

The Canadian Independent.

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

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MESSRS. MOODY and Sankey began work in Cleveland Sunday before last.

THE Irish Congregational Union was advertised to meet in Dublin on the 29th of September.

WE see that the Rev. Cunningham Geikie, D.D. (as he is now known), has entered on the incumbency of an Episcopal Church in Paris, France.

AIREDALE College began its session on the 17th of September. Professor Shearer delivered the address, the subject being "A Plea for the Study of English Literature."

WE see that the English Congregational Union recommends that the second Sunday in November be set apart as a Temperance Sunday. We heartily second the motion.

THE opening meeting of the Congregational Institute, Bristol, England, was held on September 17th. The new Principal, the Rev. J. P. Allen, M.A., delivered his inaugural address on the occasion.

HERE is an indication of the severity of the depression of trade in the old country. It is said that one-third of the householders in Glasgow have failed to pay their poor rates this year, and so have disqualified themselves from voting.

THE American Missionary Association, which directs its attention chiefly to the spiritual welfare of the negroes in the Southern States, will hold its thirty-third annual meeting in the First Church, Chicago, beginning October 28th. We rejoice to learn that this Society is extending its operations.

THE Pope does not wish the French clergy to fight against the Ferry Education Bill. He thinks, and rightly too, that peace between the Church and the French Government is desirable just now. France is in danger of drifting away from "Holy Mother Church," and everything must be done to retain her.

IT looks as if Geneva will soon move in the matter of separating Church and State. A report has been presented to the Great Council recommending such action and proposing certain regulations. The question was to have been considered again on the 27th of September. We shall look for the issue with eagerness.

THE outlook for Congregationalism in Canada is bright and hopeful. Our Missionary Society is out of debt. Our College has just completed the \$20,000 endowment. Let every church pray earnestly for a "time of refreshing from the presence of the Lord."

Organize for real effective work. Do not allow the winter to pass without special and direct means being employed for quickening believers and bringing in the outcast. Launch out into the deep.

THE Congregational Union has assisted in building more than one-third of all the Congregational meeting-houses in the United States and Territories. As a rule one-third of the churches assisted by it have become self-supporting from the day of their dedication. We greatly need such a society in Canada. Who will organize it?

THE Theological Seminary at Andover, Mass., secures a very strong man for its Bartlett Professorship of Preaching in Dr. William J. Tucker, of New York city. Dr. Tucker is a comparatively young man. He ministered for some time to one of the leading churches of New Hampshire. Of late he has been pastor of Madison Avenue Presbyterian Church, New York, his predecessor being Dr. William Adams, now Principal of Union Theological Seminary. It is a good thing for a church to give two theological professors in four or five years.

JOSEPH COOK writes from San Francisco expressing much satisfaction that he has been able to hear their Christian songs in good English from the lips of Chinese and Japanese converts. At a mission school he saw three Chinamen baptized, and sixty men and twenty women of the same nationality were present to witness the ceremony. Mr. Cook took part in the ceremonies at the meeting by an address of twenty or thirty minutes, and was "deeply impressed" by what he saw. "California," he says, "is one of the gates of Asia, and in the San Francisco Chinese school Christianity stands before gates ajar."

IT is the same story from all quarters. Some time ago, the Rev. S. C. Stiver, a young preacher from New York, was called to the pastorate of the High street Presbyterian Church of St. Louis. He was examined by the Presbytery and was found to be unsound. He was not very certain as to the complexion and details of the future life. Of course, he was not inducted into the pastorate. A second examine, after an interval of some weeks, was no more satisfactory than the first. Now, his case is to be left over until December. Would it not be well for the St. Louis brethren to send a delegation to Canada to inquire into the method adopted in dealing with the Macdonnell case? We fancy that that must be a patent method of doing what you don't want to do, when you see you must do it to avoid unpleasant consequences.

FROM Melbourne, Victoria, the tidings come of the opening of a Congregational Hall and Library in connection with the Collins street Church. Services were held on July 14th, 16th, 17th, and 22nd. On the 24th a series of lectures were begun, we append the titles with the names of the lectures: "The Distinctive Principles of Independency," by Rev. A. Gosman; "Rise of English Independency," by Rev. J. J. Halley; "Progress of English Independency," by Rev. D. Meadowcroft; "Independency in the Australian Colonies," by Rev. W. Moss; "Independent Preachers and Preaching," by Rev. Thomas Jones. The last named gentleman, as our readers know, is to leave Melbourne shortly. Great regret is expressed at his anticipated departure. He has done good service to his church and to the denomination generally. We see also that the Rev. S. C. Kent of the Victoria Parade Church, in the same city, has resigned his charge.

CONGREGATIONALISM.

BY REV. HNOCH FOND, D.D.

INDEPENDENCE AND MUTUAL FELLOWSHIP OF CHURCHES.

While the churches planted by the apostles maintained a fraternal intercourse one with another in all holy fellowship and communion, they were, in point of authority, *independent* of each other. The apostles, indeed, as the divinely-commissioned and inspired founders of churches, had a degree of authority over them which was peculiar to themselves; but among the churches, we find no one of them, and no confederated body of them, presuming to exercise authority over the others. Not even the mother church at Jerusalem, considered as a church and as separate from the apostles, ever undertook to dictate to the other churches, or to extend its jurisdiction over them.

The independence of the churches, in the sense and to the extent here explained, is not only sanctioned by the Scriptures, but is most explicitly asserted by learned and impartial historians, who have investigated the subject. Waddington, an Episcopalian of the Church of England, speaking of the Church in the first century, says, "Every church was *essentially independent of every other*. The churches, thus constituted and regulated, formed a sort of federative body of *independent religious communities*, dispersed through the greater part of the Roman Empire, in continual communication and in constant harmony with each other."

Mosheim, a Lutheran, who could have no predilection for the doctrine of independency, thus describes the state of things in the first century: "All the churches, in those primitive times, were *independent bodies*, or none of them subject to the jurisdiction of any other. For though the churches founded by the apostles had frequently the honour showed them to be consulted in difficult cases, yet they had *no judicial authority, no control, no power of giving laws*. On the contrary, it is clear as the noonday, that all Christian churches had *equal rights*, and were in all respects on a footing of equality." The same author speaking of the second century, says, "During a great part of this century, the churches continued to be, as at the first, *independent of each other*, or were connected by no consociations or confederations. Each church was a kind of little *independent republic*, governed by its own laws, which were enacted, or at least sanctioned, by the people."

Archbishop Whately, speaking on the same subject, says, "Each church, though connected with the rest by ties of faith, hope, and charity, seems to have been perfectly *independent*, so far as regards any power or control. The plan of the apostles seems to have been to establish a great number of *distinct, independent communities*, each governed by its own bishop (or pastor), conferring occasionally with the brethren of other churches, but owing no submission to the rulers of any other church, or to any central common authority, except the apostles."

The testimony of Neander, Giesler, Gibbon, and other approved historians, as to the constitution of the primitive churches, is altogether coincident with that given above.

But while the primitive churches were, in the sense explained, independent of each other, they were bound together by the strongest ties, and maintained, as hinted above, a constant intercourse in all suitable acts of fellowship and communion. They were to each other objects of deep interest, and of mutual concern and prayer. As their teachers journeyed from place to place, it is not to be doubted that they had an interchange of pastoral labours. The members, too, when absent from their own churches, were freely