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## Notes of the Week.

The historic Wilson U. P. Church, Perth, having been purchased by the Perth corporation with a view to the construction of new street which is to run over the present site, closing services were held before vacating it. It was built in 1740 by the congregation adhering to the Rev. William Wilson, one of the founders of the Secession Church when he was ejected from the Church of Scotland.

It is reported that many families of the Stundists are still being sent to banishment in the Caucasus. In one prison twenty-seven persons were seen, one of them a grandmother who had passed through eleven prisons. These poor persons are banished to a place where the climate is most unsuitable for them and where they have great difficulty in gaining a livelihood. It is not to be wondered that many of them die.

Dwight L. Moody, the evangelist, celebrated the anniversary of his fifty-eighth birthday recently in San Antonio, Tex. On the same day his mother, Mrs. Betsey Holton Moody, celebrated the ninetieth anniversary of her birth in the house in which she brought up her children, and in which she has lived sixty-six years, in East Northfield, Mass. She is in good health, and superintends the work of her house every day.

The severe weather accompanied by violent storms which have prevailed lately on sea and land over a very wide area, have caused both much suffering to the poor, to thousands of travellers, loss of life in many cases as in the neighborhood of this city, and great anxiety to those especially, who had friends at sea. There have been many wrecks on the stormy coasts of Britain, and the Atlantic steamers have had a rough time of it. The French steamer which was so many days missing, and of which no tidings could be heard, has fortunately come safely into port, although with broken machinery and after being exposed to a terrible sea.

The fiftieth anniversary of the pastorate, in Richmond of the Rev. Dr. Moses D. Hoge, will be held on the 26th and 27th insts. On Tuesday evening the 26th a reception will be tendered Dr. Hoge by the ladies of the Second church at the Masonic Temple, and on the evening of the 27th, the date of his installation fifty years ago, Dr. Hoge will deliver a memorial discourse, giving a history of the church, with the most memorable events which have occurred in connection with his long ministry. Many friends will be present from Virginia and from other states, and the occasion will be one of great interest to a multitude of friends of this honored and beloved pastor.

At a meeting of Roman Catholics held in New York on the evening of Sabbath 10th inst., to protest against the Sunday opening of saloons, the Vicar-General called attention to the decrees of the Plenary Council, particularly to the declaration that "greed for gain is at the bottom" of the demand for Sunday saloons, and that those who "clamor for larger liberty" desire to turn "Sunday into a day of dissipation that would be humanity's curse." He added, "It is the spirit of avarice which would break down the Sunday laws. To that spirit we say, 'Hands off!' Away with that hypocrisy which clamors for greater liberty for the poor man only to pauperize him. We say, as Catholic citizens, that we want and we will have, if such a thing is possible, the Lord's Day kept holy, and we want no interference from those who seek to desecrate it." If the whole Roman Catholic Church were to be filled with such sentiments and set upon them it could do very much to keep the Sabbath free from the desecration protested against, as the vast majority of these saloon-keepers profess to belong to that Church.

Mission work in the Negro Republic of Liberia, which was founded originally by the importation of freed slaves from the United States, is at present attended with difficulties. To financial troubles and internal strife is now added the continual encroachment of the French power. In one district a catechist has been dismissed with the intimation that France can provide her own teachers.

The name of the Rev. William M. Taylor, D.D., of the Broadway Tabernacle, New York, is one familiar throughout Canada to all intelligent Presbyterians by his writings, and to those in this city by several visits which he made to it. It is well known that between two and three years ago he was laid aside from public duty by a stroke of paralysis. Although he has since then sent a volume or two from the press, yet his health and life have been uncertain. His death took place on the 8th inst., at his home in New York. As we hope to be able to furnish a fuller sketch of him from the pen of one of our ministers who knew him well, we do nothing more at present than chronicle the event which, by some, at least, of our readers, will be felt with the keenness of a personal loss.

With the purpose of inducing college students who intend to enter the ministry to obtain a working knowledge of Hebrew and New Testament Greek and save time for purely exegetical study in a theological seminary, the American Institute of Sacred Literature (Dr. William R. Harper, Principal) has offered a series of prizes of one hundred dollars each for the best paper in Hebrew, the best in New Testament Greek and the best in the English Bible, and fifty dollars each for the second best paper in each of these studies. Examinations in Hebrew and New Testament Greek are open to all students about to enter the first year class in a theological seminary next autumn, provided their graduation took place not earlier than the summer of 1894.

The Catholic clergy of the city of New York have spoken on the question of opening the liquor shops on Sunday, and they have spoken with splendid directness and courage, says the *Independent*. They held a meeting on a recent Sunday night, the call for which was signed by the Vicar-General of the diocese and other representative priests. The hall where the meeting was held was crowded, eighteen hundred people constituting the interested and enthusiastic audience. Father Doyle, of the church of the Paulist Fathers, presided and made the opening address in which he used these words: "The Catholic clergy to a man are against the opening of the saloons on Sunday, and the Catholic clergy have the Catholic people at their backs."

The *Missionary Herald* some time ago contained an interesting illustrated article by Rev. T. R. Edwards, descriptive of the scenes in and around Mudnabatty, where Carey began his missionary career. The site of the house where Carey lived for nearly six years is sketched, but as nearly a century has passed away since it was abandoned, nothing remains almost but jungle. Nevertheless the spot is interesting, from the fact that here Carey raised with his own hands the first mission printing press, and issued the first sheet of the Bengali Bible. This printing press was such a joy to Carey that the natives called it the "European idol." The memory of Carey has become very dim in their recollection—all that they can recall being, that the Planter Sahib, who lived there, was "a good man, and his name was Kerani Sahib," the term "good man" evidently referring to the fact that he declined to lend himself to the methods of oppression then in vogue among indigo planters. The spot is now covered by dense jungle, where Carey buried one of his children. The whole place is so wild and unhealthy as to make it a matter of wonder how the brave and lonely man withstood the deadly climate.

A call has been tendered with great unanimity by the congregation of St. Andrews Church, London, to Rev. Robert Johnston, B.A., of Lindsay. Speaking of him the London *Advertiser* says: "The new pastor elect is in the front ranks of the Canadian clergy. He is in the prime of life, an earnest and persuasive preacher, and he has the power to draw around him and get the best co-operative assistance from his flock. These qualifications, together with a broad, tolerant spirit, are most advantageous qualifications for the pastor of any church. They will prove especially serviceable to the important congregation which Mr. Johnston is now called to head. It is noteworthy, as showing how evanescent all things earthly are, that though but five years have elapsed since Rev. W. J. Clark came to London, he is now the senior Presbyterian minister in the city.

The Ladies' Aid Society of Knox Church, Embro, has prepared and issued a calendar for 1895, not only very tastefully got up but such as it is in the power of very few churches in the Dominion to prepare. It contains in the centre a picture of the Church the congregation now worships in, erected in 1862-3. Grouped around this centre-piece is the likeness of one in his day well-known, and long the pastor of the Church, Rev. D. Mackenzie, opposite to him on the right hand at the upper part is that of the present pastor, Rev. G. C. Patterson. Below Mr. Mackenzie's is that of the Rev. G. Munro, who succeeded him, and opposite him is the picture of the familiar face of our missionary Moderator, Rev. G. L. MacKay, D. D. Flanking these on each side is a list of members of the congregation who have studied for the ministry, making no fewer than thirty-eight from that congregation alone, of whom nineteen bear the name of MacKay. To six of the thirty-eight names D.D. is attached, two have the title Ph.D.—four are B.A., one is a B.D., two are M.A., and one is M.D. It is stated that the first church was erected in 1832, and was known as the "Log Church." The second was known as the "Old Kirk," and was erected in 1836. It is probably the only congregation in the Dominion that could present such a record.

The return of Mr. Joly de Lotbiniere—a man of high ideas, and of incorruptible integrity and honor—to public life should be welcomed by good men of all parties. It is a hopeful indication when one like Mr. Joly, who loves the quiet of private life, from a sense of public duty, at the call of his fellow-citizens, is willing to serve his country in the councils of the nation. He has lately, in view of his return to public life, given public expression to his views on the Manitoba school question in a letter to the *Montreal Witness*. He says: "The Manitoba school question is one of those which appeal to the religious feelings of the people more than to their reason and justice. I gave you my views on that subject in a letter you were kind enough to publish in your issue of Nov. 28, 1894. I adhere to the views expressed in that letter." After noticing the grounds of difference between Protestants and Roman Catholics, on the subject of religious education, and the objections of both to a purely secular system, he yet, in the following language, concludes that no other system of common schools is possible. "I have read the programme of these religious exercises and, as a Protestant, I do not object to them, but will they prove satisfactory to the Roman Catholics? Have they not the right to say to the majority: Since you will not allow us to impart religious teaching in the public schools, and since you insist on making them all secular, be fair enough to give up your religious exercises since you compel us to give up ours, it is only common justice and if it must be so, let the public schools be strictly secular and neutral not only in name, but in reality." Though we do not here dwell upon it, this can hardly be said to be a fair statement of the case as between Protestants and Roman Catholics.