

# The Canadian Independent.

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

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## THE CANADIAN INDEPENDENT.

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All Subscriptions and advertisements should be sent to the Business Manager, Rev. J. B. Silcox, 340 Spadina Avenue, Toronto, Ont.

Subscription \$2 per annum, payable in advance. Remit by Money Order, Draft, or Registered Letter. We want an active Agent in each Church. Advertising rates sent on application.

We learn by telegram just as we go to press that the Congregational church at Granby was destroyed by fire on Tuesday afternoon, the 8th inst. It was insured in the S. S. Mutual for \$2,000.

SOME of the French Conservatives in Parliament are as sore as they can be over the Letellier matter. They seem disposed to leave no stone unturned that they may get rid of the obnoxious Lieutenant-Governor.

It looks as if the Afghanistan war were about ended. Negotiations are going on with Yakoob Khan, and it is expected that they will be successful. We shall see what has been gained by British expenditure of treasure and life.

A PLEASANT evening was spent in the school-room of the Congregational church, Georgetown, on the 31st ult. Music, recitations, readings, social greetings and refreshments formed the programme. It was enjoyed by young and old.

POOR ARCHBISHOP PURCELL is in difficulty again. Now Committees bother him. He appointed one to receive contributions for his relief, and the priests of his diocese appointed another. It is a wonder that there has been no investigation in his case.

DEACON BIRCH, of the Stratford church, passed away to his rest and reward on the morning of the 10th ult. He had been laid aside since the first Sabbath of the year. The many friends who mourn his loss are comforted to know that he has gone to be with Christ, which is far better. He was seventy-eight years of age.

WILL the people of Canada never learn to send fit men to represent them in Parliament? It may be too much to ask that our legislators should be acquainted with the rudiments of political economy. Common sense would demand such a thing, but the exigencies of party will not permit it. But is it possible that decency of behaviour is a disqualification for the House of Commons? The Gilmor-Domville squabble last week would have been disgraceful in a bear-garden.

THE world moves! J. Hyatt Smith, a Baptist minister of Brooklyn, well known as an advocate of open communion views and practices, was called to administer the right of baptism on a Protestant in the Roman Catholic Hospital of Brooklyn, N.Y., and he baptized the man by sprinkling! He used the Episcopal Book of Common Prayer! And a sister of charity brought and held the bowl of water for him! And two Episcopalians and one Presbyterian were present as witnesses! Things must have been marvellously mixed there, but would it not be a blessed thing if they

were oftener mixed? We think the Millennium is not far off. A few more scenes like that would make us believe it had come already.

It is with feelings of personal loss that we chronicle the death of Mr. S. Jones Lyman, of Zion Church, Montreal. He was well known by the Congregational Churches of Canada. He was a devoted follower of Christ, an active worker in the Church and Sunday School. The "Canadian Spectator" expresses the feelings of many, when it says that, "In Mr. Lyman we have lost a valued personal friend. He was a man to love and remember. Always genial, and never out of heart, his presence was a perpetual encouragement. Friends miss him as they miss an old landmark when it is removed, or a venerable institution. The world and the Church could have spared many better men." Funeral services were held on Sunday, 6th inst., in Zion Church. The sermons were preached in the morning by Dr. Wilkes and in the evening by Rev. A. J. Bray.

THE Talmage trial is not likely to prove a means of grace to anybody. Its progress thus far has certainly been no honour to the Presbytery which conducts it. The methods of the counsel on both sides, and especially those of the defendant's, rival if they do not surpass those adopted by the Tombs "shyster" lawyers of New York. And what good will come out of all this? If Dr. Talmage is condemned, it will do him no harm, if he is acquitted, it will do him no good. His real trial has taken place long ago, and judgment has been pronounced. What is going on now is only a battle between his friends and his foes. This nineteenth century goes far ahead of the fastest ecclesiastical machinery. By the way, what does the "Canada Presbyterian" mean when it speaks of the *promptitude* of the Brooklyn Presbytery in dealing with the rumours and charges against Talmage? Does it know that the only charges touched on yet are pretty old ones? For a long time past, there have been loud mutterings about Talmage's misconduct, but the Presbytery dared not look into the matter.

IN the "Fountain" of March 6th, Dr. Parker has a paper headed, "The Rev. Baldwin Brown on Congregationalism New and Old." The doctor sympathizes with Mr. Brown in his strictures on recent developments in the English Congregational Union. He is very hard on the organizers and statisticians. The concluding sentences give a good idea of the entire article, and we quote them:—"We agree heartily with Mr. Brown in thinking that the official leaders of the Congregationalism of to-day are honest in their purpose, and thoroughly devoted to what they believe to be the interests of the free Churches. Not one atom of personal distrust or personal dislike do we feel, nor does Mr. Brown. Our contention is that Independency can do better without elaborate organization than with it; that elaborate organization is opposed to the very spirit of Independency; that the strength of Independency is in the holiness, the intelligence, and the faithfulness of the individual churches; that, when those churches meet, their supreme object should be to take counsel as to the deeper reading of the Scriptures, a nobler charity towards heretics, and a more faithful service in society. Committees, sub-committees, officers, resolutions, amendments, meetings, secondings, risings to order, minutes and confirmation of minutes,—upon all these we look with apprehension, and, in our judgment, the fewer we have of them the better. Our hope is that the time will again come when the sacred watchword will be. Independency a *Theocracy*, not a *sect*."

## TO WORKING YOUNG MEN.

BY THE REV. A. J. BRAY.

At the request of the Orange Young Britons, Mr. Bray lately preached a sermon in Zion church, Montreal, to that Order. The sermon is reported in full in the "Spectator," and abounds with wise counsel to young men, and to old ones elder for that matter. After advising young men to have homes of their own as soon as they can manage it, he in strong earnest words warns them of the seductions of the dram-shop:—

"The home cannot contain you, you must go out to find change of scene, and change of companionship; you must go outside to unwind yourselves. But there is one place I most earnestly implore you to shun—shun it as you would a place reeking with deadly disease. I mean the place I mentioned just now—the bar. Whiskey may well be called "The curse of Canada." It is. That fire-water they hand you over the bar of the drinking-saloon takes the colour from your face, the light from your eyes; it brings paralysis upon your limbs, and fills your brain with mad, ungovernable devils. Those places are licensed, and so legalized. The black streams of desolating woe that pour from them help to turn the wheel of government; but they are sources of ruin and death none the less. I wish they could be abolished—I wish they could. And they can, for the most part. It may be done by you young men keeping away, and persuading others to keep away. Refuse to let that molten iron run through your veins—refuse to give your brain to madness and your heart to death, and you will dry up the stream, and choke this misery at the very springs. I would say, have rooms well aired and well lighted where you can meet; pass a law prohibiting intoxicating drinks and gambling of every sort, and then admit all the games you can find and have room for; provide newspapers and periodicals, and literature of every kind but what is simply vicious. You should encourage and cultivate music—visit the banks of the river, and the sides and top of our mountain in summer time. That way you may find a real recreation, a real unwinding strengthening for the sinews, and hope and courage for the heart, and content in all the life."

He then goes on to speak of the need of personal religion in political life. Especially does political life need the religion of charity. Men are not to be forever insisting on their *rights*. They are to study the feelings of others. The strong are to bear with the weak.

"So I most earnestly implore you to be strong enough, and wise enough, and loving enough to yield in non-essentials, where yielding is needful to peace and goodwill. There are times when you must give up what are clearly your rights. You have a right to walk the streets in a straight line; but when there are people going slower than you, or in an opposite direction, you must turn out of your course now and then. You have a right to be protected in the streets; but if you go teasing bad tempered dogs you must take the consequence. If you are going through a farm and there are bulls about, don't tie a red handkerchief about your hat, although it was given to you by your grandfather, and you have a perfect right to wear it as you please. There is a law of expediency which we must consult—there is a law of Christian charity which should rule our lives. You cannot insist upon carrying out what you have been taught to the strict letter of it, for others have been taught in opposite ways. You can insist upon nothing but toleration—liberty to agree with you, or to differ from you—and above all, a true Christian charity that is always kind."