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Notes of the Week.

LOCAL OPTION, as the means of stopping the liquor traffic, says the *New York Independent*, is steadily growing in popular favour. A bill for this purpose has just been passed by the lower house of the Legislature of Virginia. A law to this effect has recently been enacted by the Legislature of Washington Territory. A bill for the same object is pending before the Legislature of New Jersey. The principle has worked wonders in Georgia.

AN effort on a mere technicality has been made to unseat Mayor Howland. As a piece of municipal political strategy it is of the poorest kind. The election of Mr. Howland by a handsome majority was received by the citizens generally with much satisfaction. Hitherto his conduct of civic affairs has been all that could be desired. A vexatious attempt to unseat him now will not meet with sympathy. Should it be successful, it is certain that Mr. Howland would be returned with a largely increased majority.

WHILE lecturing to a Philadelphia audience John B. Gough was suddenly stricken with apoplexy. He lingered for two days and died on Thursday evening last. As a young man he was a victim of dissipation, but by God's grace and strong resolve he achieved a grand moral victory over his enemy. He devoted his life to the advocacy of the Temperance cause, and achieved an extended and lasting popularity, being as well known and as highly appreciated in Great Britain as in America. As a platform speaker John B. Gough was a general favourite.

THE prompt and effective measures taken by the United States authorities are telling with effect on the Mormons. George Cannon, a leader among the Latter Day Saints, has for months been evading the Federal officers. He has at last been caught, and, after several ingenious attempts to elude his captors, has been brought before the United States Court. The Mormons have come to the conclusion that Utah is becoming uncongenial. They are negotiating for settlement in Mexico, and, strange to say, the Mexican Government is disposed to give them a cordial welcome.

THE *New York Tribune* recently invited its readers to give an expression of opinion on the subject of the suppression of intemperance. The total number of replies received was 6,205. Of these, about one-half were in favour of legislative prohibition. Next in order were those who regarded a high license law as the most practicable measure; 1,280 voted for local option with high license where sale was allowed. Only forty-eight were favourable to national prohibition, and 243 to a State constitutional amendment. Two thought treating ought to be abolished, and one was in favour of licensing the drinker.

IRISH Presbyterians, like their brethren of other nationalities, adhere to the political party that best represents their individual opinions. However they may differ on ordinary political issues, the Irish Presbyterians are displaying a most remarkable unanimity in their dislike to Home Rule and an Irish Parliament. In almost all the Presbyteries of the Church clear and uncompromising resolutions have been unanimously passed, expressive of attachment to the United Empire and of the belief that concession to Parnellite demands would be disastrous to the cause of civil and religious liberty in Ireland.

THE way in which the Crawford-Dilke case terminated has caused general surprise. It is being criticised from various points of view. On the head of the erring woman the law has laid its heavy hand, and the member for Chelsea goes free, the Liberal Association in his constituency having resolved to take no action in his case. Several of the party papers have been setting themselves the hopeless task of rehabilitating the discredited baronet. It is a strange commentary on the state of modern society

that the editor of the *Pall Mall Gazette* should be sent for three months to prison because his real offence was calling pointed attention to the hideous vices that prevail, while the law has no word of censure for an ex-cabinet minister who has covered himself with disgrace.

HERE is the *Christian Leader's* deliverance on the Riel agitation. The recent order from the papal headquarters to the French Canadians to cease agitation on the subject of Riel's execution was inspired by a twofold motive. The Romish Church has too great an amount of property in Quebec to run the risk of secession, which would inevitably involve confiscation. Moreover, by stopping the agitation the sly bishops will of course strengthen their claim on the Government for grants in the North-West. A well-informed correspondent on the spot assures us that they are already on the alert for the enlargement of their coasts. It is in the line of their aggressive policy to prevent the growth of Protestantism in Manitoba and the North-West Territories. Unless the Protestant Churches of Canada are wide-awake and active the enemies of freedom and of evangelical truth will assuredly plant their standard in every advantageous position all over the vast regions that are being opened up.

FOR some time Principal Tulloch of St. Andrew's University had been in feeble health. He recently obtained a brief respite from his duties, but rest brought no relief. His death was announced last week. Dr. Tulloch was a diligent student. After completing his course at St. Andrew's, he went to Germany, where he extended his philosophical researches. He displayed great literary activity, being a frequent contributor to reviews and magazines. In 1855, with over 200 others, he competed for the Burnette prize, awarded every forty years for the best essay on the Being and Attributes of God. The first prize was gained by Dr. Robert A. Thompson, and the second by Dr. Tulloch for his essay, which was published under the title of "Theism." Other of Dr. Tulloch's best appreciated works are: "Leaders of the Reformation," "English Puritanism and its Leaders," "The Positive Philosophy," "Religion and Theology," etc. A more extended sketch of Dr. Tulloch's career, from the pen of an able contributor, will appear in a subsequent issue.

AN exceedingly unpleasant impression, says the *Christian Leader*, is created by the report of a case tried last week before the sheriff at Kirkwall. An aged and respected Free Church minister was put upon his trial on a trumped-up charge connected with some uproar which arose at a political meeting in his parish during the recent parliamentary election. So far as the evidence goes it seems to indicate that the Rev. Matthew Armour, of Sanday, was really the aggrieved party rather than the offender, inasmuch as an attempt was made to prevent him from exercising his constitutional rights as an elector. Yet the sheriff concluded that it was his duty to sentence this venerable minister—who, we hear, is far advanced in his seventh decade—to imprisonment for four days without the option of a fine. We have been hearing many complaints of late with respect to the administration of justice by the sheriffs in the North; but this would seem to be one of the most shameful cases that has yet transpired. We shall be surprised if it does not presently engage the attention of Parliament.

THOSE who object to a well-kept Sabbath are in the habit of quoting with approval the customs prevailing on the European Continent. While Continental workmen are groaning under the tyranny of Sunday labour, successful efforts are being made for obtaining the cessation of labour on that day. Factories generally cease work, both in Germany and Austria, but domestic labour and retail trading go on to a great extent. A conference of soap-boilers, leather-dressers, moulders, porcelain and glass makers, cigar makers, engravers and butchers was recently held in Berlin, under the auspices of the Government, and a resolution adopted condemning Sunday work. The grounds

upon which this vote was founded form part of the declaration itself; for it says that "the work done on a Sunday or holiday is not worth much, and the workmen who do not rest on Sunday usually come late on Monday. If Sunday work were generally prohibited by law for employers and employed, there would be no disadvantage for the workmen. The income of neither would be affected, whether in the form of weekly wage or piece work." Bismarck, however, is opposed to the Sunday movement. He claims that the exceptions to the prohibition would probably have to be so numerous as to be practically without definite limitation. The efforts of the friends of Sunday observance have resulted in getting the matter referred to a special commission, which is collecting information from all parts of the German Empire as to the nature, extent and incidence of Sunday labour.

By appointment of the Presbytery of Hamilton, a Conference will be held on the State of Religion, Sabbath Schools and Temperance, in the Sabbath school room of the First Presbyterian Church, St. Catharines, on Wednesday, February 24th, 1886. There will be three sessions: ten a.m., two p.m., and half-past seven p.m. The following is the programme adopted by the local committee:—State of Religion: (1) Prayer Meetings; how to conduct them, Rev. R. H. Craig; (2) Systematic Giving, Mr. R. Lawrie; (3) The relation of mission work to home and church life, Rev. Geo. Crombie; (4) The Home: (a) Religious instruction—Bible and Catechism, Mr. J. B. Grey; (b) Personal dealing with the young, Mr. W. J. McCalla; (c) worship, Mr. J. K. Black. Sabbath School:—(1) Reports from Schools: Attendance, contributions, facts of spiritual interest, encouragements, discouragements; (2) Entertainments, Mr. Wm. Paterson; (3) Library and literature, Mr. R. N. Ball; (4) Bible classes and catechumen classes, Mr. G. C. Cowper. Temperance:—How can the Church best advance the cause of Temperance? Mr. E. R. Hutt. The brethren opening the different themes will not exceed ten minutes in their addresses. Mr. R. Moderwell will preside at the morning, Mr. John McCalla at the afternoon, and Mr. D. W. Beadle at the evening sessions. The Committee is exceedingly anxious that this should be a conference of the people, and earnestly requests as large an attendance as possible from all the congregations in the Niagara district. It is not in any sense to be an official gathering, but a meeting to confer one with another about the Lord's work.

THE movement in favour of the better observance of the Sabbath is gaining ground. The *Albany Law Journal* says. We must not yield to the efforts of those who would make commerce lawful on Sunday, as the Jews defiled the temple by trade. The prime effort of these men is to extort the privilege of keeping open grog-shops on Sunday. It is said that there are eleven hundred grog shops in this city; there are six hundred in Troy; all dealing death and damnation round the land on Sunday. The closing of grog-shops on Sunday would do more for morality and good order in the community than any other measure that now occurs to us. It is singular indeed that the people will so tamely submit to the constant and bold infraction of this law. . . . The rigid enforcement of this law is vital, not on religious or sentimental grounds, but for the plainest reasons of policy. Sunday is the day when men are idle and flush with money, and the devil is probably busier on the Christian Sunday than on all the other days of the week put together. . . . The heathen may just as well understand now, as later, that we are going to have a quiet and Christian Sunday in this country; and, if they do not like it, they can emigrate to the heathen countries from which most of them came. We are determined to have our day of rest and general suspension of work and business; for rest's sake, primarily; for religion's sake, secondarily. . . . Keeping Sunday is not a mere Puritanic tradition, but it is obedience to the law of God and of the physical well-being of mankind; and until this country determines to go to perdition, as France did a century ago, it will cling to its Sunday laws.