

The Canadian Independent.

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

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DR. PARKER has had more light in the case of Dr. Talmage, and confesses that he has changed his mind. He is willing now to give Dr. Talmage the right hand of fellowship.

YALE College held its one hundred and seventy-ninth commencement on the 26th of June. We observe that Prof. Hoppin leaves the chair of Homiletics in the Theological Department for a position in the Art School.

We learn that there are to be some changes in the teaching staff of Andover Theological Seminary. Profs. Phelps and Taylor are to retire. Prof. Phelps has been in the Seminary for thirty-three years, and Prof. Taylor as long. Ill health is the cause of both resignations.

REV. DR. FARNSWORTH, of Cesarea, missionary of the A.B.C.F.M., in concluding a detailed and encouraging account of a twenty days' tour among the outstations of his field, says, "The kingdom is coming; wait patiently; pray earnestly; watch continually; forward the supplies!"

WOMEN are gradually making their way into the pulpits of more than one denomination in the United States. We no longer feel astonished when among the ordinary religious news we read such an item as this: "The Rev. Ellen G. Gustin has become the pastor of a church in Westerly."

At a Hebrew Convention shortly to be held in New York will come up a proposition to change the Sabbath services in the synagogues from Saturday to Sunday. This important change is being put in practice by a few of the radically reform congregations, but it meets with strenuous opposition from the orthodox rabbis, journals and people.

The Committee appointed by the United Presbyterian Synod of Scotland to deal with the Rev. David Macrae has concluded its work, and is to report to the Synod on or about the 22nd of July. A resolution was passed by the Committee to the effect that Mr. Macrae's doctrinal position is inconsistent with that of his Church, and that he should be separated from his charge and suspended from all ministerial functions.

A GREAT crowd listened to Joseph Cook at Salt Lake. The subject of the lecture was "Certainties in Religion with a Prelude on Mormonism." It was to be delivered in the Presbyterian Church, but when that building was filled, and some hundreds were still standing outside, the lecture was adjourned to the Methodist Church, a larger building. Many Mormons

were present, and heard some very sensible and plain talk, which made them very angry.

SIGNOR GAVAZZI, the Italian orator whose name was so well known on this continent a quarter of a century ago, has been preaching in London to immense congregations. He is labouring to evangelize Rome at present, and says that there never was a time so opportune as the present for spreading the doctrines of the evangelical faith among its benighted people or a greater eagerness evinced for hearing and learning the truth. "All that was wanted was earnest and devoted men to preach the Gospel, and pecuniary help."

THE Rev. W. T. Eustis said in a sermon before the Yale Theological Seminary that the need of the age was more practical teaching in applied theology. He said that he had a Bible class of young men, among whom were several bank clerks, and he recently put to them the question, "If funds were entrusted to you as a trustee, would you have the right to invest them in a savings bank and take the interest to your own use?" Several replied it would be perfectly legitimate. This want of faith in the ethics of the gospel is the great heresy of our day.

THAT famous Vermont resolution on "Historical Congregationalism,"—which, by the way, was not passed by the Convention, but for which a very mild declaration indeed was substituted—was not a very frightful thing after all. So claims its proposer, the Rev. R. T. Hall, of Pittsford. The same gentleman has been also defining the word "Evangelical." He says that Arminianism and Immersionism and even Annihilationism are not ruled out by that word. We thought that Vermont Congregationalists were not going back to the eighteenth century, and we are now glad to be assured that we were right in our thinking.

REV. HENRY WARD BEECHER in addressing the "Business Men's Society for the encouragement of moderation" advocated total abstinence as the best policy for the sake of body and mind. While there is a difference of opinion among the people upon temperance, all unite in regarding intemperance as a terrible evil. "I have had probably as much cerebral fatigue as most men," he said, "and at times have not only had the cares of a large congregation on my mind but the cares of State, and I never used stimulants to keep me and give me strength for the work." He encouraged the Society, as they were trying to get the old drinkers not to drink.

THE Kingston Church "Miscellany," which we are glad to count among our exchanges, says:—"There is some probability that Dr. Wilkes will be induced to write and publish his "Life and Times." It is certain that such a work would be received with great favour, not only by our entire denomination but also by very many in other communions. It would cover our denominational history in Canada from its beginning to the present as the life and times of no other individual would, owing to the Doctor's intimate and influential relation to all our churches and societies. The value of such an autobiography would be vast, and we hope the churches may receive the heritage." We heartily concur with the above and trust that the Dr.'s health may permit him to accomplish the task.

SOME English Church clergymen have been bemoaning their comparative failure in the East end of the city of London. They have been writing in the "Times" about it. An East London incumbent says that "the nonconformists are masters of the field;

their chapels are well filled" while the buildings of the establishment show dreary rows of empty seats. One clergyman does not hesitate to trace the greater success of Nonconformists to their freedom from the cumbrous arrangements of the State Church. And we think he is about right. It seems to us that a religious establishment is a very ineffective evangelistic agency. It has no missionary spirit. We believe that there are many English Church clergymen who have learned this at last. And the remedy for this evil is disestablishment.

SOME of our readers must have read the address of Robert G. Ingersoll at his brother's grave. Colonel Ingersoll has been known for some time as an earnest opponent of Christianity. He has expended a great deal of strong rhetoric on what he terms "the superstitions and follies of Christian people." But as we read this address we cannot help feel that Christians build on a better foundation than he has. His utterance is the utterance of despair. "A wreck must work at last the end of each." Such is his language. And yet, it is remarkable how even he, unbeliever though he is, turns to some dim hope of something after death. "In the night of death hope sees a star, and listening love can hear the rustle of a wing." Yes; there is something in us all—call it an instinct or what you may—there is something in us that will not permit us to rest in the creed of annihilation.

THE Swedish expedition under Nordenskjöld, which sailed from Gothenburg on the 4th July, 1878, has successfully solved the problem of the Japan; thereby northeast passage for what Cabot, Sir Hugh Willoughby, Barentz, Hudson and Behring unsuccessfully attempted. Though the exploit is little likely to give substance to those golden visions of trade with far Cathay which tempted the ancient adventurers to the risk, yet science will reap many fresh acquisitions from it. The zoologists report splendid stores of peculiar and hitherto unknown marine animals; and some apparently diatomous mud, collected in yellow spots on the ice, proves to be a new mineral, probably created by the action of long frost upon sea water. The probability, however, is that the observations and experience thus gained will prove of the greatest value to future aspirants who may attempt to pass a summer at the North Pole.

THE "Advance" puts the case well concerning the action of the Congregationalists of Vermont, on the famous historical resolution. It says:—"There are not a few men as evangelical as the fathers of Westminster, of Savoy, of Boston or Oberlin, who are by no means perfectly and completely satisfied with the particular way in which the evangelical doctrines have been set forth by any of the memorable historic assemblies. Nor does this imply any disloyalty to the Bible as the divine test and measure of religious truth, or any non-evangelical irreverence for the Fathers. Nor yet does it imply that there is less faith in the earth now than then. It may indicate that there is more. But, at any rate, it means this, that each generation has the right, this generation as fully as that generation, to think over again for itself God's thoughts, and to set them forth as best it can, and so as best to suit existing modes of thinking, existing forms of expression, and existing conditions of Christian controversy and Christian life. And surely it is "evangelical" to believe that under the growing light and power of the gospel and the advancing reign of our Lord and Saviour Jesus Christ, the days are not growing worse and worse."