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NOTES OF THE WEEK.

THE Catholic priest in Morris, Ind., who severely whipped three boys of his parish for acting as pall-bearers at the funeral of a Protestant boy friend, has been fined to the amount of \$300.

A COURSE of lectures in connection with the Duff Missionary Lectureship is now being delivered in Free St. George Church, Edinburgh, by Dr. Thomas Smith. The subject of the course is Medieval Missions, from the year 500 to the time of the Reformation.

THE inhabitants of a commune in the Swiss canton of Tessin have demanded exemption from the tax levied for the support of the Roman Catholic Church, and, to the great indignation of the Ultramontanes, the federal tribunal has decided in their favour.

THE native Churches of Southern Africa, gathered from the Bechuana, Hottentot, and Kaffir races, have now enrolled some 50,000 men and women who have professed faith in the Lord Jesus Christ, and who endeavour to serve God according to His Word.

IN the New York Union Theological Seminary there are now 144 students; a greater number, we are told, than in any other Seminary in the country. Of these, 11 are graduates of Yale; 12 of Hamilton; 11 of Princeton; 14 of Lafayette; 8 of Williams, and only 5 who have not had college education.

THERE are now 872 churches of the Establishment in London, against 620 ten years ago. Of these churches, 409 have weekly, and 40 daily, communion; 245 have daily service, 375 have surpliced choirs, 33 have eucharistic vestments, 13 use incense, and 56 altar lights, and in 214 the "eastward position" is observed. Only 270 have free seats.

IT is proposed in London to form a religious guild for persons connected with the press, "from the editor to the stoker's boy at the engine." The rules suggested are that members should pledge themselves to go to some place of worship at least once on Sabbath, and if possible, once during the week; to pass five minutes a day in private prayer; to be temperate in dress, speech, and food; to be friendly with those with whom they work; and if possible, to induce them to join the guild.

AT a recent meeting of the United Presbyterian Presbytery of Edinburgh it was unanimously agreed, on the motion of Principal Cairns, "That a memorial be transmitted to her Majesty, earnestly entreating her to exercise her authority to put a stop to the atrocities which are being perpetrated in Afghanistan, in burning villages and in leaving helpless women and children to die of cold and hunger—proceedings at variance not only with the dictates of Christianity but even with the laws of civilized warfare."

THE Nazarenes of Hungary, and the Stundisti and Molokani in Russia, have been of late attracting some attention. The Secretary of the Evangelical Continental Society lately remarked that it is difficult to obtain any exact and extended information respecting these humble believers. They seem to court obscurity, not from fear of disclosures that ought not to be made, but in consequence of the way in which they have sometimes been presented. There is doubtless among them some singularity of belief and practice; but they are sober, honest, and truth-speaking. They gather around God's Word, and seek to follow its teachings; they are keeping up the flame of truth which the Churches around them have well-nigh extinguished beneath a mass of ceremonies, or by a strong current of unbelief. There, on the steppes of Russia and the plains of Hungary, these communities form a spiritual power that is purging society of much of its foulness, and raising up a race of godly men and women who may yet prove to be the hope of the future.

THE following has been agreed upon as a basis of communion, in order to the commemoration of the covenanting struggle, in the months of June and July, 1880: "That arrangements be made for conducting religious services at suitable places throughout Scotland, the topics to be discussed embracing questions connected with the history, objects, and results of the covenanting struggle, with our present duty in connection therewith; and in particular—1. The infallibility, inspiration and supreme authority of the sacred Scriptures. 2. The agreeableness of the Confession of Faith and Presbyterian Church Government to the Word of God. 3. The mediatorial sovereignty of Christ over His Church and the nations, involving submission to His Word and will. 4. The Scriptural character of national covenanting, with the civil and religious benefits resulting from the great national struggle terminating in the Revolution of 1688."

THE following statistics have been compiled by the "Manchester Guardian": The Established Church of Scotland—16 Synods, 84 Presbyteries, 1,639 ministers and licentiates engaged in ministerial work, and about 1,530 churches and preaching stations. The Free Church of Scotland—14 Synods, 73 Presbyteries, 991 congregations, 30 preaching stations, 1,026 ministers. During the past year £600,000 has been raised for Church purposes, including Foreign Missions. The United Presbyterian Church—30 Presbyteries, 544 churches, 583 ministers, and a membership in Scotland, England, and Ireland, of 175,066. Total amount raised for Church purposes during the past year, £367,688. The Presbyterian Church of England—10 Presbyteries, 278 congregations, 53,000 communicants, 267 ministers, 13 Foreign missionaries, with four medical missionaries, 5,968 Sabbath school teachers, and 53,850 scholars. The Presbyterian Church of Ireland—36 Presbyteries, 635 ministers, 599 congregations, 79,733 families, 8,600 Sabbath school teachers, and 72,288 scholars.

THE Bishop of Manchester, preaching in the parish church at Eccles, referred to the subject of trade morality. He admired the protest with which the Manchester Chamber of Commerce—with a just desire to vindicate the honour of Lancashire trade—had sprung forward to the rescue and said, "There is no fraud in selling sized cloth." Who ever said there was? If a buyer of sized cloth knew that it was sized, and bought it as such, the Manchester Chamber of Commerce was perfectly right. If there was a demand for sized goods let the world have them. There could be no fraud between the Lancashire producer and the Bombay merchant, but was there no fraud between the Lancashire producer and those long series of transactions which conveyed that piece of sized cloth from the Manchester warehouses to the homes of the poor? Some reels of cotton had marks on them representing that they contained 250 yards, but that was a mere conventional phrase between manufacturer and tradesman, and they were never supposed to contain more than 175 yards. But the poor seamstress had a right to say, "A fraud has been committed upon me," if the cotton did not measure 250 yards.

DR. DE PRESSENSE, has published a letter reviewing the year's work and its influence on France and its future. He believes that the Republic is more firmly established, that it tends to permanence, and that public tranquility can be reached through it more surely than by any other form of government. But he does not conceal the perils of the way through which France is passing, and he admits in clerical circles that hatred to the Republic has become more fierce and unrelenting, because envenomed by a clerical hate. The Ultramontane party is compact, is fanatical to fierceness, and is battling for power, may be for life. He anticipates stormy scenes when the debates on the educational question begin, and evidently feels that between the fanatics who are churchly and the fanatics who are positivists and atheists, the good cause of freedom may take great harm. This, however, he considers only as an episode in "that con-

test between Ultramontanism and modern society, which will occupy the closing years of the nineteenth century, and which will only be concluded when the separation of Church and State shall have entirely eliminated the political element from religious controversies."

GOLD as this winter has been in Europe it has not yet come up to the coldest on record. A Paris paper says: "The winter of 1403 was the 'great winter,' in which nearly all the bridges in Paris were swept away by the ice. In 1420 thousands perished by cold in the capital of France, as well as in the outlying districts, and wild beasts devoured human corpses in the streets of Paris. In 1507 the harbour of Marseilles was frozen up. In 1544 frozen wine was broken up with the axe and sold by the pound in Paris. In 1607 cattle perished from cold in their stalls, a fuel famine occurred in Paris, and waggons were driven across the Seine. In 1665 the thermometer in Paris fell to 22½ centigrade, or 2° below zero, Fahr. In 1700 the thermometer marked 9° below zero (Fahr.), the Mediterranean was frozen over in many places, the greater number of the trees in France were destroyed, and wine froze in the cellars. In 1788 the ice on the Grand Canal of Versailles was twelve inches thick. In 1795 the thermometer fell to 9° below zero (Fahr.), in Paris, the frost continued for six weeks, and the Dutch fleet, frozen in the Texel, was captured by a force of French cavalry and horse artillery—an episode in warfare which forms the subject of pictures in the galleries of Versailles. In 1830 the thermometer fell to zero in Paris; all the rivers in France were frozen, and many men and much cattle perished by cold. In 1853 nearly all the rivers in Europe were more or less frozen over; and finally, in 1871, the thermometer in Paris fell to 7° below zero (Fahr.), but the excessive cold was of but very short duration, and the Seine was only completely frozen over for one day.

THE "Times" says: "The sight Mr. Mackonochie is giving of a wilful and repeated disobedience to the law is very far from edifying. We offer no judgment on the mode in which he thinks fit to conduct Divine service; but his candles and his genuflections and his attire, and all the rest of it, are wholly out of place in a Protestant place of worship such as he has chosen to be the minister of, and they are contrary to the rules of the Church to which that place of worship belongs. But what seems most strange is, not that Mr. Mackonochie should choose to stand out against the law, but that he should be so long able to make his stand good. It is curious to find a judge almost in words confessing himself unable to enforce his own decrees, and sighing over his own powerlessness, actual and prospective. But Mr. Mackonochie must remember the cause of his escape. In none but an ecclesiastical court, and with none but an ecclesiastical offender, could the difficulty arise which Lord Penzance deplors. In other cases the police constable would intervene at once, and would enforce the sentence of the Court. A street preacher who was causing an obstruction would be even more summarily dealt with, and would be compelled to move on whether he wished it or not. If Mackonochie is secure against this sort of interference, if he is not forcibly removed from the pulpit he usurps, and is not thus compelled to give place to a legally appointed substitute, he owes his safety to nothing else but the desire which is felt to avoid a scandalous scene. In other words he relies on reverential feelings, which he nevertheless persists in outraging. The public, he well knows, would be shocked to hear of a scuffle in a church, and he can venture, therefore, to provoke a scuffle. No one will be found to tread upon the tail of his chasuble, however temptingly it may be trailed. He is safe, thus far, in the unseemly conflict he has entered upon. His triumph is simply that of the more unscrupulous of the two parties. He would be defeated if someone more unscrupulous still were to pop into his place and to be beforehand with him in taking possession of the disputed ground. But what sort of triumph is it which is gained only because no other qualified person is to be found who would be willing thus to act?"