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NOTES OF THE WEEK.

THE Church Missionary Society has ordained thirty-seven Maori ministers in New Zealand, all of whom are still engaged in pastoral duties.

MR. VANDERBILT has set an example which might be profitably followed by our Canadian Railway managers. He has issued an order prohibiting the sale of all sensational and immoral literature in the depots and trains of the New York Central Road. To prevent evasion he has specified by name the most notorious and widely circulated of the papers referred to.

A CELEBRATION of striking religious interest took place in Boston, two weeks ago, on the occasion of the 250th anniversary of the founding of the First Church of Boston, a society which may be fairly denominated as the pioneer church of America. Among the signers of the Covenant of the ancient society were Governor Winthrop, the first Chief Magistrate of Massachusetts, Dep.-Gov. Dudley Isaac Johnson, and the Rev. John Wilson.

AN evidence of the effect of mission work in this Empire, says the Japan "Weekly Mail," is afforded by the "Hochi Shinbun," a vernacular journal, which says that the chief priest of the Chion temple, at Kioto, is so distressed and alarmed at the spread of the doctrines of Christianity among his countrymen that he has drawn up a memoir containing his arguments (?) against the Christian religion, and transmitted it to the educational department.

THE Presbyterian Boards come in for a very large share of the estate of the late James E. Brown, of Kittanning, Penn. Mr. Brown left property valued at \$2,000,000. His will, after providing for various purposes with fifteen per cent. of the whole property, directs that twenty per cent. of the remainder, or about \$340,000, shall be paid to the Board of Domestic Missions; the same amount to the Board of Foreign Missions; the same amount to the American Bible Society; ten per cent., or \$170,000 each, to the Board of Education and the Church Erecting Fund; and \$85,000 each to the Board of Publication, the Fund for Disabled Ministers, the Work among the Freedmen, and the American and Foreign Christian Union.

THE agitation for disestablishment is still kept up in Scotland. At a recent meeting of the United Presbyterian Synod Committee on Disestablishment it was resolved that the time has come when the necessity of disestablishment in Scotland should be systematically advocated in Parliament, and urged on the Government; and that in view of the long-felt injustice and grievance of the Establishment in Scotland, the increased boldness of its assumptions and assertions in the assessments for churches and mansees and otherwise, the position and number of those in the constituencies and in the Liberal ranks who demand disestablishment as an act of redress and justice, and in view of its highest bearings, the disestablishment and disendowment of the State Church in Scotland is a measure morally called for and urgent, and entitled to the early attention of Government and Parliament.

A PROMINENT clergyman of Chicago, after enumerating the variety of valuable matter usually found in a religious weekly paper, closes with the following remarks: "I suppose some Christian families feel that the price of a good religious paper is more than they are able to pay. But the value of such a paper, when taken and read, is above all price in money. The cost at the most is only six pennies a week. There are many mothers who so prize the assistance of such a paper in the education of their families that they would sooner wear one hat less a year than dispense with their paper. There are fathers who would buy a coat cheaper by the cost of the paper, rather than be deprived of its blessing. So deeply do I feel the need of such a paper as an educating force in my life and

home that I count it not at all among the luxuries but necessities of my table. And I am sure that where it is taken and read, and not laid upon the shelf to stay there, it will be an invaluable educator of both the home and the church into that life which we live by the faith of the Son of God."

THE following extract from the "Canadian Independent," speaks for itself:—"The gentleman and his lady who sent their pastor a cheque of \$500 a few days ago, will be kind enough to accept this acknowledgment in the 'Canadian Independent,' as a slight expression of thanks from himself and family for the same. Those who read will understand that said pastor's salary is regularly paid." We should be glad to have THE PRESBYTERIAN made the medium for many such acknowledgments. It will be observed that the kind friends thanked, sent their welcome donation anonymously, and that the church over which the recipient is pastor, is not remiss in paying the agreed-upon salary. Let us hope also that the salary itself is of a fairly reasonable amount, so that there may be every element in the case for the pastor favoured to "thank God and take courage." There are hundreds of people in all the churches of the land, who could in like manner send, we shall not say \$500, to their pastor and never miss it, but such a sum as would make many a good and true man feel that a burden had been lifted from his shoulders, and would send him anew to his work with a joyful energy which would not only last but grow through all the coming year.

A GOOD and pleasant thing is told in the N.Y. "Evangelist," of the Plymouth Congregational Church, in Cleveland, Ohio, and their excellent pastor, Rev. Charles Terry Collins, who we believe is a native of Hartford. "His people are building a beautiful house of worship. The contractor drew the money due for work done, and instead of paying his workmen, left for parts unknown, carrying the funds with him. These workmen had not the shadow of a claim upon the trustees, and expected nothing from them. But thirteen hundred dollars was due them from the absconded 'boss,' and they needed the money. Said Mr. Collins to his people: 'True, we do not owe these men a farthing, still let us make an effort to give them what their dishonest employer owes them, and never let it be said that the unrequited toil of men went into the rearing of this temple of the Most High.' And all the people said amen. And the labourers went that night to their homes rejoicing, carrying their lost and found pieces of silver with them." This is an example, it seems to us, that, imitated under similar circumstances, would be a powerful illustration of practical religion, and not only make defrauded labourers happy, but secure to the Church, thus honouring itself, the sympathy and good will of the community, worth far more to it than the pecuniary sacrifice.

THE violent and absurd agitation against the Jews, which has been carried on for the last two years in Germany, appears now to have reached a climax. A petition has been sent to Bismarck praying that the Jews be restricted in their civil rights, and that the absolute equality enjoyed by them with German citizens be abolished. An interesting discussion on the subject took place in the Lower House of the Prussian Diet. Herr Bachem, Court Chaplain Steecker, and others accused the Jews of acquiring wealth by disgraceful means. Herr Hael denounced the revival of a race hatred. The Minister of State said the existing laws established religious equality, and the Government had no intention of proposing a modification of them. But the self-constituted representatives of Teutonism have raised a cry which is only too popular with the unthinking masses. They assert that an alien and Semitic race, pouring in from all parts of the world, are monopolizing the benefits of the hardly earned national unity to the exclusion of their fellow-subjects, that they are amassing the capital, controlling the press and taking possession of Parliament and the State Offices. In support of these absurd allegations the country is flooded with violent and unjust

pamphlets and newspaper articles. Collisions between Jew and German are of frequent occurrence, not unfrequently blood is shed, and outrages done to men of Israelitish descent which could only be paralleled in the dark ages.

The London "Times" in a late issue has the following rather curious and interesting statements in reference to the ways and works, the habits and discipline of Cardinal Manning: "Very significant is the brief announcement that 'a Roman Catholic priest, who stated that he had quarrelled with his bishop and was quite destitute, was on Tuesday admitted into the Nottingham workhouse as a pauper.' The discipline of the Roman Catholic Church in England is of the strictest; the Ritualist clergymen who groaned under the very light yoke of his Grace of Canterbury will do well to pause before exchanging it for that of his Eminence of Westminster. There is but one law of safety for the Romish ecclesiastic—the law of implicit obedience to his superiors. The Cardinal rules his diocese with extraordinary severity, being in his own character a combination of St. Benedict and Gregory VII. He will suffer no priest in his diocese to smoke, and he encourages them all to take the pledge. That which he preaches he practises; and Cardinal Simeoni, when on a visit to England, occasioned no little consternation at the 'Archbishop's House' by lighting a cigar after dinner and passing round his cigar-case. Cardinal Manning carries his asceticism even to condemnation of pudding. Bread and meat and vegetables argues his Eminence, are enough to support the body in healthy working condition. Therefore any further addition to one's table savours of gluttony. This, however, is a rule for clerics. The Cardinal is indulgent towards laymen, and lately good-naturedly prevented at least one young lady from taking the vows. He saw she had not the vocation, and was resolved she should not make herself miserable for life."

THE N.Y. Times remarks wittily in respect to the evident disposition of the late Presbyterian Council to hold fast the form of sound words, which had come down to them from the past:—"This is, of course dreadfully narrow-minded and wholly unworthy of the age. The Presbyterians ought to sit humbly at the feet of Agnosticism and learn the true function of a religious denomination. They may think that the Presbyterian sect was formed in order to defend the doctrines of Christianity from attack. They should learn that the true object of a Church or any religious sect is to get rid of the doctrines of Christianity. They should take the broad, liberal ground that their creed is of no consequence, and that their whole duty is to grope in the dark for new doctrines, and thereby exhibit their love of progress. Instead of holding a meeting all by themselves in Philadelphia, the Presbyterian members of the Alliance should have gone to Concord, and after solemnly repudiating Christianity, they should have listened reverently to the Orphic utterances of Brown and Jones and Harris and Gamj, and tried to make a little progress in the vague and unthinkable. While we deplore the slavery of the Presbyterians, and, indeed, of all sects and Churches to their respective creeds, we should not forget that our mathematicians are also fettered by their creed, technically known as axioms. The whole science of geometry is founded upon certain axioms, and with a bigoted intolerance worthy only of a believer in Christianity, the student of geometry is required at the very beginning of his studies to profess his belief in the axioms. The arguments with which the geometers try to defend their adherence to their axioms strikingly resemble that by which the Presbyterians defend their adherence to their creed. It will at once be perceived that there can be no true progress in geometry more than in Christianity, so long as these degrading views are held. If progress in Christian thought means the rejection of Christian dogmas, progress in geometry must mean the rejection of geometrical axioms, and in their opposition to true progress there is little to choose between Christians and geometers."