

# The Canadian Independent.

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

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## Our American Correspondence.

With the return of Sept., New York and Brooklyn re-open the churches which have been closed during the summer, and prepare for their fall and winter campaign of Christian work. Nearly all the pastors are back, though some of the more prominent are still absent. Rev. Drs. John Hall and Wm. M. Taylor are yet in Europe, and will not return for several weeks. Henry Ward Beecher will not be in his place for another month, and Dr. Talmage, who has been exploring Leadville and San Francisco, and other centres of busy life across the continent, is home again, and resumes his work at the Tabernacle next Sunday.

The death of Rev. Dr. Wm. Adams, the revered President of Union Theological Seminary, has been the leading event ecclesiastically in this vicinity. He was born in Colchester, Conn., but reared in Andover, Mass., where his father was the principal of the famed Phillip's Academy. He graduated in Yale in 1827, and Andover in 1830; was pastor of the Congregational Church in Brighton, Mass., from 1831 to 1834, and of the Central and Madison Square Presbyterian Church, in New York, from 1834 to 1873. Since then he has been president and professor of sacred rhetoric in Union Seminary. He was very widely known—no American minister more so—he filled many leading positions of trust in church, and several benevolent institutions. One of his latest efforts was to preach to the Cadets at West Point, and this is a specimen of the numerous outside calls to which he so willingly responded. Though over seventy years of age, his intimate friends wished for several years more of able service from him. He had a fine personal presence, courtly manners, great culture, extensive erudition, vigorous style both of pen and voice, and was a very eloquent speaker. He was distinguished by a tact and clearness of judgment which have seldom been equalled, and make his place hard to fill. Several hundreds of ministers of various denominations marched in procession at his funeral service to Madison Square Church. The Revs. Dr. Parkhurst and Prof. Tucker, Dr. Adams' successors in the pulpit of Madison Square Church, led the devotional services for a crowded audience, and Rev. Dr. R. D. Hitchcock, senior professor in Union Seminary, preached the funeral discourse from the text, "At evening time it shall be light." As might be expected from such a preacher, stirred as he was in his tenderest affections, the sermon as to characterization, tone, rhetoric, and sympathies, was everything worthy of the greatness both of the subject and the occasion. When Dr. Hitchcock closed his address with Dr. Adams' dying message—"I want you to say good-by, and give my love to my sisters, to my dear brethren in the ministry, to my colleagues in the Seminary, to my students, to my old parishioners, and to my many friends,"—every eye was bathed in tears, and all felt that no grander life can be attained than to reach such a fulness of Christly affectionateness and powers for doing good as he had done whose loss they mourned.

The Essex County, N. Y. Association has just held its sessions in Ticonderoga. This is the birth place and summer

home of the renowned Joseph Cook, whose presence and part in the exercises made the occasion a lively one. Among the items on the programme was an essay or criticism on Mr. Cook's lecture on "Spiritualism" in the last Boston course. This lecture, your readers may be aware, has been the subject of sharp criticism in several quarters, and some writers—notably one in the New York *Observer*, the Presbyterian organ—have not hesitated to rank Mr. Cook as a teacher of Spiritualism. The Rev. I. L. Beman, the essayist at the meeting at Ticonderoga, gave a long, sharp, and somewhat personal paper on the subject. This brought out Mr. Cook, who, in a speech lasting over an hour, completely vindicated himself from all the attacks he has received. Mr. Cook spoke again during the meeting on "The Church for the Times." As was to be expected, this noble man spoke out strongly for the full, clear proclamation of all the great doctrines of our Christian faith, especially of the necessity of the new birth, and of the danger of man's becoming permanently fixed in his opposition to God, which is, he said, perdition. Mr. Cook left New York last Tuesday for his projected tour round the world. He expects to be absent about two years. May God protect him amid all his perils, and safely restore to us one who, as a defender of the faith, and a stimulator of thought, can ill be spared.

Mr. Moody's convocation at Northfield, Mass., for prayer for the power of the Holy Spirit, has proved a great success. There was a large gathering from all parts of the States, from Canada, Britain, and even South Africa. A notable feature of this gathering was the devotion of the time to prayer, yet addresses were very few. The academy where the meetings were held has just been built by Mr. Moody, to meet the long-felt want of high scholarship, at a low cost for tuition and board. It is also intended to have similar conferences for prayer and work to that just held. Sankey and Stebbins had charge of the singing, and, all through, the meetings were of unusual solemnity and earnestness. A friend who was present tells us he was never present at a meeting where such a fulness of prayerful spirit prevailed. May its influences reach out far and wide.

In this first letter from this neighborhood allow us, Mr. Editor, to express our congratulations on the good accounts which reached us through the *Canadian Independent* of denominational affairs in Canada. We hope the good meetings in Montreal last June are the happy augury of greater things to be done for Christ in the extension of our faith in all he promises. Sincerely do we thank you for your efficient management of the paper, and hope the present effort to wipe out the old debt and improve still more, the paper will be successful. We like the paper as enlarged very much. It is worthy of all the support you ask for it, and we trust Canadian Congregationalists will show their right to the name by all subscribing for it, and pushing it among their friends. If letters of news, which some of your readers may not get, through not taking American papers, will add to the interest of the paper, we shall be glad to aid you occasionally. W. M.

Plainfield, Sept. 11th, 1880.

## Topics of the Week.

A lottery is advertised in the interest of a Roman Catholic school in the States which offers among other prizes a horse, carriage and chromos, six hundred masses for the living and the dead.

The Mormons are reported to have expended \$1,000,000 on their new temple, commenced twenty years ago. It is now one fourth done. The material is Utah granite, and the estimated expense \$32,000,000.

It is an interesting fact as showing the futility of educational enterprises based upon infidel principles, that W. H. Allen, LL. D. President of Girard College, has been for a number of years the very acceptable President of the American Bible Society.

The Christian employees of the Central railroad at Rochester, N. Y., are awakening a remarkable religious interest, by their efforts among their fellow workmen. Would that their influence could reach managers of roads who are deserting the Sabbath by their Sunday excursion trains.

Dr. De Pressense, writing of France says: "I have come to be decidedly of opinion, without concealing from myself the difficulties and obstacles in the way, that never since the Reformation has there been a more favorable moment for the spread of Protestant doctrine."

A London Roman Catholic newspaper states that, in the year 1879, two thousand persons renounced Protestantism in England and became Roman Catholics, and that seventeen out of every twenty of these perverts were prepared for the step under ritualistic teaching.

The way the Italian government raises money is interesting. For the future, a person will pay \$6,000 on being created an Italian prince and \$5,000 on being made a duke. The charge for a marquisate is \$4,000; for the title of "Conte," \$3,000; of baron or viscount \$2,000. Any other noble title will cost \$1,000. Should the person ennobled desire that the title shall not descend to any successors a discount of two-fifths on the regular tariff will be allowed. For a grant of arms, etc., \$150 will be charged.

A writer in the *Friend of Missions* says: Few things would strike a stranger more in visiting Madagascar than the quiet and orderly appearance of the Capital and many other chief towns on Sunday. I am sure there is not a town in old England of equal size that in this respect equals Antananarivo. It is a city of probably one million inhabitants, in the heart of Madagascar, in which, on Sunday, no trade of any kind is going on, no shop open, the numerous stalls for the display of goods from all parts of the world, vacant and deserted, the public houses all closed. The hold of Christianity upon the people and in controlling public sentiment is also manifest in regard to the liquor traffic. Though the government by treaty with other nations is committed to the principle of allowing the importation of spirituous liquors, they give no further encouragement to the demoralizing trade. Whenever a cargo of spirituous liquors arrives, the custom-house officer, by order of the Queen and her council, knocks out the head of every barrel that falls to the government and turns it into the ocean.

The *Irish Ecclesiastical Gazette* is "prepared to traverse the audacious statement of the *Church Times* which throughout the celebration of the Centenary has been wildly antagonistic, to the effect that 'the Sunday-school is the most glaring of all our modern failures.' "We leave the subject," it says, "with this reflection—how different a country would Ireland show itself if the thousands of Roman Catholic children who grow up year after year were brought from their earliest infancy under the influence of Scriptural instruction in a Sunday school?"

The papers mention the serious illness of the venerable journalist, Thurlow Weed, who has reached the age of eighty-three. But no utterance, from his prolific pen is so significant as his recent letter comparing the influence of two men now prominently before the public. It is pleasant to know that the last years of Mr. Weed are pervaded and illumined by a truly Christian love and hope. In the letter referred to he contrasts the labors of Dwight L. Moody with those of Robert G. Ingersoll. He says: "Moody goes to New York, and drunkards reform, blasphemers learn to pray, dens of vice are converted into places of worship, families are made happier, children learn to sing sweet songs, neighborhoods are transformed, prize-fighters begin to preach salvation, rum-sellers become class-leaders, and the whole community, as far as it is touched by Moody, is made better. Ingersoll goes to New York, and all the infidels shout, his face appears in the windows of the rum-shops, bad men crowd to hear him, but no soul is made better, no family left happier, and all he has done is to create doubt and suspicion of a religion that, in the hands and on the lips of Moody, proves to be the power and wisdom of God to salvation."

The recent meetings at Northfield, Mass., under the chief direction of Mr. Moody, were of remarkable interest. They were continued for ten days. The attendance sometimes reached over 2,000. The morning meetings were divided, some gathering in the chapel of the new seminary, others in tents and groves. There was generally preaching by Mr. Moody or some one in the church afternoons and evenings. There was deep, heart-searching confession, consecration and prayer for the Holy Spirit, and many testimonies to His presence and power. Some meetings were marked by wonderful manifestations of a spiritual quickening. Sometimes large numbers fell on their faces before God in silent supplication. As Mr. Moody was preaching one afternoon on the gift of the Spirit for service, he seemed to have unusual unction and power so that all felt that "the very Spirit of God was upon him." Another day Dr. A. J. Gordon of Boston preached on the anointing of the Spirit, a wonderful sermon that many said was the most powerful and melting they had ever heard. Many touching experiences were related by men and women from various parts of the country. Christian love was dwelt upon. Mr. Moody said he was tired of the word "duty." We should serve Christ from love. He used to act from duty, but, thank God, he has reached a higher plane. Rev. G. F. Pentecost took part in the meetings. Mr. Sankey and Mr. Stebbins sang with great sweetness and power. Would that all our ministers and members might come under the influence of such meetings.