

## NOTES OF THE WEEK.

A LOCAL paper says: "The Presbyterians of Whitby are about to make an effort towards raising funds for the relief of the sufferers by the late fires in Michigan and several parts of the Dominion. This is as it ought to be, and the example should be followed by other denominations." We hope both the example and the hint will be very widely taken.

IT is on the principle, we suppose, of fighting fire with fire, that 300 Russian nobles have organized themselves under the name of "Sacred Legion," as a counter association to the Nihilist attempts on the life of the Czar. They will dispose of large funds and employ a complete system of secret organization, and their influence at court is said to be much superior to the ordinary secret police.

THE "Old Believers" of Russia are being freed from persecution by the new Czar. Three of their bishops who have been imprisoned since 1858 have been set at liberty. They refused to accept the belief and practices of the orthodox Greek Church, but adhered to their ancient faith which, as well as their form of worship, is purer than that of either the Greek or the Roman Catholic Churches. The Czar is pursuing a wise policy in this course, and will make his throne and his life more secure by so acting as to secure the affection and not the fear of his subjects.

IT is only what might have been expected, to be told that the agitation for a revival of the land laws in the direction of the Irish Act, is rising very rapidly in Scotland. Meetings are being held in different parts of the country by farmers and their friends. At these the idea of falling back on Protection or "fair trade" is laughed to scorn, as a fond delusion, if not an impudent pretence; and Land, law reform, with "tenant right" as one of its chief planks, is boldly and energetically advocated. The talk of refusing to pay rents, except on a large and permanent reduction, is also becoming ominously loud. The London "Times" has published the draft of the Scottish Land Bill, prepared by the Scottish Chamber of Agriculture, and characterizes it as one of the most far reaching measures on the land question yet submitted to Parliament.

WE welcome among our cotemporaries and exchanges the "Baptist Weekly," which comes out under the auspices of the proposed Baptist Publication Society of Canada, and under the able editorial management of Mr. J. E. Wells, so long and so favourably known in connection with the Baptist Literary Institute of Woodstock. It is not our business to inquire into the pros and cons in reference to starting another denominational paper among our Baptist friends. They will settle that among themselves, we have no doubt, and settle it satisfactorily. Some may doubt whether two papers of the kind can be profitably supported by a denomination so comparatively small, although very energetic and public spirited. This, however, can never be ascertained except by actual experiment, and under Mr. Wells, we have no doubt the trial will be full, fair, able and energetic.

THE controversy which has been called forth by Archdeacon Reichel's public utterances regarding Episcopacy still creates a good deal of interest in church circles as well as outside of them. The Archdeacon complains of the tone of a recent article in the "Ecclesiastical Gazette" against him, but still avows that he "cannot see that Episcopacy was ordained by Christ or prescribed by His apostles." He declines, therefore, to "suppose it absolutely necessary to the existence of the Church," and remarks that a "single perfectly authenticated case of an independent Church—and all churches were independent of each other then—existing for a considerable time without any bishop, as that of Corinth unquestionably did, and without anything being said to denote that it is an

imperfection, is proof incontrovertible that Episcopacy in those early days was not deemed indispensable."

FROM a report of a recent interview with Dr. Christlieb, the great Evangelical Professor of Bonn, it appears that while that gentleman thinks the present state of things in Germany is, as far as the prospects of Evangelical religion are concerned, encouraging, he is also of opinion that a reaction in favour of rationalism appears to be inevitable, and that chiefly from the influence of the Crown Prince, who in the natural order of things must soon come to the front. In the meantime, however, he adds that genuine revivals are in progress in many quarters, and are effecting a great amount of good. "Dr. Christlieb himself, we are told, co-operates in these revival meetings, and is able to restrain in a large measure the excesses and irregularities which had been previously greatly complained of.

THE Hindu Maharaja of Mysore, to whose direct administration the four millions of Mysore, in South India, have this year been made over, made this significant reply to an address from the Protestant missionaries, who have been so successful in that province: "I am sensible of the great good which your missionaries have always done, and feel sure will continue to do, in the cause of the moral and intellectual advancement of the people; and I sincerely sympathize in the great cause of female education which you have recently taken in hand. The righteous principles which govern your religion must always be conducive to good government and to the best interests of the people; and I beg to assure the missions of my support and sympathy in their valuable labours. You refer to the principles of toleration. I need scarcely mention that one who like myself has had the good fortune of being brought up in English principles, and of learning how much the country owes to English toleration, fairness, and freedom of thought, need not be reminded of his duty to accord perfect freedom to all religions and equal treatment to my subjects of all creeds. I wish you every success in your disinterested and sacred work."

IT is gratifying to learn (says a writer in the "Christian Monthly"); that Zenana work in India is spreading beyond the families of the enlightened and educated. The Bible is read and taught, and the glad tidings of salvation are told in the houses of high caste and low caste, rich and poor alike, wherever there is an open door; and the younger women, at least, are being trained in many branches of useful knowledge. But I must beg my readers to remember that I am not speaking generally of the whole country. I speak only of the cities and some of the stations immediately surrounding them. One bright young creature in a Zenana said to me, "They make me do puja" (worship the idol); "but all the time I bow down, I shut my eyes, and fold my hands, and pray to the true and unseen God. You know," she added, "they cannot prevent the heart from speaking what it likes." Another woman, herself a widow, brought forward her young daughter as we sat in their room, and said, "See, she is a widow, and from our cruel laws, a widow for life, and she is only thirteen." But she pointed triumphantly to the girl's beautiful hair, which ought to have been cut off when she became a widow, and the mother had not permitted it. Lifting her saree she shewed us a heavy armlet of gold on each arm, and said, "She shall wear them!" Her eyes flashed, and her face was aglow with indignation and sense of wrong. "Shall we widows suffer forever?" she said. "The life of the lowest criminal is better than ours." It is a new feature when a woman would dare to speak thus or have the spirit. It is certainly one of the symptoms of progress that now they do speak out; one of the things that may seem trifling, but are sure indications that light is penetrating within the dark recesses of woman's life in India—the light which will surely chase the darkness of ages away.

THE "Messenger of Peace" gives what purports to be a letter from Lady Macdonald, the wife of our

Premier, to a co-labourer in Savannah, Ga., which, if as represented, ought to be widely known and deeply pondered. It says that Lady Macdonald gave up wine drinking on Christmas day, 1867, and that she has been a consistent and zealous total abstainer ever since. We give the following extract, and sincerely trust that the letter is a genuine one, for if it is, and if the facts are as represented, they ought to be known much more widely than they are, seeing that both directly and indirectly they cannot but be greatly influential for good: "Since then, thank God, I have never found any necessity for wine. In health I can do my life's work without any aid from dangerous stimulants; in sickness I have invariably and positively refused to touch it. My life is a very busy one; I have sometimes, for weeks together, days of constant occupation, and nights almost all sitting up. Politics are exciting and fatiguing, and every temptation to try stimulants is to be found in the late nights listening to anxious debates, and the constant necessity of being up to the mark late and early. I have had a great deal of nursing to do with a delicate husband and child, and this often during our busiest society season; and yet I have never sought strength from wine at any single moment, and my health is far better than that of so many of my friends who take a glass of wine, or a little beer, just to give them a little strength." It is added in a subsequent part of the same letter: "When I told my husband my decision, and that our friends had said that it would hurt his prospects politically, Sir John answered with a laugh, 'Oh, I will risk the prospects; you can be a total abstainer if you like.' If this letter is genuine, we shall unfeignedly rejoice both for Lady Macdonald's own sake, and for that of many a weary struggler against the temptations of appetite and fashion. If it is a forgery, made, presumably, with the view of doing good under the cover of a well known name, anything more disgraceful could not well be imagined.

THE Rev. Fritz Fludner, the well-known and esteemed worker for the diffusion of the Gospel in Spain, was, when on a journey, arrested on the 8th July, put in prison, and heavily ironed. The following description of his treatment in gaol, given by Mr. Fludner himself, presents a vivid picture of what Spanish prisons are, and of the kind of treatment still sometimes given to Protestant preachers in that priest-ridden peninsula: "After examining me," says Mr. Fludner, "before the guards, and taking charge of my money, which was not more than three dollars, the gaoler put me in prison, with the ring on my foot. It was a dark dungeon, with only a small hole in the door to let in light and air. The only light was a miserable lamp, the oil of which was paid for by the prisoners. The floor was of stone, and for my bed, which consisted of a small sack of straw, I had to pay a sixpence. There were five prisoners besides myself; one poor fellow dying of consumption, who lay on his miserable couch the whole time. Here I had to pass the night. It was not long ere the gaoler reappeared, ordering me to come out. One of the prisoners who was condemned to ten years' imprisonment whispered in his ear that it was impossible a gentleman should have so little money; and he ordered me to be searched by this rascal. They stripped me, examined my boots and stockings in case some money should be concealed in them, and seeing my penknife, the gaoler said, 'This is mine!' Till then I had not opened my mouth; but now, indignant at such shamelessness, I said: 'Do you know what it is called to take what does not belong to you?' The gaoler attacked me at once, saying, 'You call me a thief? You shall see!' And he gave me a tremendous blow on the side of the head. Not satisfied with this, he fastened a chain weighing three and a half hundredweight to the ring attached to my foot, and shut me into the dungeon." Mr. Fludner preached to the prisoners, and in a day or two was released through the intervention of the German ambassador, and got back to Madrid all right. Things may be expected to be better now under the new administration.