

The Canadian Independent.

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

Vol. 29.]

TORONTO, THURSDAY, JUNE 2, 1881.

[New Series. No. 48

Current Topics.

—May 23, 1881. "Examining the Scriptures daily, whether these things were so."

—It is said that Newgate prison in London is to be removed to make room for the Central Parcels Post-Office.

—"In loving remembrance" of Dr. Punshon, Lord Mayor McArthur has given £1,000 to the Wesleyan Missions.

—Professor Robertson Smith has been elected a commissioner to the Free Church Assembly by the Presbytery of Aberdeen.

—A Turkish translation of Mr. Smiles's "Self Help," has recently appeared. The work is now published in the native language of every European nation.

—Another year of the United Presbyterian Mission in Egypt has advanced the membership of the Evangelical Church of Egypt from 985 to 1,036, a net gain of 51.

—On the first Sunday in May Dr. Talmage received three hundred and ten new members in the Brooklyn Tabernacle, making the total membership two thousand five hundred and nine.

—The American Baptist Home Mission Society increased both its receipts and its debt the past year—the former by \$69,580, the latter by \$11,581. The total of receipts was \$235,032. The debt is \$29,955.

—Russell McCoy, a descendant of the famous mutineers of Her Majesty's ship *Bounty*, is in London and has held a reception at the Royal Aquarium. He is the first native who has ever left Pitcairn Island.

—The International Conference of Y. M. C. Associations will be held in Exeter Hall, London, England, July 30—August 6. America will be largely represented. Among other topics discussed will be the best methods of reaching the young men of the working class, and those inclined to socialistic views.

—The Synod of Caithness and Sutherland has adopted an overture to the Assembly of the Church of Scotland asking that prompt and suitable action be taken against authors of discourses in "Scotch Sermons," who are members of the Church of Scotland, to protect congregations from "pernicious error."

—Pastor Josef Renfle, the first Romish priest who refused to accept the dogma of the Pope's infallibility, after its promulgation, has just died at Sauldorf, Baden. He was pastor at Meering at the time of his conflict with the authorities, and his parish stood by him without an exception. He was a man of great learning as a theologian, historian and naturalist.

—There has been a powerful work of grace in British Guiana. Forty years ago a young man commenced work there, and waited five years for his first convert. Quite recently 1,398 of the natives of Potaro and the neighboring tribes were baptized, among whom were some who had come a two weeks' journey and were living on quarter rations rather than be unbaptized.

—The London Temperance Hospital, established seven years ago for the treatment of medical and surgical cases without alcohol, though in extraordinary cases it might be used, has treated 9,239 cases, and used alcohol only once, and then the result was not beneficial. The hospital has become so popular on account of its temperance principles that new buildings are to be erected.

—Alcoholism is, according to the keeper of the New York Morgue, the cause of the death, directly or indirectly, of four-fifths of the five thousand persons whose bodies annually find their way into that ghastly place. Does the rumseller want any better proof of the disastrous nature of his horrid work? and does the moderate drinker ever consider that these most unhappy ones were once what he is—and yet they at last found a resting-place on the cold marble of the dead-house!

—The famous anti-Jewish petition has at last been sent in to Prince Bismarck. It is in twenty-six volumes and contains 255,000 signatures.

—During Holy Week in Paris many fashionable ladies retired to a convent, where they slept on hard iron beds in small white-washed cells, with a crucifix as the sole ornament. A robe of sackcloth was offered them upon entering. Such a mode of life for a week must give one great aspirations heavenward!

—A touching story is told of a Karen village in Burmah where the people had become so poor that they were obliged to eat rats to keep from starvation. As the missionary was leaving recently, a member of the church put ten rupees, about five dollars, into his hand, saying, "This is our annual contribution to foreign missions. We can live upon the rats, but the Ka-Khyens cannot live without the gospel." Could heathendom teach us a more impressive lesson of Christian benevolence and sympathy?

—The aborigines in Australia, says the *Illustrated Missionary News*, are fast dying out. The last of the Tasmanians died in 1876. The wives are treated with the greatest barbarity among them. They are often knocked on the head with heavy clubs, speared through the legs and arms, or deeply gashed with flints so that their bodies are usually a mass of scars. They die generally before they are thirty. No one is ever allowed to take a woman's part. They are often not buried at all, while in some tribes they are killed and eaten as they become older. A fair number of these people, degraded as they are, have been converted.

—The Custom House Statistics of the Sandwich Islands for 1880 show at a glance the commercial prosperity of the islands. The exports for the year amounted in value to \$4,968,194.40, the imports to \$3,673,268.41, making an excess in exports of \$1,294,925.99. The statistics of emigration and immigration show that the arrivals exceeded the departures by 3,665. Whatever may become of the native population the Sandwich Islands are clearly destined to hold an important position in the Western world.

—The king of the Sandwich Islands, now on his way around the world, happened to be in Japan on the ninth anni-

versary of the organization of the "Union Church" of Yokohama. Towards the erection of the meeting-house of that church the Christians of Hawaii had contributed \$1,000, and in remembrance of that gift the church invited King Kalakaua to attend its anniversary celebration held on the 10th of March last. The king was welcomed in an address by Dr. T. W. Gulick, a native of Hawaii, but now a native of Japan, and replied in a pleasant speech, accepting with hearty thanks the gift of a Japanese Testament which was there made him. What would have been thought sixty years ago of a suggestion that the king of Hawaii should give an address in a Christian church of Japan! "If the Lord would make windows in heaven might this thing be?"

—Some private conferences of ministers and elders have been held on the eve of the meeting of the Assembly of the Free Church of Scotland on the case of Professor Smith. A conference of the traditional party has been held in Edinburgh, in which representatives from nearly all the presbyteries were present, among whom were Sir Henry Moncreiff and Drs. Wilson, Symington, Adam, Begg, and Brown. The feeling of the meeting, it is said, was that the Assembly ought finally to dispose of the case, and that Professor Smith ought not to resume the teaching of his classes. The issue of his recent book "Biblical Criticism" was referred to as giving evidence of more advanced views than anything before published, and the members of the conference were advised to study it carefully, in view of future proceedings. In the same city the friends of the accused Professor have held a private meeting, to consider what action should be taken when the Assembly is asked to approve the proceedings of the commission. The conference inclined to the view that if further proceedings are contemplated against Professor Smith, they must be taken by libel.

—The Rev. Mr. Syvert, a Methodist missionary in the town of Hull, Quebec, has appealed to the authorities for protection against Catholic persecution. He publishes a statement as follows: "For nearly four years, as a missionary in Hull, I have borne insults and abuse from emissaries of Rome night and day. Priests in the pulpits have represented me as a serpent that either must be crushed or fled from. Their people, in response, have hissed at me constantly. Rotten eggs and dirt have been thrown against my house, and our meeting place is almost every Sunday surrounded with rowdies, who rap and kick at our doors during the service. The members of my congregation are insulted as they go in and out of the church. They are followed and insulted as they come, and in some instances stones and rubbish have been thrown at them. Stones have been thrown through my windows during divine service. Groups of young roughs are allowed to collect at the corners of the streets, to annoy and insult us as we pass by, and no one seems to try to stop it. Yesterday evening, after service, as I was quietly reading in my study, about ten o'clock, two stones were thrown through my windows, one of them evidently aimed at me. It very nearly

struck me, and rebounded at my feet." It is surely a great deal more than time that this sort of work were put an effectual stop to. Things must have come to a poor pass down about Hull and the capital when such things are possible, and possible apparently without even an attempt being made to apply a remedy.

—The London Missionary Society has received reports from its missionaries on the western shore of Lake Tanganyika, concerning the climate and people of Uguha. The population is from 15,000 to 20,000, its chief town being Ruanda, having some 500 houses. The mission station is Mtowa. The natives are peaceable and industrious, and of fine physical development, dressing their hair in peculiar fashion, and chipping the two front teeth. Some of the chiefs are said to have as many as 400 wives. The men deal in ivory, and of late years are disposed to travel, going even as far as Zanzibar. Of their religious notions it is said: "The nearest approach to the idea of a divine being is in the belief in their great spirit *Calumba*. To him they assign a certain location, but they do not point upwards to the heavens as we do. They say *Anakaa ndani* ('he dwells inside'), as if trying to express some unknown country, or more properly some unknown world or other. In this indefinite place *Calumba* dwells, and to this place, wherever it is, the departed spirits go after death. They are welcomed by hosts of *wamangulwa* (angels?), and they are brought before the great spirit *Calumba*, who judges of their previous life, and rewards the good and punishes the evil."

—There comes from the Methodist Mission Rooms, New York, a "comparative view of mission work in Utah," which gives some valuable information. The Presbyterian Church has forty-four commissioned missionaries in the Territory. Of this number eleven are ministers and thirty-three are teachers. It costs that Church \$26,000 annually to pay these missionaries, and from \$5,000 to \$10,000 more each year to build chapels, furnish school-houses, etc. They will expend \$10,000 for the erection of a school-building at Ogden, and smaller sums at other points. At least seven new ministers and additional teachers are to be put in the field to open new stations. Their superintendent and the principal of the Collegiate Institute are now in the East, soliciting men and means to enlarge their work. The Congregationalists have two ministers and nine teachers in the territory. They will erect a \$20,000 school building this summer at Salt Lake City. They have received lately an endowment fund of \$30,000 to sustain a free primary school, which will be a feeder to the academy. Their board sustain their workers and work by liberal expenditures. The Episcopalians are well sustained in their church, school, and hospital work. The Methodists have ten ministers and eight teachers. Two of the clergymen and four of the teachers receive no missionary support. One other teacher is supported by the Woman's Home Missionary Society. The Missionary Society appropriates to carry on this work only \$6,200. Some of the teachers receive only \$20 a month salary.