

## NOTES OF THE WEEK.

THE New Zealand "Presbyterian" says: "Not one of our pulpits is occupied by a son of the soil, and only three young men born in New Zealand are in course of training for the ministry. Two of these are sons of one manse."

IN order to prevent the havoc of the Egyptian ophthalmia, the English troops in Egypt have been provided with blue spectacles. The first order of the Government was for 25,000. An army in blue goggles must be a strange sight.

A CONVERTED Hindoo said at a recent public meeting in India: "The very lowest caste in India is the cobbler caste, and it is remarkable that a cobbler from England (William Carey) should bring them the first tidings of the Gospel."

A METHODIST authority states that there is one Methodist college student to every 1,000 members; one Episcopalian student to every 900 members; one Baptist student to every 830 members; one Presbyterian student to every 600 members; one Congregational student to every 413 members.

PROHIBITION is not such a modern invention after all. It appears that in 1733 (nearly one hundred and fifty years ago), the trustees of the colony of Georgia, who were living in London, enacted that "the drink of rum in Georgia be absolutely prohibited, and that all which shall be brought there be stayed."

THE correspondent of the Springfield "Republican," who writes of Asbury Park and Ocean Grove, did not get his information at first hand, unless he drew it from his imagination, when he wrote: "The main business of life (in Ocean Grove) is going to religious meetings and listening to hell-fire preaching."

MR. SPURGEON, who is now in Scotland, preached recently in the grounds of Benmore. A temporary pulpit was erected on the lawn, and Mr. Spurgeon addressed an open-air congregation of nearly 5,000 people, who had come in from "all the country side," many persons having walked over ten miles expressly to be present.

MR. PARNELL and his party seem determined to make the labourers the lever of agitation just as they made the farmers before. They have started a Labourers' League, and promise to make the labourers prosperous and powerful. It is said the farmers of the south do not view this new departure of Mr. Parnell with much satisfaction.

THE great synagogue of Alexandria was not destroyed during the bombardment, but it was ransacked, and all its valuables are gone. The Egyptian Jews maintain that this synagogue was built by the prophet Elijah. They furthermore maintain that some of the scrolls of the law deposited there were brought from Jerusalem in the time of the Asmonean kings.

THE Presbyterian Church in England is constituted of the following Presbyteries: Berwick-on-Tweed, with 16 charges; Birmingham, with 15 charges; Bristol, with 8 charges; Carlyle, with 13 charges; Darlington, with 20 charges; Liverpool, with 31 charges; London, with 77 charges; Manchester, with 30 charges; Newcastle-on-Tyne, with 43 charges; Northumberland, with 25 charges; total, 278.

CETWAYO, the Zulu chief, now in London, is credited with a good degree of intellectual quickness and shrewdness, and if rightly so, he must be impressed with the power of England, and her ability to hold calmly on her way in a great crisis. A critical war is being carried on, and all Europe is excited, but the Queen has received him graciously, and after conferring with him fully her Government has given him assurances that he shall be returned to his African home and reinstated in power; and Her Majesty has now gone

on her usual autumnal visit to Scotland; the Prince of Wales to the Continent to drink the waters at a German bath, while Mr. Gladstone is taking a short yachting cruise.

THE "Congregationalist" does not believe in the "faith cure" theories of Dr. Cullis and others, and begins a long editorial on the subject of the late Convention in this way: "We have nothing to say here personally against Dr. Cullis or whatever estimable people may have been associated with him in the 'Faith Convention,' reported and referred to in another column, but we are constrained to declare that, in our judgment, the whole business, as thus managed, was not merely a delusion and a snare, but a misfortune and a reproach to the cause of rational religion in this Christian land in this nineteenth century. If, indeed, it did not descend into absolute blasphemy, it could only have been in virtue of the honest purpose which permeated its fanaticism."

BEGINNING with the November number, there will appear in the "Century Magazine" a series of papers by Rev. Washington Gladden, D.D., of Springfield, Mass., descriptive of "The Christian League of Connecticut." It is an account of co-operation in Christian work among the different churches of large towns in Connecticut: showing what kinds of work they attempted, and what kinds they declined to attempt; what methods they employed; how they combined effectively in caring for the poor, in guarding the public morals, etc.; and how this experiment led to a county organization for the consolidation of feeble churches in the small towns, and finally to the adoption of the same methods throughout the State. These papers are the outcome of much study of the practical problems discussed, and are likely to have important practical results.

THE British Association has not created much stir this year. The President Dr. Siemens, an electrician, who talked about electricity, a subject which he understands as far as it is possible at present to understand it. He did not try to construct a theory of the universe which would leave God out, or a theory of life which would destroy both hope and faith, or denounce the religion of the Bible which has stood the test of centuries, and present, by way of substitute, the shifting speculations of science, propounded as Gospel at one meeting of the Association, only to be destroyed at the next. Not having done any of these things, the President's address will likely be pronounced dull by those scientists, and would be scientists, who seem to think that the first duty of the British Association is to make assaults upon the Bible and the religion of the Bible.

FOR many, many years my own preaching (says Mr. Spurgeon) was exceedingly painful because of the fears which beset me before entering the pulpit. Often my dread of facing the people has been overwhelming. Even the physical feeling which came of the mental emotion has been painful; but this weakness has been an education for me. I wrote many years ago to my venerable grandfather, and told him of many things that happened to me before preaching—sickness of body, and terrible fears which often made me really ill. The old gentleman wrote back and said, "I have been preaching for sixty years, and I feel still many tremblings. Be content to have it so; for when your emotion goes away your strength will be gone." When we preach and think nothing of it, the people think nothing of it, and God does nothing by it. An overwhelming sense of weakness should not be regarded as an evil, but should be accepted as helpful to the true minister of Christ.

DR. ROBERTSON SMITH would seem to be less tolerant of heresy in others than we should have expected to find him. Mr. Boyd Kinnear, having consented to write the article upon Land for the "Encyclopædia Britannica," introduced a description of the land code of the Jews; but Dr. Smith, in his editorial capacity, struck this out. Mr. Kinnear opened this

sketch with the observation that "it matters nothing whether the regulations respecting the land were written by Moses or compiled by a later author—whether divinely inspired or the result of human sagacity;" but he proceeded to point out that they were in any view most remarkable in providing for the maintenance of the people upon the land by precautions calculated to prevent that agglomeration of large properties cultivated by slave labour, which led to the ruin of other ancient societies. This summary being refused admission, he felt that he could not allow his name to be appended to an article in which he was prevented from touching on what seemed to him a most important branch of the history of land codes.

THE record of the results of work done in the High School of Weston during the past year is highly satisfactory. The following are some of the successes achieved: One student passed his First Year at Toronto University. Another, at matriculation, took first class honours in French and German, and second in Latin, Mathematics, English, History, and Geography. Two others passed the matriculation examination, one of whom took a second class honour in Latin. One student matriculated in Law. At the Intermediate Examination, out of the nine candidates presented, eight were successful. Since 1875, twelve Weston scholars matriculated at Toronto, two at Victoria, and one at Cambridge, England; and these fifteen matriculants gained an aggregate of seventeen honours in subjects ranging over the entire school course. During their University course these students have taken six scholarships and upwards of forty first and second class honours. Four of them are now graduates, each having taken a first class in his department. The school still continues under the able management of Mr. G. Wallace, B.A., who has been principal since 1875. Some of its special features are: (1) the individual supervision of pupils in each subject by the Principal; (2) frequent written examinations; (3) an excellent record in all departments; (4) a quiet and healthy location; (5) good football and baseball clubs; (6) a reference library and a laboratory; (7) special attention to the moral training of pupils, as well as to their instruction in those principles which regulate the intercourse of polite society.

A WRITER in the Irvine "Express," describing sacramental services which he witnessed in Ayrshire down to fifty years ago, and even later, says: "No legal restrictions applying to the selling of drink, the utmost latitude was allowed and taken. The publicans had all their chairs and seats borrowed from their friends and neighbours, in order to accommodate the strangers, and those chairs were often set outside the house, to show that such could be got, it being always understood that where the chair was got the drink was to be got also. Each drinkseller had his mark put on the chairs with chalk or keel, so that everyone at the end would get their own. Besides those who had taken seats in the tent, there was always a goodly number, these mostly young men, stylishly dressed, who took their stand outside the circle of worshippers, and who evidently had some other end in view than to get spiritual instruction. These were the first to drop away to the public-house. It was not considered to be very Christian-like to be seeking after refreshments till about the time the second minister was done with his sermon. But there was often a considerable rush away when they rose to the prayer, and those who could remain to the end of the prayer might then go without having their spirituality in the least questioned. But if a young unmarried man was known to have sat the whole day without going to a public-house, this was sufficient to canonize him for a saint. There were then often five or six table services, and we have known a publican's wife making an effort to be at the first in order to get home to attend to her household duties. To such an extent did these drunken customs grow at rural parish preachings, that sober, thoughtful persons left off attending them."