

The Canadian Independent.

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

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THE CANADIAN INDEPENDENT.

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REV. W. MANCHEE, *Managing Editor.*

REV. JOHN WOOD,

" R. W. WALLACE, M.A., } *Associate Editors.*

" JOSEPH GRIFFITH,

REV. J. B. SILCOX, *Business Manager.*

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All communications for the Editorial, News of Churches, and Correspondence Columns should be addressed to the Managing Editor, the Rev. W. MANCHEE, Box 204, Guelph, Ont. Any article intended for the next issue must be in his hands not later than Monday morning.

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THE condition of the negro in the Southern States is not improving. News comes all the while of barbarous, inhuman treatment of the blacks by the whites, and the African exodus continues; and it seems as if there was no power anywhere to remedy the evils which exist.

WE see that the new edifice of the Wesley Congregational Church, Montreal, was dedicated on Sunday last. Rev. A. J. Bray preached in the morning, Rev. G. Wells in the afternoon, and Rev. J. F. Stevenson in the evening. We hope to be able to give more particulars in our next issue.

THE Rev. Henry Ward Beecher preached in Great St. James street Methodist Church on Sunday morning. Dr. Wilkes was present and took part in the services. Mr. Beecher took as his text 1 Cor. xiii. 13, and preached a characteristic sermon on Christian love. The large church was crowded to suffocation.

"EVERY church must have its troublesome man," says one of the current items of the press. But it is not true. There is no reason why in every congregation there shall be one who will keep it in a state of unrest and spoil its peace and happiness. Nor is it so that such an experience characterizes the churches. "The troublesome man" is an exceptional misfortune.

WE often feel like writing letters thanking our many friends throughout the country for the kind, cheery words they send us concerning the INDEPENDENT. We are specially grateful to those who are occasionally sending new subscribers. We have received scores of letters containing kind words. Thanks, dear friends, for your kind wishes and helpful efforts.

WE are glad to be able to congratulate our associated-editor, Rev. R. W. Wallace, M.A., on his having passed the necessary examinations and received from Victoria College the degree of Bachelor of Divinity. In this day, when D.D. is conferred without any regard to scholarship, it is refreshing to find that some by real study are winning the more honourable title of B.D.

THEY have devised a novel method of collecting old pew rents in Baltimore. Several members of the congregation being remiss in their settlements, the pastor ordered their pews to be boarded up, and announced that he had adopted this means to secure the prompt payment of the money due him, as the delinquents were well able to pay. Their wives and daughters bristled with silks and satins, flounces and furbelows, and the pew rent remained unpaid.

THE "Weekly Globe" of the 23rd inst. gave on its first page a very fine cut of the new Bond street Church, with a sketch of Congregationalism in this country and city. From this sketch we learn that Congregationalism in this Province dates back to about the year 1819, when a small church edifice was erected in Frome (Southwold), in the County of Elgin, under the pastorate of the Rev. Joseph Silcox. The worshippers at this church in these days were known as "The Congregational Presbyterian Prince of Peace Society."

FALLING INTO LINE.—Mr. Bronson Alcott has suddenly declared his belief in the Trinity and the Divinity of Jesus Christ. From his statements we learn that he had gone with Channing into Unitarianism and with some of his followers into broad Pantheism, that he "had done his best to rush in and enjoy this shadowy scheme, but had found it impossible to halt there;" and further, "that, so far as his own experience went, there was not a kernel of satisfying food to be reaped in floating fields of cloud-land like that." Mr. Alcott's conversion to orthodoxy will be a heavy blow to "Liberalism" in this country, inasmuch as he was one of its most prominent supporters, and a man of literary attainments.

PEACE hath her victories. The celebration of the Queen's Birthday in Montreal last Saturday was a grand success. One of the most pleasant features of the celebration was the friendly visit of the 13th Brooklyn Regiment, one of the finest battalions of the National Guards of New York. They came to join "our boys" in doing honour to Victoria. They were accompanied by their chaplain, the Rev. Henry Ward Beecher. The honour paid our loved Queen by the visit of this regiment was heartily appreciated by the citizens of Montreal, and by the Governor-General, and will long be remembered by Canadians. We hope that such fraternal greetings may be more frequent in the future. They do much to develop and cement the friendly feelings that exist between the two nations.

WE commend this paragraph to the consideration of all preachers. We fancy that the writer of it would not be counted orthodox in every quarter: but we want no better orthodoxy than is to be found in these words. The paragraph is the opening one from an article in the last number of the "Unitarian Review," and the author is the Rev. Pitt Dillingham. But here is his utterance: "Christianity claims a two-fold mission—to shed light upon both God and man. Whatever be our theory or lack of theory of the person of Christ, yet to every disciple the Master is a double symbol, a type of human nature and an unveiling of the Divine. We agree to this double symbolism when we call Him—who is Christianity—what He termed Himself, both Son of man and Son of God. Persons and epochs differ, however, in the clearness with which they see, and in the emphasis with which they proclaim, these opposite sides of our religion. Now one aspect and now the other is prevailing; the object of contemplation and the inspiration of living. Now the descent of God, now the ascent of man, furnishes the main theme and motive power of discipleship. I submit, nevertheless, that whenever one side becomes dominant to the point of eclipsing the other, it is always at the expense of Christianity; the light of the Gospel pales, it loses regenerative force. Let the human Jesus become a phantasm, an enigma beyond the reach of man's sympathy, and the New Testament sun is shorn of vital beams. But even more fatal is it when the Son of Man becomes opaque, and lets through no picture of Deity. When God ceases to be in Christ, reconciling the world unto Himself."

THE IDEAL SUPERINTENDENT.

BY THOMAS ELGAR.

We give the concluding paragraphs of a paper, on the above-named subject, read at the annual social gathering of teachers of Congregational Sunday schools of Toronto, held in the "Western" church, in March last.

I.—PIETY.

The first qualification, that of piety, need not be dwelt upon further than to remark, that it should be that "reverence for God and devotion to His service" as is recognized by the Protestant body of Christendom.

II.—CHURCH MEMBERSHIP.

There is room for discussion here, for a case may be imagined probably there are such cases frequently occurring—in which the very man wanted to take a superintendency is not a member of a Christian Church, but whose piety is undoubted.

Our schools are most of them intimately connected with a Church, even mission schools have some such connection. If at all practicable, therefore, the superintendant should be a member of a church. Moreover, the Church is to a large extent one of the themes of our teaching; and this I urge as another support to the proposition. It may be regarded as a rule, but as subject to exception as most rules are.

III.—EXPERIENCE IN SUNDAY SCHOOL TEACHING AND WORK.

A man would not generally receive the appointment of superintendent of a railway, or any other position involving the care of life or property, unless he had acquired experience in management by a sort of apprenticeship. In Canada, political appointments are not, I am sorry, always made upon this principle. In Sunday school matters they should always be so made.

Taking the day school system as an example, the course would be this: Infant-class, Intermediate-class, Bible-class, Teacher, Librarian, Secretary, Superintendent.

If statistics of the superintendents of Sunday schools were taken with the object of ascertaining their training up to the point of their assumption of office, I believe it would be found that the large majority had been through this curriculum.

The principal reason for this qualification of experience, lies, however, in the fact, that unless a superintendent has suffered the disappointments, endured the trials, and participated in the triumphs and joys of a teacher, he would not in the discharge of his duties be able to direct and sympathize with his teachers.

A teacher sometimes needs help or sympathy; a class is often vacant through the sickness or absence of a teacher—of course he never stays away but for one or the other of these causes—or the secretary or librarian may be absent.

In each of these cases the knowledge acquired in these departments would be called into practical use.

Moreover, his inner life as a teacher, especially if he be a man of honourable ambition, will affect his management very noticeably. He will not act as a pope or sway the iron sceptre of a despotic ruler; but he will take counsel with his teachers, submit to them his proposals, and ask them for suggestion and help. Money will be collected and used on a plan agreed upon and probably suggested by the teachers. It will be a teachers' suffrage, and by this means our ideal will win his way to the highest esteem and affection of his helpers.

Superintendents are not born with all their powers fully developed. A course of training in the college of