

The Canadian Independent.

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

Vol. 25.

TORONTO, THURSDAY, June 26, 1879.

New Series. No. 25.

THE CANADIAN INDEPENDENT.

Published by the Congregational Publishing Company

REV. W. MANCHEE, *Managing Editor.*

REV. JOHN WOOD,

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

" JOSEPH GRIFFITH,

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

EDITORIAL DEPARTMENT.

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.

BUSINESS DEPARTMENT.

All Subscriptions and advertisements should be sent to the Business Manager, Rev. J. B. Silcox, 340 Spadina Avenue, Toronto, Ont. Subscription \$1 per annum, payable in advance. Remit by Money Order, Draft, or Registered Letter.

THE famous Signor Gavazzi has been in London pleading the cause of the Free Italian Church. The reporters say that he has lost none of his old-time force and fervour.

PRINCE LOUIS NAPOLEON has fallen. He had hardly reached the seat of war in Zululand. Many will mourn over his loss, for, according to all reports, he was a worthy young man.

WE see that Dr. Joseph Parker, of London, has been invited to supply Plymouth Church, Brooklyn, this summer during Mr. Beecher's vacation. It is not known as yet whether he will accept the invitation.

THE wife of Midhat Pasha, the new Governor of Syria, while recently at Beyrut, told Miss Taylor, the principal of the Moslem Girls' School, that the Pasha meant to compel all Mohammedan parents to send their children to school.

DR. ROBERT MOFFAT has been speaking on the Zulu war, and, as every Christian man is bound to do, he condemned it as brutal and unjust. He also expressed the opinion that Cetewayo, if he is disposed to do so, can hold out against the British forces for a long time yet.

A RELIGIOUS paper, called the "Christian Messenger," has been started in Servia, and has found rapid circulation. The Princess of Servia is among its subscribers. It is the only gospel paper in the country, where gross infidelity and socialism are the creed of the masses.

AS an illustration of the civilizing tendency of the labours of the Moravian missionaries among the aborigines of New South Wales, three of the native women at one of their stations have supplied themselves with sewing machines, and one family has bought a nice cottage harmonium.

THINK of this! Thomas K. Beecher has been made a D.D. His Alma Mater, Illinois College, has done it. He graduated from that institution in 1843, and this year the College has been celebrating its fiftieth anniversary, and, we suppose, the governing board thought they could not do better than to secure Mr. Beecher for their principal speaker and make a doctor of him.

DR. PARKER has been saying something in "The Fountain" about the Talmage trial. He is very severe on Dr. Talmage, asserting that Dr. T. has not fairly met and rebutted the charges of falsehood preferred against him. But, whatever the truth may be, we see that Dr. Talmage has met with an enthusiastic reception in England. He has done well in going there at the present time.

THE Khedive of Egypt has received a despatch from Captain Gessi indicating that the slave trade at its chief centre has been crushed, and the rich territories of the Soudan are soon likely to be opened to civilization. Captain Gessi fought seven battles with the slave traders on the Gazelle river. All slave stations were destroyed, and the establishment of civilization will prevent any further raids from the region of the Gazelle.

DR. JOHN CUMMING has resigned the pastoral charge of Crown-Court Scotch Church, London. He has occupied the pulpit of that Church for some forty-seven years, and although he has made prominent some views with which we do not sympathize, he has done good service. It seems that his congregation has been but small for some years past, and now the church is likely to pass away. His people are about to join with another congregation.

MR. R. W. DALE, as our readers know, is an active, energetic politician, as well as a preacher and pastor and theologian. In a recent number of the "Fortnightly Review" he offers some remarks on "Liberal Candidates at the next election." He is very severe on those moderate Liberals who are afraid of radical candidates. He counsels union in the party, but it is very evident that he will not submit to the ignoring of the progressive Liberals with whose views he sympathizes.

WE learn that the Rev. Edwin Paxton Hood, of Manchester, England, is likely to cross the Atlantic this summer. The Old South Church, of Boston, has invited him to supply its pulpit. It will do no harm for English and American Congregationalists to exchange visits oftener than they have done as yet. So they will become acquainted with each other. It cannot be said that their knowledge of each other has been very accurate to close up to this date. We hope, however, that if there is an influx of English brethren to this continent, they will not fail to find Canada on the map of North America.

THE "Christian Signal" was started in London about a year ago—it was said, in opposition to the "Christian World." When last heard from it was expected to breathe its last. And this is how a newspaper correspondent writes about it:—"This once pretentious but of late singularly weak print . . . had a fair field and good encouragement when 'floated,' but it was weighed down by a conclave of amateur advisers and fussy parsons, who sat in judgment once a week, and instructed the editor how to perform his duties." Take warning, friends. Everybody thinks he can edit a newspaper; but it may be well to know that the true editor is born.

THE youngest member of a distinguished family, the Rev. Thomas R. Bacon, of Terre Haute, Indiana, read an essay before his State Association the other day. His subject was "How to meet Scepticism." The Association prints his paper, and truly it is worthy of this honour, and if it is generally read, it must do great good. Here are some of the points which Mr. Bacon makes. "1. We must take our stand upon facts, and not upon the doctrines which we infer from facts. 2. We must cease from cowardly fear of scientific hypotheses and speculations. 3. We must cease to try to interpret scientific discoveries according to our preconceived notions and theories. 4. We must ever remember that the faith which is able to save the soul is not the acceptance of any body of doctrines, but the trusting of the soul to Christ." Are

these remarks needed in the ecclesiastical zone of Canada?

A VERY curious fact has recently come to light. The Birmingham School Board has for six years been carrying out the idea of secular education, forbidding religious teaching of any kind and leaving all instruction in morals to teachers outside the school. Now we learn from the "Spectator" that they have found the system a failure, and have resolved that morality shall be systematically taught. The "Spectator" makes merry over the idea of teaching morals systematically without any religious sanctions. It asks what system is to be taught? Is it Buddhist, or Stoic, or Utilitarian, or the law of the land? We shall watch with some interest the result. When the pupils ask, as they surely will ask, why they are to do this or refrain from that, the teacher will be at a rather nonplus to answer.

SCOTLAND has had its May ecclesiastical assemblies. There is nothing of importance in the records of the Supreme Judicatory of the Established Church. The proceedings of the Free Church Assembly present, at least, two matters of some interest—the case of Professor Robertson Smith was up. His opponents under the leadership of Dr. Andrew Bonar, proposed to instruct the Presbytery of Aberdeen to try the Professor with reference to his views on the authorship of Deuteronomy. His friends, with Principal Rainy at their head, wanted a Committee representative of both parties to consider the case in all its bearings, with the view of ascertaining the best means of arriving at a satisfactory result. After a discussion, in which some feeling was displayed, Dr. Bonar's motion was carried by a majority of one, 321 votes being cast for it and 320 for the motion of Principal Rainy. Then the disestablishment question came up, and the Assembly passed a resolution reaffirming a resolution passed last year in favour of the separation of Church and State. The vote on this was 362 to 106. By the way, this Assembly unanimously declared against the legalization of marriage with a deceased wife's sister.

THE Congregational Convention of Vermont has taken final action on the famous historical resolution. The original resolution was not passed. The substitute, which differs from that, we herewith append:—"Resolved, That the General Convention of ministers and Churches of Vermont, while recognizing the entire absence of authority in the Convention over the churches understands that to be pastor of a Congregational Church indicates and requires the acceptance of the Word of God—which is our only rule of faith—as teaching the doctrines commonly called Evangelical, held in our churches from the early times, and sufficiently set forth by former General Councils—notably by the Councils of Boston and Oberlin—and that the repudiation of any substantial part of these doctrines (held in common by all Evangelical churches) is considered by us as inconsistent with continued claim to denominational fellowship with our ministers and churches." The discussion on this resolution was very earnest. A minority opposed its passage without a positive declaration that nothing affirmed in it "be construed as a denial of the right of appeal from all human creeds to the Word of God." Such a declaration was supported by eighteen votes, but opposed by sixty-nine. The majority claimed that they regarded the Bible as the supreme standard, no less than those on the other side. The resolution was finally passed by a vote of eighty-three to ten. What practical good it will do, remains to be seen. Resolutions passed by ecclesiastical assemblies mean little or nothing, as a rule.