

THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, SEPTEMBER 16th 1881.

No. 37.

NOTES OF THE WEEK.

A NEW temperance colony has been organized in New Zealand. It occupies lands about seventy miles from Auckland.

ARMY coffee taverns are being established for the British soldier. The Queen, it is said, is greatly interested in the movement.

NEGOTIATIONS for union are in progress between the United Presbyterian Church of the United States and the Associate Reformed Church of the South.

THE Churches of Protestant Switzerland have fixed upon January 1st, 1884, as the 300th anniversary of the birth of Zwingle, the immortal reformer of Zurich.

A TRAHMIN graduate of Madras University is reported to have said, "If I were a missionary I would never argue; I would simply give the Bible and say, Read that."

THE success of the evangelistic work carried forward in the Italian army is manifested by the fact that within the last nine years 700 of its soldiers have professed their faith in Christ.

THE annual report of the foreign missions of the Free Church of Scotland for 1880-81 is an encouraging one, shewing an advance in contributions of over \$43,000 above the previous year, making its receipts \$324,080.

LITTLE more than forty years ago the Fiji Islanders were all savages. Now out of a population of 120,000 there are 102,000 who worship regularly in the churches, and these contribute \$15,000 a year to religious objects.

As the Ritualists have not yet been able to agree among themselves about the proper forms and ceremonies, a Conference is to be held this month, in England, with purpose to come to some conclusion in the matter, if possible.

EIGHT Jesuits, expelled from France, have arrived in Quebec, two of whom are to go to the United States for their health, one will remain in Quebec, and five have been invited to take refuge in the house of the Jesuit Fathers of Montreal.

WE notice with regret the sudden death in Prince Edward Island, on the 4th inst., of the Rev. Lachlan Taylor, D.D., so long and favourably known as a minister of the Methodist Church, as General Secretary of its Missionary Society, and as Agent of the Bible Society.

A LATE number of the "Christian Intelligencer" has this sentence: "We are persuaded that there is a gradual breaking down of the popular feeling of the sacredness of the Lord's day, and we fear Christians are more responsible for this than they are willing to acknowledge."

MR. FREDERIC HARRISON, the positivist, deals an unexpected blow at agnosticism in the "Nineteenth Century" for August. Mr. Harrison declares that agnosticism destroys morality and religion, and suggested that a mother might as well be told to bring up her child on the binomial theorem as on the so-called truths of agnosticism.

TWO Mexican elders, Senor Rodrigues and Senor Chacom, were examined and licensed to preach the Gospel by the Presbytery of Pueblo. The examination was conducted through an interpreter. They passed a severe examination on the evidences of their conversion, personal piety, knowledge of the Scriptures, and of all the leading doctrines of grace, particularly justification by faith.

THE "London Chronicle" reports the murder of native helpers and their families—twelve persons in all—at Kalo, New Guinea. An attempt was also made to kill four native boys who were with the party, but they escaped by swimming. No provocation was given, and it is supposed that the attack grew out of jealousy, because the missionaries gathered thatch themselves instead of buying it of the natives.

THE bill recently passed by the British House of Commons enacting that public houses in Wales be closed on the Sabbath, is hailed with satisfaction by the more respectable inhabitants of that principality. At a recent meeting of the Flintshire Presbytery of Calvinistic churches a resolution was passed expressing thanks to the Prime Minister and the honorable member for the Flint Boroughs for their support of the measure.

AN Armenian weaver was converted at Aintab, and, returning to Urfa, engaged in evangelistic work. The result was the formation of an evangelical church which now numbers 1,400 souls. Is God, then, raising up "children unto Abraham" on the very spot where Abraham lived and prayed in the days of his youth and early manhood four thousand years ago? It is even so, if the Modern Urfa, as it is generally supposed to be, the ancient "Ur of the Chaldees."

THE Glasgow Free Presbytery met on August 23rd with a crowded meeting of the congregation and office-bearers of the Argyll Church, and received answers to numerous questions put to both parties regarding the scandalous meeting on the 29th July last. Rev. Mr. Campbell made a statement on behalf of one party, and Mr. McNair on behalf of another. The Presbytery then adjourned till 5th September, in order to have time to consider its decision. The Moderator congratulated the meeting upon its orderly proceedings.

THE "Sunday School Times" very respectfully and with the utmost delicacy ventures to submit a few pertinent questions for the consideration of those whom they may concern: "Have you been to any of these summer Sunday school assemblies? If you have, what good have you gained from them? What suggestion that you received there are you going to make practically useful in your teaching? In what direction is the enthusiasm or the inspiration which was there given to you to be felt in your Sunday school work? It is one thing to say that you had a real good time there; and it is another thing to shew that you gained any good whatsoever."

"It is said," says the "Dominion Churchman," "that the Rev. John B. Eskridge, ordained a couple of years ago by the Bishop of Chichester, has been received into the Roman communion by Cardinal Manning. Mr. Eskridge comes from a Nonconformist family. Another illustration of the fact we have so often observed that, 'Extremes are very apt to meet;' and also helping to shew that great caution should be manifested in ordaining men who come to us from the Nonconforming bodies—they so often go over to Rome!" Yes, Mr. High Churchman, they started for Rome when they left the Nonconformists, and they only stopped a little while at the half-way house.

AN association has been formed in Scotland for the purpose of "aiding School Boards in the inspection of religious instruction." This association sends out ministers or other competent men to examine and report as to how this matter is attended to in the public schools. The Edinburgh "Weekly Review" of August 27th says: "The Rev. Dr. Christie has inspected the teaching in the schools, seventeen in number, under the school boards of Durness, Eddrachillis, Glenrines, North Uist, Strichen, and Kininmonth. Detailed reports have been transmitted to the several School Boards regarding the condition of religious instruction in each school. The conditions under which such instruction is imparted vary greatly.

But, notwithstanding such variations, not a few even in Gaelic-speaking districts have been reported as excellent, and in all this instruction has been faithfully imparted."

NOW that the Welsh Sunday Closing Bill has passed both Houses of Parliament, and has received the royal assent, England is the only section of the United Kingdom in which the public selling of liquor on Sunday is legal. In some sections of the Kingdom, however, the Sunday liquor laws are practically dead letter, on account of the privileges granted to hotels to supply travellers, who are such in good faith, with liquor. On the highways leading to and from some of the large towns, a steady stream of habitual drinkers may be seen tramping out three or four miles to the nearest country hotel, there to announce themselves as *bona fide* travellers, and to obtain the much desired alcoholic refreshment. So great did this evil become, that, in Scotland for instance, the term "*bona fide* traveller" in popular slang denotes a habitual drunkard. Of late years, this evil has been much checked by sharp police surveillance of the lower class of hotels.

THE Working Men's Lord's Day Rest Association, of Bedford row, London, England, has just issued an appeal to the public, printed on a large six-sheet double-crown bill, as follows: "The Sabbath was made for man. Why not for the railway man? Why not for the cab, omnibus, and tramway men? Thousands of these working men have no day of rest. They work ten to eighteen hours a day seven days a week. Englishmen do not enslave your fellow-men by employing them in needless Sunday work. If you would not like to work yourselves on Sundays, don't make others work for you on that day." The opinion of the late Lord Beaconsfield is quoted. He said: "Of all divine institutions the most divine is that which secures a day of rest for man. I hold it to be the most valuable blessing ever conceded to man. It is the corner stone of civilization, and its removal might even affect the health of the people." Mr. Gladstone's opinion is also given, as follows: "The religious observance of Sunday is a main prop of the religious character of the country. From a moral, social, and physical point of view, the observance of Sunday is a duty of absolute consequence."

REV. JOSEPH COOK, in a letter dated Bonn, July 8th, writes of "Theodore Christlieb and German Church Life." He says Professor Christlieb (of the Bonn University) is "perhaps the most incisive and quickening University preacher in Germany, one of the most accomplished Christian apologists of modern times," besides being "an evangelical aggressive reformer, who has not forgotten how to get on his knees." Mr. Cook was twice present at the weekly Bible-meeting in the Bonn Scotch Presbyterian Church, in which the gifted Professor regularly takes part. He goes on to say: "Incredible as it may seem, Professor Christlieb's participation in this devotional meeting finds critics among the adherents of an ossified confessionalism in the German State Churches. Lukewarm and arrogant Broad Church preachers, who think that the baptism of infants and the confirmation of boys and girls at the age of fourteen in the Establishment are nearly, or quite, saving ordinances, and who make little or no distinction between the converted and the unconverted in their congregations, are naturally much annoyed by the emphasis with which Professor Christlieb teaches the doctrine of the necessity of the New Birth. Loose and liberalistic theological professors look coldly or with positive aversion on this gathering of a few devout and cultured people in Bonn, and deprecates its spiritual earnestness as divisive and pharisaical. Preaching which makes no effective distinction between the regenerate and the unregenerate, Professor Christlieb regards as the chief curse of the German State Church, and he speaks of it with spiritual horror, as flattering souls to perdition. It is, most unhappily, a very rare thing, indeed for theological students in Germany to hold prayer-meetings among themselves."