

## The Canadian Independent

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TORONTO, AUG., 25, 1881.

**NO PAPER NEXT WEEK.**—Conforming to the practice of several of our denominational contemporaries, we propose taking an editorial holiday next week, there will consequently be no issue of the INDEPENDENT. We trust that our subscribers will ungrudgingly agree to this one week's respite from our work.

### TO OUR SUBSCRIBERS.

A large increase in the cost of producing the INDEPENDENT, of which our printer has notified us, has forced upon us the consideration of a change in the issue. So long as rates were as formerly, we could pretty well calculate upon coming out nearly square at the end of the year, supposing that the same proportion of subscribers paid as before. The addition of upwards of one hundred and fifty dollars a year to the cost of production changes the financial aspect entirely. We are willing, as we have said before, to carry on the paper in the interests of the denomination without any pecuniary recompense, satisfied if we can help on the cause in any degree, but we are *not* willing to have in addition to pay a deficiency like the sum we have named at the close of the year. We would, therefore, take our subscribers into our confidence, and ask from them an expression of opinion on the following points:—

1. Is it possible to increase the subscription list by, say, two hundred and fifty names of good, paying subscribers, and keep the weekly issue?

2. If not, shall we change the issue to a fortnightly paper, keeping the form as it now is, or to a monthly magazine, as formerly?

Whatever may be decided upon, we do not propose making any change before the end of the year, but we wish to be in a position to make our arrangements for then.—  
EDITORS.

### MINISTERIAL ETHICS.

An old Scotch professor in a theological hall, at the beginning of every session would address the students assembled invariably on "politeness," giving special directions as to the outward marks of respect due to superiors or seniors, to each other, and to the servants or friends with whom they came in contact in their boarding houses. To many it seemed a childish proceeding. Those in residence, *e. g.*, to be told that they should knock at each others doors

before entering, and not rush to the dining table as hogs to their trough. Subsequent experience, however, often convinced those who were averse to the good professor's first lecture, that he gauged character more accurately than they,—“the coltish nature” would breakthrough, and offensive ignorance pronounce itself.

In our new Year-Book, the painstaking editor, Dr. Jackson, has given us a code of ministerial ethics, outlined from a paper read before a Chicago Ministerial Association. The law is not made for a righteous man, and they who by education, or better, by the innate refinement of a gentle life, have already made these precepts, perhaps unconsciously, their own, will find no offence therein; all others, if such there be, will be the wiser if they “read, mark, learn, and inwardly digest.” No class of men give or should give a tone to society more than clergymen, and there are none upon whom greater responsibilities rest. Half of our editorial chair being filled by “the clergy,” we do not desire to be hard upon the cloth, but we must say we have more than once been where an observance of the code, now inserted in our Year-Book, would have conserved a respect for the ministry we have been compelled to part with regretfully.

Whether a “preaching suit” is a desideratum or no is a matter circumstances and custom may be allowed to settle, but that every minister is bound as a Christian, on entering his profession, to be a gentleman and to do all in his power to maintain the purity, honour, and dignity of the profession, is beyond all reasonable controversy. The very fact that such lines need to be penned is a sad comment upon that education for the ministry which is not supplied by mere college training. Can any one conceive of Christ acting ungentlemanly? or guilty of a breach of true politeness? And what ought His servants to be?

THE funeral of Dean Stanley was one that a prince might envy. There were strong personal attachments to the man, from whose frail and even diminutive figure seemed to flow some of heaven's sweetest and most tender gifts. The illustrious assembly that thronged the Abbey at his funeral bore a signal testimony to the moral and social worth of the man, and many homes miss in him their comfort and their friend. Was that the one cause of the honour paid to his memory?

THERE were those who mingled with the crowd and heard the whispers, which were not all of the man. The late Dean was well known as the flower and pride of the Broad Church party, though he himself declined partizanship. Theology he had none, at least as theology is in general understood. One of his latest works, “Christian Institutions,” is thoroughly negative. Yet here was a negative theologian who exhibited a life pure, loving, tender, a friend alike of the throned monarch and the wearied artisan. He could be firm, too, and had the grace of patience. Who dare say in his presence, virtue could not be sustained and crowned without dogma?

VERY many, some say a majority, attended that funeral as they would a triumph. It seemed to them the inauguration of a new reign, the proclamation of a new evangel. Henceforth the Beatitudes are to be the inheritors of all the virtues of dogma, and Paul's harsh doctrines are to give way to a rational faith. A new “Westminster Confession” has been ratified from the Jerusalem chamber, and universal comprehension is the key-note of the church of the future. The pall-bearers, representing all shades of belief (and unbelief), gave testimony by their presence to the advanced hopes of that great multitude. All are to be saved by Christ, and therefore by anticipation all may be embraced in the Christian fellowship now.

It is here we have a word of caution. We desire to be broad—broad as the love of God; we would not, however, have it forgotten that His righteousness has marked out a strait way. We would not narrow the one, we dare not widen the other, and it is not safe to measure the truthfulness of a man's opinions by the merit of his life. One of the most honest and practical of men we ever knew, held to his dying day that the sun daily circled the earth. Christian dogma aided in the formation of the Dean's character; he would have been the last to have denied its potency. Without the influence thereof the good Dean would have been an impossibility; for him, even a blessing was in it, and his death cries “destroy it not.” More, pure as the Dean's life to all seeming was, there was a purer, and He declares “these shall go away into eternal punishment, but the righteous into life eternal.”

FAITH must have something—something—on which to rest; the lever that would move the world called for a fulcrum, and that something, someone, which is faith's lever, is dogma. It matters somewhat whether that lever bears the pressure or crushes beneath the strain. Negative theology is a vacuum in which no wing can soar, no heart can beat. True, there is much obstructive dogma; clearing away the underbrush, however, does not bring in the harvest. The woodman's axe would never have been the pioneer of Canadian prosperity had it not been followed by the settler's plough and seed. The tendency of modern thought and popular sentiment is destructive. Who can construct an eternal habitation if we cease to learn of Him whose life is the old, old story?

If we may be allowed to step down from the chair and write as a correspondent, we would like to say a word as to the permanency of our diaconate. Is it not rather an anomaly, in so thoroughly a democratic form of church-life as ours, that we make certain individuals perpetual officers? Or are we so wickedly democratic as to need an “upper house” to check “hasty legislation?” The diaconate should represent the church in sentiment and order, if not, what means their election by the church? From varied circumstances, deacons are generally from that class whose residence is more permanent than that of perhaps the majority of a church. In the order

of growth and change this country perpetually sees, a church may grow around a diaconate with which it eventually has no sympathy. Hence arises friction, oftentimes disturbance. If the church elected twenty years ago, why should it not again express either its confidence or want thereof freely? Is not the question of a diaconate, from which yearly some members retire, worthy of consideration and of practice? Let some of our church politicians enlighten them.

FLUCTUATING almost daily, at one time inspiring bright hopes, at another producing gloom and well nigh despair, President Garfield lies at the end of the seventh week since the bullet of the assassin struck him down. The latest reports are favourable, almost giving confidence of ultimate recovery; but a slight change in the tone of the stomach, or a stoppage of the pus, may change the aspect of the case and mark him for death. Meanwhile, all that one great nation can do, with other sympathizing peoples, is to send up constant prayer to Him in whose hand are the issues of life and death, that He would be pleased to bless the means used, and give back again to his family, the church, and the Republic, one who in each sphere is respected and beloved. Messages of sympathy continue to flow from all points of this continent and Europe, one of the latest being from Queen Victoria to Mrs. Garfield. The message and the reply were alike worthy of the women who sent them.

THE Irish Land Bill is the law now, and its provisions have come into force in that distracted land. The Commons conceded a few amendments made by the Lords, rejecting those which appeared to trench on the principles of the Bill, and, thus amended, it was accepted and passed by the Upper House. It is too much to hope that the passions which have been aroused will be at once allayed. It will take some time for the provisions of the Bill to be understood, especially as the agitators will take care that the people shall not understand it if they can help it, for then their occupation would be gone. But it will come, and though no Land Bill can remedy the evil and improvident habits of a large mass of the people, or dispel the darkness in which they are kept by the priests, yet they will find that they can get justice and right, and when they find that, other light may come to them, and the regeneration of Ireland may not be so far off as some think.

AN ERROR CORRECTED.—We are glad to find that our readers look with a critical eye upon what appears in our columns, and are not disposed to let mistakes pass unnoticed. This is what we like, and would always ask for. The following paragraph printed in our issue of July 24, has brought us several letters:—

SIX BIBLE NAMES.—Say them over a good many times, until you can remember them and the order in which they are given. Adam, Enoch, Abraham, Solomon, Christ, John. Repeat them again, and then learn the following bit of Bible chronology.—1. From the time Adam was created, until the time Enoch was translated, was a thousand years. 2.