-seven students attended the College during a part of the session.

HOLY LIVING.

The prevalent ambition to number converts and accessions to the Church, we fear, is operating largely to induce indifference to the character of these accessions. It is considered the criterion of success, the only sure seal of ministerial fidelity and ability, the chief mark of superiority in a church. This produces a rivalry which is almost sure to disregard the tests of piety and the credibility of professions. It is a sad confession that many a church and its minister look too much to its growth in numbers compared with surrounding churches. Members are received on the most slender evidence of conversion. We do not demand to be assured on this point, cannot read the heart, and are bound to accept a credible profession. But then all professions are not credible; and the painful fact is that we hear of very, very few instances of rejection or postponement for further trial. This is thought to risk too seriously the entire loss of such applicants to the church which ventures to hesitate or postpone. The result is the admission of very many unfit members. Thus the church is weakened. Its very character is changed. Its moral beauty is marred, and it ceases to that extent, to honour God.

We do not accept the theory that the church is the place intended and suited to acquire the first experience of conversion. Once received, the disposition of most persons is to assume that they are certainly Christians. If they doubted before, from their own knowledge of themselves, they consider the disposition of the Session as settling the question. It is hard to get them to re-open it, and they are prepared to resist all tests, however searching. In the Church is a very unfavourable place for correcting or even discovering the fearful mistake of a premature profession.

It is a more reasonable enquiry to ask, How many more such accessions can the Church stand? or how many more, in order to break down all its moral power in the world? We know well enough that the argument involved in such a damaging influence is entirely unsound, and that it is enough for all purposes of a true logic that there are millions whom even the captious must acknowledge to be genuine Christians according to the true standard. But we know as well the common tendency to turn away from these and look at the unfavourable examples. We know that "one sinner destroyeth much good," especially if he is a church member. And then we cannot shut our eyes to the painful fact that thousands have crowded into the Church that had better be anywhere else, whose lives are either palpably unchristian or so entirely worldly, that but for the church roll they would never be suspected of being professors of religion. It is the sorest evil under the sun. It is worse than non-profession, or open vice, or infidelity. It more dishonours God, more disparages Christianity, and its effect upon ignorant and doubting minds is worse than all these other evils combined. We have no fear of infidelity or of any of the assaults of open wickedness; but we are alarmed at the numbers of unconverted persons in the Church, the sins seemingly sanctioned by false professions made and accepted, and the low standard of piety that prevails in many quarters in God's visible kingdom.

The attention of the whole Church needs to be turned earnestly in this direction, and every possible effort should be made to abate this evil. We must seek to have a purer membership—a higher standard for reception, and a higher standard of conduct after reception. We urge no rash and violent pulling up of the tares, but we do think there is a loud call for greater care in the admission of applicants for church privileges, more diligent training especially of recent professors, and a firmer discipline in dealing with