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NOTES OF THE WEEK.

At the recent State convention the Independent Republicans of Pennsylvania declared in favour of a constitutional amendment prohibiting the liquor traffic.

Civil war has commenced in Zululand. A large army under Dabuko, a brother of Cetewayo, has defeated Chiefs Usibeh and Oham. It is expected that Dabuko will attack John Dunn.

The great-grandchild of the Emperor William, and also of Queen Victoria through his maternal grandmother, is the future heir to the Imperial throne of Germany. He is christened Frederick William, like his progenitors for many generations.

There are upwards of 6,000 scholars in the Sabbath schools associated with Mr. Spurgeon's Tabernacle, London. The principal school at the chapel has 1,330 scholars, 108 of whom are members of the Church. There are 109 teachers, and these are not eligible for office before they have united with the Church.

Funeral services in honour of Garibaldi were held in Rome, Paris, and other cities, on both sides of the Atlantic, on Sunday, the 11th inst., being attended by an immense concourse of spectators. The remains were not cremated, as requested by the deceased, but interred at Caprera on Thursday, 15th, before a large and distinguished assemblage.

The situation in Egypt wears a grave aspect, and any day may see a wonderful uprising. Rioting has commenced, and twenty persons were killed, and the English, Greek, and Italian Consuls wounded in Alexandria, on Sunday, the 11th inst. Two hundred marines were landed from a British man-of-war to protect the British inhabitants.

Rev. Dr. Fleming Stevenson recently delivered a very able course of lectures on "Foreign Missions," in Edinburgh, also in Glasgow, to an audience of 5,000 persons. He has been requested to deliver them in Belfast, and has consented to their publication. Dr. Stevenson has been appointed the "Duff missionary lecturer" for the next four years.

James Parton, in an article on the habits and death of Bayard Taylor, advises the young brain-worker, if he wants to win in the struggle of existence and live a cheerful life to the age of eighty, to throw away his dirty old pipes, put his cigar in the stove, never buy any more, become an absolute teetotaler, take his dinner in the middle of the day, and rest one day in seven.

Assassination has begun again in Ireland. Mr. W. M. Bourke, an Irish landlord, was shot near Gort on the 8th inst., and a reward of £2,000 is offered for the capture of the murderers. Three farmers were shot and seriously wounded the following day in different parts of Ireland, and great excitement prevails. It is thought that these deeds of violence will hasten the passage of the Repeal Bill.

The Free Church of Scotland makes an appeal for contributions to a South Africa mission building fund of \$50,000 for the following objects: 1. The extension of the Lovedale and Pirie Girls' schools; 2. The erection of an institution for girls at Blytheswood; 3. The building of a new institution for both sexes for the Zululand at Natal. Their circular is bristling with statements of facts.

Paul Tulane, of Princeton, N. J., has given all his property in New Orleans, La., to the city for educational purposes. It is estimated to be worth over \$1,000,000. The conditions imposed by the donor are these: a college for the education of white young men in languages, literature, science and art shall be founded and sustained from the income of the pro-

perty. Buildings for this purpose may be erected at the trustees' option. Mr. Tulane's fortune was accumulated in trade in New Orleans.

A SOCIETY has just been formed in Winnipeg, under the name of the Manitoba Coffee House Company, with the view of starting temperance coffee houses in the cities and towns of the prairie province, beginning of course with the capital. It is the intention of the promoters to make the capital stock of the company \$30,000, to be made up of 6,000 shares of \$5 each. It seemed to be the general opinion of the gentlemen present at a meeting recently held that the enterprise would prove to be a commercial success. It is proposed to connect with the institute a free reading room, containing newspapers from all parts of Canada; also to furnish writing materials at a small cost, with opportunities for conducting correspondence, thus making the place convenient for general resort, besides supplying coffee and other temperance drinks and meals at a moderate cost.

The "Watchman" has the following pertinent paragraph for those who believe one can consistently put his name to a declaration of religious truth which he does not believe: "According to report, George Chainey, an ex-Methodist and an ex-Unitarian minister, who discourses on Sundays in the Memorial Hall, Boston, has been excluded from the Grand Lodge of Masons in Indiana because he no longer believes in the existence of God. Now, is not this interfering with freedom of opinion? and should not more liberty have been allowed this Mason by his fellow-Masons? Why not let him remain in the fraternity, though he does not accept all the dogmas which may be recognized by the body of which he has been a member in good standing otherwise than in respect to religious views? Where is toleration to come in if a man cannot believe or disbelieve as he chooses? Could not Mr. Chainey consistently subscribe to the tenets of Masonry, including a belief in a Supreme Being, even though he had no such belief, putting his own construction upon those tenets, or exercising mental reservation? These are questions for some of the editors of daily papers and others to answer."

At the recent meeting of the Anglican Synod in this city, the Rev. J. Langtry moved as follows: "That this Synod hereby records its conviction that the Church of Christ cannot without guilt acquiesce in the practical absence of religious instruction from the Public School system of this country, and feels that the circumstances of the times in which we live, and the manifest results of the purely secular system of education, call upon Christian men to take action to remedy this evil. Be it therefore resolved, that a committee be appointed to communicate and co-operate with the representatives of the Presbyterian Synod of Hamilton and London, and any religious bodies that may be disposed to co-operate in this object; and to take action, should such co-operation not be secured, to devise a scheme for religious instruction in our schools, and to petition the Legislature for its adoption." Eloquent speeches in favour of the resolution were delivered by Revs. J. Langtry, J. W. Beck, Provost Body, J. Carry, and Mr. N. W. Hoyles. The resolution was passed unanimously, and on motion a copy ordered to be forwarded to the Methodist Conference, then in session, with a request for co-operation.

The "Watchman" of Boston thus sets forth the character of "Free Religion" and its work: "The Free Religious Association held its usual May anniversary in our city, along with other religious and non-religious bodies. If any one asks who and what Free-religionists are, the question may be well answered in Thomas Fuller's quaint account of the Free-thinkers of his day. Changing a single word, his description is perfect. They are a set of people 'who having heard that it is a vastly foolish thing to believe everything, have straightway concluded that it is a vastly wise thing to believe nothing. And so they have set up as Free-religionists, their principal stock-

in-trade being that they are free from religion.' And this is no slander. They have been telling us all the time that the only religion that is worth having is that of good works and high ethical character. But now the eminent Hebrew member of the society, Felix Adler, comes forward with the severe question, 'What living thing for the good of mankind has emanated from the Free-religious ranks of this city during the past twenty years? Our religion must be a religion of life, and not of death. It must enter upon some great work of benevolence if it would show the spirit of religion.' That is just what we all have been saying; and it is in the light of this fact that the yearly instalment of Free religious talk has appeared so supremely absurd. The coarse abuse of Savage, and the bland and mellifluous denials of Frothingham, have called for some positive well-doing on their part, to give a show of justification for their assaults on the alleged ill-believing of orthodoxy. But it has not been forthcoming. The fact is that Free-religion, from beginning to end, has been barren of anything bearing even the semblance of a genuine, self-denying, hearty service for the good of mankind. Let it tell us when it rolled up its sleeves and goes down into the wretched quarters of the city and discharges missions for reclaiming the fallen or reforming the drunkard. Let it show us the foreign missions which it has planted, or the hospitals it has founded. If Free-religion would open its eyes and take a look at what orthodoxy has been doing during these twenty lean years of which Prof. Adler complains, it might find it modest to lower its tones somewhat."

It appears that there are people in New Zealand, as elsewhere, who object to having the Sabbath rest enforced by legislative enactment, maintaining that the State steps out of its province altogether, becomes persecuting and intolerant, when it compels a man to shut his shop or lay aside his axe, or when it confers any special privilege or immunity, directly or indirectly, on such as hold a certain doctrine anent the Lord's Day. "It does not appear to us, however," says the "New Zealand Presbyterian," "that the matter can be disposed of in so summary a manner; for, although it is a matter of doctrinal opinion, it evidently takes a special complication when the doctrine is inherently practical, entering into the fabric of a nation's life. Let us take as a parallel case the law of Monogamy; and this case has emerged in practical form in America. The great majority of citizens base their belief in monogamy as a moral law, and their belief in the sinfulness of all contrary practices on the Scriptures. They believe that God has so ordained, and has authoritatively made known His mind and will to us. Monogamy is a theological doctrine as much as the Sabbath is. But suppose the inhabitants of Utah to say, 'It is a scandalous breach of our liberty, and most intolerant, for you to thrust on us your dogma, which we disbelieve and disavow. We do not ask you to marry two wives—do as you think right, let us do as we think right;' would this plea be listened to? The answer would be given—'Irrespective of the grounds on which we base the law of monogamy, this is a practical matter entering into the very life and well-being of the community. We would just as soon allow the black plague to spread without resistance as allow polygamy to root itself as an institution.' The reply seems unanswerable. But is not the weekly day of rest as vital a matter? Does it not bear on health and wealth and morals? Would not its loss be a national calamity? Like the law of monogamy, we believe it is only securely based when based on the Divine will revealed to man; but we may join in maintaining the Lord's Day against encroachments, although we have diverse theories concerning it. We fear, however, that this is more correct theoretically than it is of much practical value. A real and earnest zeal on the subject is almost limited to such as regard the observance of the Lord's Day as obedience to the Divine will, and, viewed simply as a valuable social habit, it never seems to elicit enthusiasm enough to promote it, or shield it against a progressive secularization."