

The Canadian Independent.

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

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WE see that Dr. Joseph Wild, pastor of Union Congregational Church, Brooklyn, is spending his vacation on his farm in the neighbourhood of Bronte, Ont.

THE Vermont Congregational churches are far from being unanimous for the resolution which the last convention passed. The St. Alban's Church has personally disapproved of the resolution. It is said that other churches will follow in the same direction.

ONE may almost expect a crack on the crown for asking it, but isn't this Hanlan business a little overdone? One might expect some great principle underlying this ovation, but popular crazes do not rest much on principle. Big ovations and homesteads are easily won now-a-days, apparently.

THE Congregational conference of Maine has prepared and approved of a Confession of Faith for the use of such churches as may desire to adopt it. It is called a simple one. It seems to us that it might have been made simpler. It was passed without any discussion. Of course, there is no effort or thought of effort to impose it upon any church or individual, or to demand its acceptance as a condition of fellowship.

MR. MOODY is of opinion that evangelistic work outside the churches in large cities is a mistake. He has found that the converts have not attached themselves to any religious organization. He thinks that it is better to address small audiences in the churches, where the result of his work will be more likely to remain. We have often feared that many of those who were impressed and moved at monster meetings came to nothing permanent.

HERE is a specimen of the practical temperance work which churches can do. A Sunday or two ago, in some of the churches of Newark, New Jersey, notices were read requesting the congregations to read carefully the published list of applicants for bar-room licenses, that they might appear before the Board of Excise and protest against license being granted to any one keeping a disorderly house or violating the the Sunday law. We hope that the thing was taken up.

AN English evangelist, Lord Radstock, has been accomplishing some good work in Copenhagen, Denmark, recently. He has preached at the houses of the

nobility, and held private conversations with those who might wish his advice. So far many persons of the highest rank and nobility have joined in assisting him—princesses, ministers, admirals, commodores, and many military and civil officers. He has also preached acceptably several times in the English chapel in Copenhagen; once in the Methodist Church, the pastor translating into Danish; and in other churches of the city.

It is refreshing to see a man who confesses his ignorance on some points. Such a man has been found recently. Mons. A. de Quatrefages has written a work on "The Human Species." In that volume this sentence occurs: "To those who question me upon the problem of one origin, I do not hesitate to answer in the name of science, I do not know." Other scientific men could have made the same confession with propriety: but instead of doing that, they have speculated and guessed, and then published their speculations and guesses as indubitable truth. Do theologians likewise?

HERE is a paragraph specially worthy of notice. It is from that volume of M. de Quatrefages elsewhere noticed. "We nowhere meet with atheism except in an erratic condition. In every place, and at all times, the mass of population have escaped it; we nowhere find either a great human race, or even a division, however unimportant, of that race, professing atheism." And he affirms that this conclusion is the result of an inquiry which he has carried on exclusively as a naturalist, "whose chief aim is to seek for and state facts." He will not allow that there are savage races of atheists. He claims that atheism is a mark of high but diseased civilization. The author contends very earnestly also for the unity of the human species. On scientific grounds he holds that no other view is tenable.

REV. C. H. SPURGEON, in an autobiographic speech not long since, gave some interesting facts about his life. Among others, he said he well remembered a little old woman, poorly dressed, coming into the vestry some years ago at a time of great straits, which not a soul in the world knew, not even a deacon of the Church; and she said to him, in the most strange way: "Thus saith the Lord, behold I have commanded a widow woman there to sustain thee." She put down £50 on the table, vanished, and he had never seen her since. He never knew her name even, and never should, perhaps, until the Day of Judgment. He supposed she would be in Heaven now; it was some years ago, and she was very old then. Things had happened so, and his impression was that they would occur again.

A LONDON correspondent of the "Evangelist" calls attention to the atrocities still perpetrated by the Turks on the Christians in Macedonia and Armenia, and to the fact that not one single measure of reform has been carried into effect since the war, while corruption at headquarters is notoriously worse than before. He quotes from a Constantinople letter to one of the London papers this fearful charge. "Every impartial observer will agree with me that throughout the empire still under Turkish rule things are worse than before the war; and both Christians and Turks agree that England is responsible to a great extent for the increase of the evils." In view of the state of things in the Turkish Empire, and of the persecutions of Protestants in Austria, he counsels that protests be sent from every religious denomination to the World's Evangelical Alliance at Basle in August, that it may send its earnest remonstrance to the Governments

represented at the Berlin Congress against these outrages on our common humanity and Christianity.

CONGREGATIONALISM has had a very interesting history in the town of St. Albans, England. It dates from the time of the Commonwealth. Although the Puritans in that locality suffered from ecclesiastical tyranny, they did not succumb, for it appears that in 1672 a license was taken out for "the house of Robert Pemberton, St. Albans, for a Congregational meeting." Under the Toleration Act, Congregationalists and Presbyterians worshipped together, until the Arian sentiment spread among the Presbyterians in the last century, when the Congregationalists withdrew and became a separate and flourishing society. This society has been fortunate in having eminent men in its communion. Doddridge, Brown, Watson, Rogers, and Bassano, are names of which any Church might be proud. It is now proposed to make an appeal to the English Congregationalists to replace the old chapel in Spicer street by a fine edifice, to be known as the "Doddridge Memorial Church."

SEVERAL of our English Congregational Theological Colleges have been holding their annual meetings recently. That of Aindale was held in the Hall of the College, Bradford, on the 18th of June. Principal Fairbairn presided, and Dr. Henry Allen delivered an address to the students. A deficiency of £1,400 was reported in the funds. An effort is to be made to put the institution on a sound financial footing. The Bristol Congregational Institute has given up its Principal, Rev. E. J. Hartland. He was presented with a timepiece and a purse of over £200. The question of continuing the Institute was adverted to, and the opinion expressed that it filled a place that cannot otherwise be filled. Brecon Memorial College had the presence of Drs. John Kennedy and T. W. Aveling, of London. The Treasurer of this Institution reported a deficiency of some £236. Spring Hill College, Birmingham, held its meeting under the chairmanship of Mr. R. W. Dale and Rev. Dr. Rainy, Principal of New College, Edinburgh, addressed the students. One remark of his deserves consideration. He besought the students to remember that the fundamental qualities for the work of the ministry cannot be supplied by theological schools. They are faith, hope, love.

"CHRISTIAN ETHICS" was the subject of President Porter's Baccalaureate sermon at Yale commencement this year. Forecasting the future of Christianity he said, "We cannot tell to what new forms of questioning the received truths of faith may be subjected, or how far speculation and history and criticism may lead to new interpretations of nature and Christ and human duty. But this much we do know, that every change through which Christianity has passed has served to bring out in bolder relief and brighter radiance the great verities that from the first have been esteemed as the essentials of Christian truth and duty. We believe that in the future, whether our progress is to be in sunshine or in storm, whether it is to be by discussion in the closet and the forum, or by strife on the battlefield of civil or social war, whether the new lessons are to be gently distilled as the dew, or revealed by lightning and tempest, men are continually to renew their convictions in the great truths which God upholds by his power and Christ was revealed to enforce—the personal responsibility and freedom of man, the sacredness of human duty, the nearness of man to God, the certainty and awfulness, the reasonableness and equity, of future retribution, the excellence of the life that Christ has exemplified, the assured triumphs of the kingdom of light."