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Editorial Jottings.

THE soul cannot live on "Don't knows." Yet that is the creed of the Broad schools. The existence of a God is probable, very, but "we don't know." Man may find life beyond the grave, but we don't know. Reader, open your Bible to such texts as 2 Tim. i. 12, Rom. viii. 28, 2 Cor. v. 1, Eph. iii. 19, 1 John iii. 2. Knowledge is surely better than Agnosticism. Faith is sight. Ponder the path of thy feet, and answer, Which is the way ye choose?

THERE is considerable comment in English Congregational circles just now on the work done in the schools of theology which professedly train men for the Christian ministry. The *Christian World* has the following—in our opinion—wise hints. What care we about controversies whose very dust is buried. Living issues we desire to meet.

For the ministry of to-day some such theological course as the following would be an admirable preparation:—(1) The actual contents of the Bible. (2) A sound system of Interpretation. (3) The History of Doctrine of relative Philosophy in connection with the History of the Church. (4) The religions of the world. (5) Homiletics, including the formation of a good English style for the Pulpit. This, with the freest and fullest discussion of Present-day Problems on Theology, Philosophy, Sociology and Ethics, under the direction, not of professors, but of men who are in the thick of the fight, and who have made one or other of these subjects their own, would prove a noble preparation for the ministry. Such a course would enable the student to make his own Theology as the honoured Principal of Cheshunt, at his induction to that office, advised his pupils to do.

THE American Home Missionary Society is again borrowing from the banks in order to pay its missionaries promptly. The receipts of the first three months of the financial year were only \$57,000, the demands on the treasury average

about \$1,000 a day—a state of things which fore-shadows another debt of serious magnitude.

Note this postscript:—

As the last line of the above "Treasury Note" was written, a New York business man, who was at the Saratoga meeting, came in with a cheque for \$1,400 to provide for paying the entire grant to two missionaries at the front. Not content with that, the great-hearted man proposes to provide for paying the grants to three more at the same rate. Are there not others, like-minded and able, who would count it a privilege so to be represented in our country's great mission field? Our friend's visit filled the rooms with light and cheer. A few more such calls would almost make us forget the midsummer's drought and shrinkage.

THE case of Dr. McGlynn is attracting some attention, but we feel that his double position is untenable. No man can have his pudding, and eat it too. No man can have the status of a Roman Catholic priest, and have his conscience free. It is perfectly true that the catechisms teach that—

A man is always bound to follow his conscience, even if false and erroneous. . . . Nor can any injunction of any authority, ecclesiastical or civil, make it lawful for a man to do that which his conscience unhesitatingly condemns as certainly wicked. "God Himself," Billuart says, "cannot make it lawful for a man to act against his conscience, because to do so without sin is a contradiction in terms."

It is also true that the Papal priest uses his conscience to accept Rome; and Rome accepted, is Rome infallible. Dr. McGlynn deliberately placed his conscience in the Church's, i.e., the Pope's, hands; and must accept the necessary results.

DR. MCGLYNN tells some wholesome truths in the following extracts from one of his addresses:—

I have no quarrel with the doctrines or the sacraments of the Catholic Church. I regard them as the most precious things in the world, and I would not wish to see you deprived of those sacraments. But if any priest, bishop or Pope makes it a condition of receiving the sacraments that you shall forego the