

The Canadian Independent.

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

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THE Western Association asks all the pastors in that District to call the attention of their congregations on December 14th, to the question of the claims of the Sabbath upon their love and observance. It is hoped there will be unanimity in preaching upon this topic.

HERE is another of the results of the Macrae case in Scotland—the formation of an Independent Church in Gourrock. Those in the United Presbyterian Church of that place who sympathize with Mr. Macrae go out at last. Probably it is the best thing they could do.

PRINCIPAL CAIRD of Glasgow University has been saying some words on the so-called "conflict of science and religion." He maintains that there can be no such conflict. The provinces of science and religion are altogether distinct. There never is any conflict between the two except when the one invades the domain of the other.

AN exchange gives a bit of advice very suitable for the times: "Dickens put into Mr. Micawber's lips one good saying at least. 'Annual income, twenty pounds; annual expenditure, nineteen six—result, happiness. Annual income, twenty pounds; annual expenditure, twenty pounds, eight and six—result, misery.' And an apostle said a better thing long before: 'Owe no man anything but to love one another.' There never was a wiser time than just now for keeping both sayings in remembrance."

NORTH ERIN.—THE second anniversary of the Sunday school was observed here November 23rd and 24th. Sermons were preached on Sunday by the pastor, Rev. F. Wrigley, and by Rev. M. S. Gray. On the following Monday evening the tea meeting was largely attended, and addresses were delivered by Revs. Griffith, Gray, Howell, and Lynch (Methodist). The scholars enlivened the proceedings with recitations, etc., and music was supplied by a choir from the South Caledon church. Thirty-seven dollars was netted for the school.

It looks as if there was an opportunity now for Protestantism to make some progress in Belgium. The new Bill on Education, whose tendency is to secularize the schools, has provoked the wrath of the

Roman Catholic bishops, who excommunicate all who aid this obnoxious measure. The lay teachers and their pupils and the parents are banished out of the Church. The Belgian Protestant Missionary Society is anxious to lay hold on these outcasts. It is thought that it could do a great work among them. But it is poor. Belgian Protestants are few in number. Will they not receive the sympathy and aid of their brethren in other lands?

TORONTO has shewn her disapproval of gambling in a very vigorous fashion. On Saturday evening a raid was made on a den on King street, and eleven young men engaged in gambling were captured. They were brought before the Police Magistrate on Monday morning and fined \$50 each, with costs. In passing sentence, his Worship remarked "that of all the vices, gambling was the worst, and that it should be put down with a strong hand. A man who gambled for money could not be strictly honest at heart, and he should be ostracised from respectable society." This is a good lesson not only for these young men, but for all who are tempted to get money without honestly earning it.

THE Boston "Congregationalist" concerning the prevalence of pernicious literature says: "One needs to give but a passing glance at the windows of most of our periodical stores in order to learn how corrupting is the influence of much of the newspaper and other literature offered there for sale. Such is the morbid craving of many for such pernicious reading that in one New England city, we are told, numbers of boys meet the weekly bundle of papers at the depot and procure their copies there rather than wait to obtain them at the stores. There is one way to check, if not to eradicate, this rapidly growing evil. Let all Christians and all decent people stop patronizing stores which sell such literature, stating their reason for stopping. This, we believe, will prove a very practical and effective means of reform." A better way still is for parents to supply their homes with plenty of pure and wholesome literature. Overcome evil with good.

CONNECTICUT Congregationalism is not now what it was once. At one time it was regarded as Presbyterianism under another name. Indeed the churches were often called "Presbyterian." Now, no one would think of applying the term to them. At the last meeting of the General Conference of the State, held at Waterbury, there was a very decided expression of sentiment which shows how the brethren feel. A resolution was passed whose preamble states that grave apprehensions exist in the minds of brethren "lest the National Council should be led to assume, directly or indirectly, an authority which shall infringe upon the authority of the local churches," and the declaration was made that Connecticut Congregationalists do not favour "any measures that look toward the establishment of any standards of faith or discipline" for the churches, but trust that the Council will "respect and regard all their rights and liberties." Whether there was any need for such a resolution or not, it has the right ring about it.

THE pastor of Park street Church, Boston, Dr. J. L. Withrow, has been creating a sensation by some remarks on "Evangelists and the Churches." A paper on this theme was read by him recently before the Boston branch of the Evangelical Alliance. In that paper he asserted that history shows that great religious and evangelical excitement and enthusiasm are followed by a revulsion, disaster, backsliding and profligacy. He maintained also that modern revival

work does not put much emphasis on the thoroughness of the work, but on the suddenness of it. He also criticised many kinds of revival work as sensational, harmful and degrading to the cause of Christ. He claimed that the true work of Evangelists should be done by those whose heart is in it—not by those who are paid to do it—and among people who are churchless, and not as a means of stirring up the churches and giving them a fictitious and unusual life, which could not be sustained after the excitement of the revival was over. There is no doubt that these remarks have a wide application. There is danger from the system of professional evangelism, as it has been developed in some quarters.

LITTELL'S LIVING AGE FOR 1880.—The fact that this standard weekly magazine has had a successful career of over thirty five years against much competition, is proof sufficient that it meets an undoubted want of the public. It furnishes what is essential to American readers in a great and indispensable current literature—a literature which embraces more and more every year the work of the ablest thinkers and writers of the day. As the only satisfactorily complete and fresh compendium of this literature, its importance and value have steadily increased. It enables the reader, at trifling expense considering the quantity and quality of the reading furnished, to keep pace with the best thought and literary work of our time; and its great convenience to every intelligent person or family can therefore hardly be over-rated. The extra offer to new subscribers for 1880, and the reduced clubbing rates, are worthy of note in the prospectus published in another column. The magazine is well worth the attention of those who are selecting their reading for the new year. As the multitude of periodicals increases more and more beyond the means and leisure of readers, the value of such a comprehensive one as this becomes more and more apparent.

MISSIONARY work and in fact all the work of our Churches would fare better financially if the following wise words of an exchange were kept in mind: "If even good and liberal people are to feel interested in either religious or benevolent enterprises, they must know about them—must have details of their operations, proofs of their need, and evidences of their success. It is in vain to tell even Christians that they ought to feel interested in this, that and the other thing, if they have at best but a vague, indistinct idea of the whole affair, and have little or nothing definite as to that which they are called on to support, whether with their money or their prayers. They can't do it, and more than that, they won't; and any amount of mere scolding or indefinite lecturing upon duty in general will only confirm them in their indifference and strengthen them in their refusal of assistance. To awaken interest and call forth liberality, it is necessary to diffuse information, to take expected contributors into one's confidence, to treat them like shareholders in a commercial enterprise and make them more and more familiar with all the facts." Missionary deputations will do well to take note of the above hint, and act accordingly. Pastors and deacons will realize the force of the statement that, the remedy for deficits in the Home Mission Fund and other funds of the Church, lies neither in circulars nor in deputations, but in ministers and office-bearers dealing faithfully with their respective congregations. If a pastor cannot impress his people with the greatness of the work, and evoke their liberality, or if he has so little interest in the schemes of the Church, as never to speak of them from his pulpit, it is vain to expect that other methods will be successful.