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THE marked improvement in nearly all branches of business, consequent on the general good harvest and fair prices of all kinds of produce, should make a canvass easy. A push all along the line for renewals and new subscriptions is sure to result in large accessions to our list in every locality.

NOTES OF THE WEEK.

THERE are at the present time 650 foreign missionaries in India, representing thirty two missionary societies—an increase of sixty-seven since 1871.

THE Scott Act is in force in Marquette County, Manitoba. The liquor-sellers of Portage la Prairie fight hard for their discreditable gains, and are banding together to contest convictions.

DR. LAWS, of Livingstonia, East Africa, is making fine progress in translating the Bible into the Chinyanga and Chitonga tongues. Portions of the Scriptures are already printed in thirty-two of the African languages.

In his late charge, Bishop Ryle expressed his strong disapproval of the extravagant decoration of churches at harvest festivals. "God's house," he says, "is not meant to be an exhibition of flowers, corn, fruit, evergreens and ferns, but a place for prayer, praise and the preaching of the Word."

DR. CHRISTLIEB considers the religious outlook in Germany encouraging. Genuine revivals of religion are quietly in progress in various quarters. Numbers of German young men, who formerly spent Sunday afternoon playing at ten-pins and frequenting beer-gardens, now meet to read the Scriptures, to sing, and to pray to God.

THOSE members of Cooke's Church, in this city, who separated from the congregation on account of the introduction of a musical instrument, have formed themselves into a society called "The Presbyterian Church Defence Association." With the expectation of gathering a new congregation, they meet for worship at present in the Temperance Hall.

SPEAKING at a temperance meeting at Halifax, Eng., Mr. Hutchinson, M.P., said before very long an attempt would be made, with great power and a very considerable number of the House of Commons at its back, to bring about Sunday closing in England. Mr. Caine, M.P., also spoke, saying he did not see why, if the temperance electors throughout the country chose, a local option measure should not be passed.

BISHOP CROWTHER, of the Niger, in Africa, was recently called upon by a wealthy chief from Okrika, a town which had never been visited by a mission agent, who stated that Christianity had extended from the Bonny Mission to that town, and that the people had built a church accommodating 500 people, where the service was read every Sunday to crowded congregations by a school-boy from the Brass Mission.

THE new French Minister of Public Worship, on being inducted into office, said the Minister of Public Worship ought to be neither religious nor anti-religious. The administration of the department of worship had no concern with doctrine, as the office was one of police in the highest acceptance of the term. He understood the duty to be the superintendence of the laws regulating the relations between Church and State.

A DESPATCH dated November 15th states that the Porte has informed representatives of English and German philanthropists, endeavouring to promote the migration of Jews to Turkey, that instructions have been sent to the Turkish representatives at St. Petersburg, Berlin, and Bucharest, that Jews will be allowed to establish themselves in separate communities in all parts of the empire except Palestine, but they will be

subject to Turkish laws and have to adopt Turkish nationality.

AT the annual meeting of the Edinburgh Auxillary to the McAll Mission in France, held in the Royal Hotel on the 9th ult., encouraging statements of the progress of the mission were given by M. Vnard, from Paris, and Dr. Priest, of New Jersey. Altogether, the mission now includes over fifty stations, thirty-four of which are in Paris. The total receipts for the year amounted to about £975, of which £448 was subscribed in Edinburgh, besides £335 to the Evangelical Fund.

SPAIN is now under a regime of religious toleration, the benefits of which, singularly enough, the Catholic primate is the first to enjoy. By calling for a rising of Spain and other Catholic countries to restore to the Pope his temporal possessions, the Archbishop of Toledo became liable to imprisonment by the Government. His case came up in the Cortes, and the Ministry stated that there was now toleration for religion and free speech, but the Archbishop must not again violate the law of the land.

A MISSIONARY of Southern India speaks of a huge idol festival recently held at Conjeveram. This city is the most sacred in Southern India, with hundreds of temples and beautifully-built tanks. The pilgrims were said to have numbered 150,000, and a large portion of them were entertained by the rich Hindus of the city. Some of the Hindus feed one or two thousand Brahmins daily, and others dispense rations to all comers free of charge. While this festival was in progress, each of the missionaries preached the Gospel twice daily to large audiences who paid strict attention, receiving with gladness the Word, spoken and printed.

THERE is one great evil rampant which we think the pulpit and press ought to denounce more frequently than they do—that is, the habit of getting into debt and making no effort to pay. Can a man be a consistent Christian and not strive to pay all his debts? Can a man be a Christian and not be honest? Is a man who does not try to live within his means and pay his debts an honest man? If so, we do not understand the Bible. Should men who habitually disregard their financial obligations be allowed to remain in the Church? We think not, and think that a man's being a member of the Church ought to be a letter of credit in any part of the globe where the Christian religion prevails. But it is not the case, far from it, and there are even some ministers whose sermons do no good because they are preached by men who are not considered honest even by men of the world.

THE New York "Irish World," the American organ of the Land Leaguers, thus makes it understood that the "grievances" of these people are not altogether caused by the tyranny of Irish landlords: "There is hardly a foot of land on the earth of which it cannot be truthfully said that somebody once robbed it by force from its rightful possessors. The present owners, then, are the successors of robbers, and their tenants owe them no rent. The logical outcome of this species of 'No Rent' justification is necessarily the abolition of rent all over the world. Well, that is just the principle that the 'Irish World' is contending for. Let it come! We repeat it, sirs, let it come! The land of a country, the air of a country, the water of a country, belong to No Man. They were not made by any man. They belong to all the human race. We must emphatically deny to any man the right to levy rent for the free gifts of nature."

THE Synod of Philadelphia, at its meeting in Wilkesbarre, Pa., October 22nd, adopted the following report of the Permanent Committee on Temperance, and directed the Stated Clerk to send it as a circular letter to the Church Sessions. 1. The Synod records with devout thanksgiving a growing interest in the cause of temperance among all the great ecclesiastical

bodies, and especially in our own Church, by bringing the subject under definite ecclesiastical supervision and control. 2. We hail with gratitude the appointment of a Permanent Committee on Temperance by the General Assembly, and we cordially commend this agency of the Church in this department of Christian work to the sympathy and active coöperation of the Presbyteries and Churches under our care. 3. In accordance with the action of the General Assembly of 1829, the Synod earnestly recommends, as far as practicable, the forming of temperance societies in the congregations under their care, and that all members of the Church adopt the principle of entire abstinence from the use of intoxicating spirits. 4. We rejoice in all efforts to engraft the principle of prohibition upon our State and national constitutions, forbidding the manufacture and sale of intoxicating beverages.

MUCH dissatisfaction is expressed by the better portion of the United States press with the mode of conducting Guiteau's trial. The Chicago "Interior" says "The trial of the President's murderer, instead of being marked by the solemnity which it was supposed would attach to the judicial sequel of the national tragedy, has merged into a brutal spectacle of low comedy. The wretch who lay a limp, cowering heap in the presence of personal danger, takes on the audacity of a practised villain before judge and jury. By persistently interrupting witnesses, quarrelling with his counsel, making wild speeches to the court, and interjecting abortive wit at every point, the prisoner has flung daily insults into the faces of the American people, which judge and bailiffs have been seemingly powerless to suppress." The New York "Independent" concludes its latest notice of the case as follows: "Let us, then, say to Judge Cox, in all soberness, that he is sitting as a judge in a very solemn and grave trial, with the eyes of the civilized world looking upon him and upon the trial, and that the American people sternly demand that it should be free from all farcical exhibitions. He has it in his power to preserve perfect order, even if it be necessary to put a gag into Guiteau's mouth, and this he should do at all hazards. Justice is not farcical, and tolerates no farces. It is calm, sober, dignified, sedate, and terribly earnest."

FROM the report of the American Presbyterian Mission to the Chinese in California for the present year, it appears in twelve months ten persons were received into the Church on profession of faith, and that eleven were dismissed to unite with other churches in China and in the Sandwich Islands. The whole number received since the inception of the mission in 1852 is 141; of these 79 are still resident in San Francisco. The missionary, Rev. Dr. Loomis, gives the following account of a Chinese lad recently received into the Church: "He had been a member of the Sabbath school, but not of the evening school—always bringing his 'English and Chinese lesson' and a copy of 'Matthew in English and Chinese.' At length, one day, he came alone to visit me. His errand was to ask if he could be baptized and join the Church. In the course of our conversation I asked: 'And how old are you, Charlie?' 'Well, sir, I am seventeen.' 'Seventeen!' I said; 'you seem to be rather a little fellow for seventeen!' 'Yes, sir, that's so,' he answered. 'And how do you account for it?' said I. 'Oh, I think,' he answered, 'that when I was little I had to work pretty hard, and maybe I didn't get very much good things to eat.' Afterwards I said: 'Well, Charlie, I suppose you expect, if you live, to go back to China some day?' 'Oh, yes, sir—certainly, I hope to go back to my home and my relatives.' 'And what will you do when you get home?' 'Well, sir,' said he, 'I have an uncle who became a Christian in Australia, and a brother who became a Christian here in California; and when we all get home together I mean that the first thing we do will be to build a little church, and we will have meetings in it every Sunday. Maybe at first only we three will go to it, but I think afterwards others will come. At any rate, that is what we shall pray for.'