

THE  
CANADIAN INDEPENDENT.

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ABOUT PEDIGREES.

WHAT an absurd battle that is between Romanism and Anglicanism in the city of Toronto! It is a war of words, it is true, but it is none the less foolish on that account. Here for months the respective parties have been deluging the secular press with letters, and the only marvel is that the editors do not pitch them all into the waste-paper basket, and thus deny these ecclesiastics the privilege of public combat. Perhaps as there is not much stir just now in other matters, and as the columns must be filled with something, this rubbish is admitted under protest.

For rubbish it is, at best. It is about that old and thread bare subject of apostolic succession. The Anglicans are asserting that they have the "Simon Pure" article, unpolluted by contact with Rome. It has flowed down to present-day Anglicans *via* the old British Church, from the apostles themselves. The Romanists declare that they have the genuine succession, and if the Anglican Church has any relic of it, it came to it from Rome, which has been the special and careful custodian of it through all the long centuries. So the battle goes, and it is positively amusing to see the zeal with which either side forges its weapons out of historic statements, and the dexterity with which it hurls them at its opponents.

And what does the age care about this sham-fight in which nobody is killed or wounded? Simply nothing. It does want apostolic succession, but not the article about which the Romanists and Anglicans of Toronto are rowing. It does not care about a pure and never-broken chain of ordination from the first century. Likeness to the apostles of the Saviour in spirit and work is what it wants to see in all the ministers of Christ in all the denominations. These men were self-denying and poor. They had neither the wealth and luxury of a St. Michael's palace or an Episcopal see. They went everywhere preaching the Word, founding churches in places of gross sensuality and religious destitution. They spoke about Christ, and lived for Christ, and worked for Christ. Their aim was to lead sinful men to the cross of healing, and to build men up into the glorious spiritual temple of God. Error was their foe. Truth was their ally. Men's souls were precious to them. Life was fleeting. Death was sure. Christ was the heart's deepest need, and only recoverer. It is likeness to these men which this age wants to see in the ministry, but it does not care a straw for the conflict about ordination rights and honours.

Men are not saved by any such theological

clap-trap. And ministers have some better work than deciphering old, musty historic parchments.

"The world sits at the feet of Christ,  
Unknowing, blind, and unconsolated;  
It yet shall touch His garment's fold,  
And feel the Heavenly Alchemist  
Transmute its very dust to gold."

So wrote Whittier, and he is right. It is this great transmutation of thought and feeling and life which the world needs to-day, and that will come by its touching a personal, loving, divine Christ, and not by quarrelling about old and doubtful pedigrees.

WOMAN AS A RELIGIOUS FORCE.

THE "Catholic Record" asks this question: "Why is it that only women are considered worthy of the exercises of religion? At all the masses, devotions, and at the communion railing, the women outnumber the men almost ten to one. Why is it?" It is easier to propound such a problem than to answer it. The fact of woman's superior devotion meets us everywhere, as well in the Protestant as in the Roman Catholic Communion. Women are in the majority in the Sabbath attendance in our churches, and in the concerts for prayer, while they are in the van in every philanthropic enterprise. Missionary schemes feel the influence of their noble efforts, and no better servants of that grand enterprise are found under foreign skies than they. In fact, there are numbers of churches in which women re-enact the ancient service of the Roman Vestals, keeping the fire perpetually burning on the altar. And in many cases it is not at all unlikely, that the devotional fire might quite die out, were it not for the unsleeping watchfulness of womanly piety.

What is the reason of this superiority of female devotion? Is it that women have more time than men to give to the practical observances of religion? As a rule, we think not. The sphere of home-life is not a whit smaller than that of business-life. There is just as wide a room for those whose toils lie in the home as for those whose work is beyond the home. Is woman's work less exhaustive than that of the man? We question it. The cares of the house and children and servants levy just as severe exactions on woman's strength as the cares of business and employees do upon that of the man. Can it be that there lies in the heart of woman a wealth of affection and sympathy which is quickly responsive to the genial claims of religion? Are her natural endowments of that order which move her to break the box of precious ointment over the feet of the Christ? Does nature account for her devotional priority over the man? Perhaps so. If religion taxes more heavily one part of our nature more than another, its heaviest tribute is levied on the affections. But this is the province where woman has always held first place.

If this be the correct answer to the problem, then is there not a lesson for those whose boast it is that they belong to the stronger sex? Ought they not to learn from woman the grand secret of keeping affection alive? That woman has natural advantages here, which are partially denied to man, may be admitted. Men, out in the friction of rough business life, tend to a deterioration of their sympathetic nature. Therefore the greater need that they should learn from their natural helpmate how to keep affection's fires glowing. We are not afraid of the question whether it is not derogatory to a man to be womanly in tenderness. In view of John Howard and Samuel Martin and George Whitfield and the Apostle John and our Blessed Saviour we answer, it rather ennobles than derogates from true manliness.

Correspondence.

ROMANCE OF MISSIONS.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—Mission work has its "romance" even among the mosquitoes and mud of Manitoba. Of these romantic features your correspondent has had some little experience, and anticipates very soon having more, but will not shrink if he meets with as warm welcomes as those received when visiting on both sides of the Red River between the city of Winnipeg and Selkirk, which at present appears a very insignificant place, but in the view of some is the future great centre of the North-west.

In regard to these places I do not intend to comply with the request of a number of your readers and fill your columns with descriptions of the country.

For most valuable and trustworthy information on that subject I would refer you to the letters of "Rusticus" in the "Montreal Witness." Several interesting and profitable interviews have proved that he has taken steps to thoroughly acquaint himself with the matters on which he conscientiously writes.

Our real work so far has been chiefly confined to Winnipeg. The day after writing my last I was glad to be joined by Rev. R. Mackay, of Kingston. He, like myself, was much amused with the strange sights of this great metropolis of the North-west. The wharf instead of being crowded with enterprising cabmen, as at Montreal, was filled with Red River carts to which oxen were singly harnessed and driven by reins, like horses. The "half-breed" men and women with their moccasins, and the "noble red man," with his blanket, and long dishevelled or braided hair ornamented with ermine tails, give a picturesque and romantic appearance to the place. These gather around the corners of the streets or sit on the sidewalks, and with those who are looking for work, give the street a thronged appearance. Yet, notwithstanding the loafers and loungers, the "Winnipeggers," as a class, are a very bustling and enterprising people. The former classes generally have their meetings in the saloons and billiard rooms, with which this city is filled. These appear to be well attended night and day and principally by young men.

I was most happy to welcome Mr. Mackay, trusting that by strong efforts many of these might be saved. He is not one of those that would call forth the words "the children of this world are in their generation wiser than the children of light," but enters into the work of the Lord with the enterprise that would do credit to the most zealous merchant. From necessity as well as from expediency we fulfilled to the letter the proverb "If you want anything well done, do it yourself." These efforts appear to be rewarded by our having very good gatherings at the Temperance Hall where we have held ten interesting meetings. The attendance is increasing; last night was our larg-