

The Canadian Independent.

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

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PERE HYACINTHE has petitioned the French Government for recognition of his sect equally with other denominations.

THE British and Foreign Bible Society, always in the front rank, this year held its seventy-fifth annual meeting, and its report shows good work done. Its receipts were £213,800, and its expenditure £223,000.

OUR latest English exchanges are full of May meeting reports. The anniversary gatherings this year seem to have been quite up to the standard—the reports were encouraging, the speeches were good and the enthusiasm of the audiences was aroused.

"IN the very heart of Japan," says the Rev. W. Fleming Stevenson, "in a city where ten years ago foreigners could only be smuggled in by stealth, I listened to sermons preached by native ministers to large native congregations, and found them so scriptural, thoughtful and eloquent, as to place them on a level with our best sermons at home."

TALMAGE does not seem to exercise himself unduly over Dr. Van Dyke's appeal to the Synod. He is going to Europe for a while; but he threatens to come back pretty soon and shock the strait-laced Presbyterian gentry of Brooklyn more than he has ever done as yet. He is going to be more Talmagean than ever. Good for him!

THAT Leicester conference movement is not dead yet. Its supporters held a private conference in the Cannon street Hotel, London, on the 13th of May. The meeting this year seems to have brought out more conservative and orthodox speakers than have appeared on previous occasions. Of course, Messrs. Mark Wilks and Picton were on hand.

WE learn now that Thomas Jones does not leave Melbourne because of failure of health. His arrangement with the Collins street Church was to supply it until June, 1880, and he intends to do that. Then it is likely that he will return to England. We learn, too, that his church is trying to secure Llewelyn D. Bevan, now of New York, as his successor.

THE London "Methodist Recorder" says: "The Church can only cease to be missionary when it ceases to receive Scripture as Divine—that is, when it ceases to be a Church. And just as the Church's faith in the Divine authority of Scripture is strong and vivid, and its obedience to God's voice speaking in Scripture is simple and unquestioning, will its missionary zeal burn clearer and brighter."

EDWARD MIALL, that veteran of Anti-State-Churchism, was the recipient of an address of gratitude and

congratulation the other day, on the occasion of the completion of his seventieth year. Among the members of the deputation that waited upon him was John Bright. For thirty-eight years has Mr. Miall been engaged in the battle of freedom, and it must have been a source of immense satisfaction to him to review the labours, the trials, the successes of the past, and to see what bright prospects the future presents.

THE relations of Britain and Afghanistan are placed on a definite basis at last, and we suppose that the arrangement will continue for a while. Of course, Britain has not denied herself in the final result. She never will so long as the Beaconsfield party is in power. As to the South African war, a change may come now. Sir Garnet Wolseley has been selected for the chief command, and he may be able to succeed. It seems as if Lord Chelmsford was an utter failure.

ON the occasion of the 80th anniversary of the Religious Tract Society of London, the preacher was Rev. W. B. Pope, D.D., ex-President of the Wesleyan Conference. An idea of the extent of the operations of the Society may be gathered from the fact that nearly 9,000,000 of tracts have been granted to societies and individuals in London alone. The total circulation for the past year at home and abroad amounts to nearly 70,000,000, and since the formation of the Society to very nearly 1,853,000,000.

THE American Bible Society now employs eighteen Superintendents, ninety-seven county agents, and 5,929 volunteer Bible distributors. The receipts the past year were \$426,274, an excess over the previous year of \$15,320. During the year the whole Bible was translated into the Turkish and portions of it into many other languages. During the year 1,265,958 Bibles were manufactured, of which 949,814 were issued at home and 238,040 abroad. The issues of the Society during sixty-three years amount to 36,052,169 copies.

IT seems that somebody has been writing to the "Sunday School Times," and saying, that "Unitarianism became possessed of one-half of the Congregational churches of New England, and two-thirds of the ablest men," in the conflict of half a century ago. But the "Congregationalist," by facts and figures, slightly interferes with his statement. It says, "At the opening of the controversy (say in 1810) there were 361 Congregational churches in Massachusetts—all professedly Trinitarian. Of these, 96 passed over to Unitarianism, leaving 265 still as before. This was a direct loss, and perversion, of less than twenty-seven per cent. And as to the ablest men, one might as well leave off such calculations before they be begun, as there is no such common agreement on the subject, as can furnish a common measure of comparison."

DAVID MACRAE, of Gourrock, is not to escape discipline at the hands of the Scotch United Presbyterian Church, after all. The Synod has taken notice of his heresies, and has appointed a commission of twenty ministers and ten elders to deal with him. And this occurs just as George Gilfillan's Church, in Dundee, had called Mr. Macrae to its pastorate. The Edinburgh correspondent of the London "Times" has some sensible remarks on the action of the Synod: "By far the most interesting aspect of the case is the amount of divergence from the literal meaning of the Westminster Confession on this doctrine (eternal punishment), avowed by those who were most zealous in condemning Mr. Macrae. . . . What we, therefore, see, is, men who have departed from the confession by

one remove seeking to punish for heresy a man who has gone two removes in the same direction."

JOHN HENRY NEWMAN has been saying something. Indeed, he has been making quite a lengthy address in Rome, on the occasion of his elevation to the cardinalate. The most noteworthy part of his address is that which deals with what he calls "religious liberalism," which he defines as the assertion that "there is no positive truth in religion, but that one creed is as good as another." This liberalism, Cardinal Newman says, he has opposed for half a century. Well, we think that most of us are engaged in doing the same thing. If the Cardinal's definition is correct, we fancy that we are all with him. But we can easily see what he means when we hear him say that in all he has written he has shown "an honest intention, an absence of private ends, a temper of obedience, a willingness to be corrected, a dread of error, a desire to serve the Holy Church." To Newman, there is an ecclesiastical authority, to which even his conscience and reason must bow themselves. At least, so he says. Query: Whether they do always bow to this authority?

FROM the annual report of the Toronto Home for Incurables we are glad to find that this useful and estimable charity is pursuing its benevolent course with unabated zeal and success. It is expected that the Provincial Government will shortly provide a permanent building for the accommodation of the patients, a step which will be productive of much benefit to the country. The Board, in the report, acknowledge the grants for the present year of \$454.37 from the Ontario Legislature, and \$500 from the Mayor and City Council of Toronto, with the gift of \$20 from the Warden of York. The Officers of the Board of Management are Rev. Alex. Topp, D.D., Chairman; Mrs. Cumberland, Secretary; Miss Gilmor, Assistant Secretary; Mrs. Mulholland, Treasurer; The Hon. J. McMurrich, Treasurer of Building Fund; Miss Dick, Mrs. Manning and Mrs. Kay, Directors. We commend this institution to the Christian liberality and sympathy of all who have the means wherewith to relieve such as are, in the words of the report, "humanly speaking, incurable, and at the same time have no earthly friends or relatives to attend to them."

WE pass on the following for the benefit of all croakers about missionary "failures." The "Northern Christian Advocate" gives this as a summary of missionary effort in the Sandwich Islands:—"These cannibals, who crewhile would cook and carve a merchant or a mariner, and discourse on the deliciousness of a cold slice of missionary—these semi-devils—have now \$250,000 worth of church property built with muscular Christianity and pious self-denial, which shame us out of all self-complacency. Think of it. 150 persons dragging each timber for a church for eight miles, diving for coral ten to twenty feet, reducing it to lime and carrying it on their shoulders seven miles, to cement stones carried one by one an eighth of a mile; women subscribing \$200 to a church erection, payable and paid by making mats at eight cents a week, and subscriptions by men payable and paid by the profits on firewood sold at eight cents a stick after ferrying seven sticks in a canoe across the twenty mile wide channel; then, 2,000 miles away, beginning a "foreign mission" on the Micronesian Islands—why if this were not fact it would be counted the silliest of all possible romances, the improbable of the improbable, the impossible of the impossible, compared with which Jules Verne's expeditions would be stale sobriety itself."