

## NOTES OF THE WEEK.

The Philadelphia "Presbyterian" says: "It is said in some quarters that the reason that the late Presbyterian Council did not celebrate the sacrament of the Lord's supper as part of its services was 'Anti-masonry.'" This is quite a revelation to us, as we never heard it suggested before. But we have heard so many things about the Council, since its adjournment, that we have almost come to consider it a Congregational Conference, with a Liturgical bent, and a dash of Agnosticism to be set off, as a foil, to the venerable Psalms. Must we also accept, as a further ingredient, Masonic grips and pass-words? The truth is, the question of communion was not raised so far as we know. In churches adjacent to the place of meeting the communion was administered on the Sabbath on which the Council was in session. Due notice was given to the members of the Council, and those who were so disposed went, and those who did not wish to go went elsewhere.

THE Scotch correspondent of "The Non-conformist" says: "Principal Rainy is judiciously remaining away till after the Commission (which considers Robertson Smith's case). He has now come to the conclusion that Professor Smith's retirement will be for the good of the Church; but he is too vacillating in his temperament to make a first leader, and he sometimes seriously embarrasses both friends and foes." The same writer says of the theological movements in the Church of Scotland: "If I might hazard a guess, I should say that the younger men who have been trained in Glasgow and St. Andrew's will generally be found on the advanced lines; that the Aberdeen men will be 'non-committal,' and that the soundest men will come from Edinburgh. Principal Caird and Principal Tulloch have now for years exercised a broadening influence upon the rising ministry of the Church; but Professor Flint has begun to weigh down the scales on the other side, and those who know him fully expect that as years go on he will do much in the way of promoting an evangelical reaction."

THE accounts now to hand of the late hurricane in Jamaica shew that it has been far more disastrous than was at first supposed. One newspaper, published in Kingstown, says that the destruction of crops is such that it could only be paralleled if one were to say that all the wheat, oats, barley, turnips, potatoes and fruit crops in *five-sevenths* of the counties of England had been destroyed in a single night, besides a large number of the dwellings of the poor, with a considerable number of churches and school-houses. In the eastern Presbytery of the Island no fewer than *ten* places of worship have been more or less injured, and seven school-houses all but destroyed. This involves a loss of \$5,630, and to these poor people this is a very formidable sum. They have lost nearly their all, and in fact can do nothing to repair the loss. Will some of the wealthy and comfortable Presbyterians in Canada not help their fellow-Presbyterians in this sore strait? We shall be happy to take charge of any sums sent to our care, and shall see that they are forwarded to the treasurer of the United Presbyterian Church of Scotland, through whom they will be distributed to the most necessitous.

THE Bishop of Manchester, having been asked to attend a funeral reform meeting at Failsforth, has addressed the following letter: "Manchester, October 15, 1880.—Sir,—I regret that another and imperative engagement will prevent me from attending your meeting on November 3, but I go with the object of the meeting heart and soul. My opinions on the subject are, I imagine, pretty well known, as I freely expressed them at a meeting in Rochdale not so very long ago. It only needs the diffusion of a sounder and more rational public opinion to remove the evil. The pressure of funeral expenses generally comes upon families at a time when they can least afford to bear it; and surely a more irrational way of shewing re-

spect to the dead than that of foolish and wasteful extravagance at their burial cannot be devised. Reforms of social customs are, perhaps, the hardest of any to carry; but I cannot doubt that an improvement in this matter will come as soon as people bring their common sense to bear upon the consideration of it. Meanwhile such meetings do good by ventilating the subject and drawing public attention. I remain yours faithfully, J. MANCHESTER."

AN interesting and, in this country, a somewhat unique party was lately held in the house of one of the Presbyterian ministers in this city. It consisted exclusively of the sons of Presbyterian ministers, and numbered twenty-four or twenty five individuals. These were almost all connected with the congregation over which the host of the evening presides, and are either already engaged in various spheres of active life, or in preparation for such work. It is sometimes alleged that ministers' sons turn out badly, but it would be difficult to say on what ground such a statement is based. Facts all point in an opposite direction. Both in the old country, in the States, and here in Canada, the overwhelming majority of our ministers' sons will be found either engaged in the work of the ministry, or occupying honourable and useful positions in life, in the discharge of the duties of which they are day by day shewing the blessed influences of their early training, and the high importance they attach to the fact of their having been "children of the manse." There is a talk of getting up a society of "the sons of the manse," similar to those which have been so long and so successfully maintained in the old country. We should be glad to hear of such a project being carried out. Under judicious and spirited management it would do much good—might greatly help some who need assistance, as well as encourage in well doing not a few who may happen to be in difficult and trying circumstances. If we might throw out a hint on the subject, we should be inclined to suggest that the platform of any such society ought to be made broad enough to accommodate ministers' daughters as well as their sons.

THE London Missionary Society has received a budget of very interesting letters from its missionaries on Lake Tanganyika. Mr. Griffith writes from Ughu, the station on the western shore, as follows: "All the people are inclined to be friendly, and rejoice that the missionaries are living among them. They bring food and other articles to sell at a reasonable price, while others make long journeys to visit us. One day ivory was brought to the masola (camp) for sale, and another day slaves. These opportunities are laid hold of to explain our work and the object of our mission. And, although the people find it difficult to comprehend, yet they have the idea that we seek their good. At every village I have visited the people have shewn respect and kindly feeling, and generally repay the visits by coming to see our camp, many of them bringing their little presents of food, for which a small return is made. Seeing these favourable opportunities, I regret that I cannot talk with the people in their own native tongue. My knowledge of Kiswahili, in which I can now converse with ease, helps me greatly, although the Rigu Uha is a totally different language. The knowledge of the coast language is the ground work I have to build upon, and most of the languages of the interior follow it in their modifications and changes. The Rigu Uha, I believe, is very nearly allied to the Kiru, just as we find the same manners and customs prevailing in the two countries. Some Warua have visited us, bringing their fancy baskets (for they are very clever at this work) for sale. I have been obliged to put the little medical knowledge I possess in practice. Kasanga, senior, has applied for medicines several times, and the result has always been satisfactory."

THE decrees against the non-authorized religious orders in France are being executed. A despatch from Paris says the Tribunal of Conflicts has rejected the application asking it to declare the Minister of Justice disqualified from presiding at its sittings. This is im-

portant, in view of the actions instituted by the Jesuits and now pending before that tribunal. The enforcement of the decrees meets with passive resistance and protests. There are many resignations of magistrates to avoid assisting in suppressing the orders. M. Buffet, the Duke of Broglie, and M. de Peyre have afforded succour to the Dominicans expelled from their establishments in Paris. Before the Tribunal of Conflicts, November 5th, M. Bosviel, of counsel for the Jesuits, declared that, in view of the expulsion of eleven religious congregations in Paris that day, he considered all further pleading useless in a country where the motto of the Government is "Might is right." After three hours' deliberation, the Tribunal of Conflicts confirmed the decrees obtained by the Prefects of the Departments of the Nord and Vaucluse, with the object of changing the venue in actions brought by the Jesuits against the Prefects to recover possession of their houses from the departmental tribunals to the Council of State. The Court further declared the summonses already obtained by the Jesuits against the Prefects and the judgments given by the presidents of the Tribunals of Lillie and Avignon null and void. At the request of the British Ambassador, the English Passionists in Paris and the English Benedictines in Douai have been authorized by the Minister of Public Worship. At a meeting held in Paris lately a resolution was adopted in favour of the separation of Church and State.

THE following passages occur in a letter published by Professor Robertson Smith previously to the late meeting of the Free Church Commission, whose decision we gave in our last issue. "And, first, as to purity of doctrine. Nothing can be further from my mind than to use my place in the Free Church for the publication of opinions inconsistent with the Church's scriptural doctrine. I continue to hold office in the Church because I accept her doctrine and believe that, God helping me, I can use my strength best in her service. If any one thinks that I am in error on matters of doctrine, I only ask of him that he will either refute my error, or, if he thinks fit, bring me to trial for it in a regular way before my Presbytery, that I may have the deliberate judgment of the Church upon the matter. Then as to the preservation of peace in the Church, I sincerely regret that articles which I wrote, in the full expectation that they would be published while controversy was still open, actually appeared after a settlement had been reached, and at a time when they could not fail to make it more difficult for a large and highly respected section of the Church to acquiesce in a settlement. On matters not essential one is bound, as far as conscience will permit, to study peace and to abstain from provoking controversies that are not to edification. I cannot withdraw or disavow beliefs which I conscientiously hold, and I am strongly persuaded that such subjects as are covered by my article must ultimately receive full discussion in all the Churches. But theological discussion is not for edification, unless it can be carried on in the spirit of mutual confidence and charity, and it would have been very wrong in me to force on fresh discussion after what was done at last Assembly. But I beg those who are naturally grieved at the appearance of my new articles at such a juncture to remember that I had no control over these articles after they left my hands in October of last year. I am responsible for their contents, but not for the circumstances of publication, which it was absolutely impossible for me to influence or to foresee. I am aware that some of my friends now think that I should have informed the Assembly that such articles were on the eve of publication; but no such course was suggested to me at the time. We were all too busy with the urgent duties of the moment to think of the future. Besides, the Assembly closed my mouth by refusing to hear my defence at the only time when I could, with propriety, have offered personal explanations. After the vote I could only utter the feelings with which I received the deliverance of the Court. To do more could only have caused misunderstandings, even if it had been possible for me to think of other things amidst the emotions of such a moment."