

# THE CANADA PRESBYTERIAN.

VOL. 10

TORONTO, FRIDAY, MARCH 3rd, 1882.

No. 9.

## NOTES OF THE WEEK.

A SON of Joseph Smith, the founder of Mormonism, is now preaching against polygamy.

THE commission appointed in Germany to revise Luther's translation of the Bible, has held its last sitting and brought its work to a close.

CONSIDERABLE congregations of converts are gathering around four or five ex-priests in New York. These received much benefit from Father Chiniquy's recent visit to that city.

IN the negotiations between Russia and the Vatican, the former requires, as the price of peace and liberty for the Church of Rome in Poland, that it shall not pretend to be called national, and that the Pontiff shall use religious sentiment to foster Slavism.

ENGLAND and France have sent a joint note to the powers explaining their attitude on the Egyptian question. The European cabinets are said to be working together to remove the troubles prevailing in Egypt. The Egyptian soldiery are said to be growing impatient.

FURTHER outrages on the Jews in Russia are reported in the government of Kieff. The military Governor-General, Count Totleben, declined to interfere without special instructions from St. Petersburg—a refusal which has produced a painful impression among the orderly population. Ten persons were beaten nearly to death, and women suffered shameful indignities.

IT is proposed to erect at Dehia, India, a church as a memorial to Dr. Morrison, who died in September last, in the forty-fourth year of his missionary life. Dr. Morrison was the originator of the week of prayer at the beginning of the year, which is now observed wherever the Gospel message is proclaimed. Should the amount contributed be more than necessary, it is proposed to appropriate the balance towards the permanent support of the Dehia Leper Asylum.

A YOUNG author, the son of an earl, who published a little volume—entitled "Livingstone in Africa"—a few years ago, has revised his tribute to the great missionary and explorer, having been lately brought into sympathy with the evangelistic motive of Livingstone, which he did not feel when he first wrote the book. This happy change has been wrought through the death of a darling child. The bereavement was God's instrument for transforming the philosopher and poet into the Christian. In this case, too, the prayers of a believing mother have been answered.

A RECENT number of the "Christian Union" contains the following item: Everybody knows of churches which seem to regard the parsonage as public property, to be used by the congregation very much after their own sweet will. But the first instance of the forcible use of a parsonage for dancing recorded in the history of the Methodist Church recently occurred in a country town. This form of amusement was kept up in spite of the minister's protest, and on the following Sabbath he returned the money presented at the donation with the request that it should be re-distributed among the donors.

'PRESENT DAY TRACTS' is to be the title of a new series projected by the Religious Tract Society, and designed to meet the needs of the increasing number of persons in all classes who are disquieted by current speculations concerning the fundamental truths and principles of the Christian faith. The first three tracts of the series will appear in March, Principal Cairns leading off with one on "Christianity and Miracles," and the Rev. C. A. Row, M.A.,

the Bampton Lecturer in 1877, treating of "The Historical Evidence of the Resurrection of Jesus Christ from the Dead." Principal Cairns will also write the third number of the series.

"BRADLAUGH," says the Belfast "Witness," "has got his quietus again. By a majority of fifty-eight in a full house, the House of Commons has adhered to its action of last session and refused to permit him to go through the blasphemous mockery of taking an oath which he has declared would not be binding upon him, in the name of a God in whom he glories in saying he does not believe. For the present, therefore, we and the House are delivered from him—we hope for more than the present. It is amusing to notice the shifts to which some of the newspapers which have been defending Bradlaugh have been driven to gain their point. Those who have kept him out of the Legislature are blamed, for example, heavily blamed, for having helped in so doing to advertise the man. And this goes down as good reasoning. On the same principle, we should not arrest and try one who has been guilty of an outrage against morality on account of the publicity which his trial would give to nasty details. We must have some stronger reasons for abandoning our opposition to what would be a national disgrace, if you please, Messrs. Editors."

A HIGHLY influential conference in Glasgow, presided over by Sir William Collins, declares that the time has come when the general community, but especially the Church of Christ, should adopt what measures may be deemed requisite for bringing forcibly before the Government and Parliament, (1) the urgent necessity of passing a local option measure for Scotland; (2) such local option to be vested in local Boards elected by the ratepayers, and for the one specific purpose of dealing with the drink traffic; (3) these Boards to have such powers of redacting the licenses for the sale of intoxicating drinks as are possessed by the present licensing courts under the existing law. A memorial embodying these views is to be prepared, and, having been signed as largely as possible by ministers, office-bearers, and Christian workers throughout the whole of Scotland, it will be presented to the Government and the members of Parliament for Scotland. The speakers included Dr. Marshall Lang, of the Barony Established Church; Principal Douglas, of the Free Church College; Dr. Fergus Ferguson, Dr. Alexander Wallace, and other leading clergymen of the various denominations.

THE Anti-polygamy Bill, reported from the Judiciary Committee by Senator Edmunds, has been passed by the United States Senate without any material change in its provisions. The Bill so amends the existing statute in regard to polygamy as to make the description of the offence more definite, and is in this respect an improvement. It makes cohabitation with more than one woman a misdemeanor, for which it prescribes a specific punishment. It changes the law in regard to juries, so as to exclude, in all trials of offences forbidden in this Bill, all persons from serving as jurors who are polygamists or who believe in polygamy, and provides that they may be challenged on these grounds, and examined by the Court under oath. It disfranchises polygamists, and disqualifies them to hold any office. It abolishes all the existing registration and election offices in the Territory of Utah for the time being, and substitutes therefor a commission of five persons, to be appointed by the President, who shall have the entire charge of the next election of members of the Territorial Legislature, and authorizes this Legislature to provide by laws, not inconsistent with those of the United States, for future elections.

THE following is from the Huron "Expositor": "A public meeting was held in St. Andrew's Church, Brucefield, on Monday evening, the 13th inst., called by notice given in the churches of the village on the previous day, to protest against the

running of trains on the Sabbath day on the London, Huron and Bruce Railway. Considering the shortness of the notice and the state of the roads, the meeting was well attended by those in the immediate neighbourhood, and also by quite a number from Hensall, Kippen and Varna. The meeting was opened with devotional exercises. Mr. George Forest was called to the chair, and after stating the object of the meeting, he invited all present to express their views concerning the matter that had called them together, and to advise what was best to be done under the circumstances. After a free and earnest discussion and consultation, it was found that the mind of the meeting was one in condemnation of the practice of profaning the Lord's day by the running of trains. The following resolutions were unanimously adopted: 'Resolved, that this meeting organize itself into an association to correspond and act with the Christian communities all along the line, with the view of doing all that can be lawfully done to put an end to the running of trains on the Sabbath day.' 'Resolved, to address an earnest remonstrance to the railway authorities responsible for the movement of trains, setting forth the wrongfulness and danger of the course complained of.' 'Resolved, that this association correspond with like associations throughout the country, for the purpose of petitioning the Legislature to bring in an Act forbidding the running of trains on the Sabbath day.' The meeting was duly organized into an association by the appointment of officers and a large committee to carry out the above mentioned purposes. The Rev. Mr. Ross was appointed president, and Mr. George Baird, Jr., secretary."

THIS is what Dr. John Hall, of New York, says about the proposed opening of museums and art galleries on the Sabbath. "I understand the Decalogue to be binding on Jews and Christians in that sense that excludes arrangements for anything on the Sabbath (first day, or seventh) except worship and needful or merciful work. The practical believers in this doctrine, as a whole, give the least trouble to the State. To arrange for an opposite plan by the Sunday opening of museums, is to weaken the influence of the Decalogue, to impose labour on employees, who, to be worth employing, ought to keep the commandments, and to justify, in appearance at least, unquestioned forms of Sabbath-breaking. The strongest argument for opening them *i.e.*, that it is better for people to be in museums than in bad places—is not only inconclusive, but it proves too much. Better have employees in stores, Government offices, etc., at their posts on Sundays than in bad places; but that would involve the offices being open. In point of fact, when the choice is between a bad place and a museum, they who look no higher, in course of time—for it takes time to show the working of a principle—do not go to the museum. Between two physical evils we choose the less; between moral evils we do not choose at all. We reject both." Dr. W. M. Taylor, of the Broadway Tabernacle, demonstrates that the opening of circulating libraries on the Sabbath is neither a work of "necessity" nor a work of "mercy," and adds: "Libraries, as I know from the experience of those connected with one at my own mission church, can be opened so frequently on week-days that there is no shadow of an excuse for requiring them to keep open on Sundays. As for museums, I have never seen any such elevating and ennobling effects produced by them on their visitants on week-days as to convince me that the throwing of them open on Sundays would have any beneficial influence on the people at large. All this talk about the refining efficacy of art is a bit of the 'cant' of 'culture,' which is as disgusting as the cant which claims to be religious. It is withal positively ludicrous to any man who knows what Athens was morally in the very heyday of its artistic excellence, or who has studied the history of Rome under Nero, of Italy under the Pontificate of Leo X., or of France under Louis XIV. If the originals did so little in the refining line, the fragments and copies of them in our museums will do less."