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NOTES OF THE WEEK.

DR. PUSKY, the leader of the party in the Anglican Church, which bears his name, and is known as the Fuseyite party, has completed the eighty-first year of his age. He has some "grit" left in him yet, for he declares, "that, without any direction from the Prayer-Book, he administers the communion with wine mingled with water, and challenges the 'Church Association' to do its worst."

THE Rev. George Müller, the founder of the orphan houses at Bristol, England, who has been travelling and preaching in America during the past year, arrived home lately to find typhoid fever raging among the orphans, there being sixty cases in one building. Impure water was stated to be the cause, and the moral of it seems to be that while it is man's business to pray earnestly and trustfully for protection, it is also his business to look carefully at his wells and reservoirs.

THE Roman Catholic "Tablet" has made an impartial attempt to ascertain the opinions of the people of Ireland on the Land Act. It despatched a correspondent to visit that country, and he travelled through five counties, and interviewed all sorts and conditions of men. The result is that he is confident that the majority of the people gratefully accept the Land Act as a great boon, and that disturbing or disquieting agitation must speedily collapse, without hope of revival.

THE "Corriere Mercantile" reports that at Comunaglia, province of Chiavari, suffering like the rest of Italy by continuous drought, the country people decided to implore their patron saint, San Rocco, with three days' prayer for abundant rainfall. After having given the saint a few days' grace, and no rain appearing, the faithful fetched the saint's statue out of the parish church, bound it, and threw it ignominiously into a well, accompanying the feat with loud curses and furious cries. The parish priest fled to the country, frightened by the fury of his parishioners.

A MARVELLOUS awakening is noted in several Spanish villages near Villafraanca. In one place the entire community, numbering about 100 families, is Protestant. In another, the Romish church has been specially painted and decorated to attract the people, but the only attendants are one old man, two old women, and five boys. The Government school was closed for lack of pupils, while the one under the auspices of the Free Church of Scotland had sixty-five scholars. Over thirty men attend the night school, and some children travel a league daily in order to be present.

MR. WILLIAM PEET, of Nebraska, with his young wife, has lately gone as a missionary to Constantinople. It has always been the desire of Mr. Peet's heart to enter the missionary field, and he was being educated for the purpose, when it became necessary, owing to the illness of his father, that he should relinquish study, put aside his cherished plans, and enter active business. He did this cheerfully, and won a high position in a railroad office, so that he was enabled to place his father in comfortable circumstances, and now he is taking up what he considers his life work.

"THE girls," says the London "Spectator," "have taken a remarkable place in the London University honours lists of the B.A. examinations. Of the six in the English honours list the first and two others were girls. In German, two of the four in the honour class were girls. In mathematics, the first of the three in the honour class was a girl. In the examinations for bachelor of medicine the first of three honours in anatomy went to a girl; and one of the three honours for materia medica and pharmaceutical chemistry went to a woman. Maybe they will be allowed to practice medicine in England by and by."

THE singular event of the union of a Northern and a Southern Presbyterian Church took place at Rogersville, Tenn., August 28th. Lots were drawn to decide which church should go to the meeting-house of the other for the ceremony. Then, after the congregations had assembled, a ballot was taken to determine the ecclesiastical connection of the united Church, and resulted in 102 votes for the Southern and forty-six for the Northern Church. The officers, beginning with the two ministers, offered their resignations, which were accepted. The officers were re-elected. Then followed prayer, and benediction, and hand-shaking, and a quiet dispersal.

MR. LOWRY, of the Methodist North China Mission, reports the very important action of the Chinese Government in favour of Protestant converts in China. This action was secured by the United States Minister at Peking, Mr. James B. Angell, who wrote as follows to Mr. Lowry: "It may be known to you that in 1862 an order was issued by Prince Kung, exempting Chinese converts to the Roman Catholic faith from the assessments sometimes made by officials for processions, theatrical exhibitions, etc., which form a part of heathen services. At my request the Tsungli-Yamen have now sent an instruction to all the high provincial authorities in the Empire, and considers the order above referred to as henceforth applicable to Protestant Chinese converts as well as to Roman Catholics. The same exemption is secured to the former as to the latter."

THE tendency of a section of Churchmen to abstinent, if not ascetic, vows is curiously illustrated by the proposals now being formulated for a new guild, to be called "The Order of Companions of the Golden Age." Each Companion must be a baptized Christian, professing the faith as set forth in the Apostles' Creed, be an early riser (at least as early as 7 a.m.), use prayers and intercessions for the objects of the order, agree to dress soberly, and to lead a life which is tender, temperate, and humane. So qualified and accepted, he shall be distinguished by a purple badge, and may at any time after six months' probation proceed to the following grades, with at least six months interval between each: The crimson—abstinence from the flesh of birds and beasts; the blue—additional abstinence from fish; the white—additional abstinence from alcoholic beverages and tobacco. The motto of the order is the prophetic "*Non nocent et non occidunt.*"

A PLYMOUTH gentleman wrote recently to the British Premier, calling his attention to a passage in a speech he delivered on March 31st, 1835, as follows: "The noble lord (Russell) invited them to invade the property of the Church of Ireland. He considered there were abundant reasons for maintaining that Church; and, if it should be removed, he believed they would not be able long to resist the repeal of the Union, and then they would become fully aware of the evil of surrendering the principle which the noble lord called upon them to give up." One of Mr. Gladstone's secretaries has replied: "Mr. Gladstone wishes me to say that he has no recollection of expressing the opinion which you quote as attributed to him in 1835, but it is quite possible that he did express it. It was a traditional and fixed opinion among those who were at that time his leaders in politics. Mr. Gladstone thinks that you will not find any such expression from him within the last thirty-five or forty years."

THE Rev. S. G. McLaren, of the United Presbyterian Mission in Japan, who is engaged in training theological students, says that the Japanese themselves are shewing a laudable anxiety to maintain a high standard of education for the ministry. At the last Presbytery two of the candidates for license were sent back on examination, and this was done more by the natives themselves than by the missionaries present. The newspaper organ of the native Young Men's Christian Association at Tokio "is ever on the watch to defend and expound Christianity," and its contributors are al-

ways ready to put forward a reply to whatever they may see in the native newspapers hostile to it. The Japanese "Daily News" not long ago called the attention of the priests to the results which had already been effected by the small body of Christian ministers, seventy in number, and contrasted it with the laziness and inefficiency of tens of thousands of priests. The Union Presbyterian Church has gained 246 members by baptism during the year, against 259 last year.

A VERY probable identification of Emmaus has been put forward in the last "Quarterly Statement" of the Palestine Exploration Society. *Musah in Josh. xviii. 26*, close to Jerusalem, is "The Motsah" or "spring" in the Hebrew, and, according to the Talmud, it was here that willows were brought to adorn the altar at the Feast of Tabernacles. The Talmud also states that the place was made a colony by the Romans, and hence called Colonia. Now, Josephus tells us that Emmaus was colonized by 800 of the soldiers of Titus, and at the present time a village called Kolonieh still exists on the main road from Jerusalem toward the west and about a mile to the north of a ruin called Beit Muzza. The head of the valley in which Kolonieh stands is almost sixty stadia from Jerusalem. It is supposed that the original Emmaus, or Hammotsah, stood here, but that the population afterward moved to the colony close to the high road. At the head of the valley stands Kubeibet, which the Crusaders were told was the site of Emmaus.

THE report of the Committee of Council on Education in Scotland, for the year ending September 30th, 1880, was lately issued as a Parliamentary paper. It shews that there were on the register of the schools 635,428 children, of whom 113,213 were under seven years of age, 380,928 between seven and thirteen, 25,419 between thirteen and fourteen, and 14,868 were above fourteen. Of these 470,581 were present on the day of inspection, and 404,618 were, on an average, in daily attendance throughout the year; 393,550 having made the requisite number of attendances, were qualified to be examined, of whom 50,666 were actually presented for collective and 304,211 for individual examination. While of these 224,130 passed the prescribed test without failure in any one of the three subjects, 91,85 scholars out of every 100 examined passed in reading, 88.14 in writing, and 83.12 in arithmetic. These figures, says the report, shew the remarkable improvement upon the official returns up to 1872, when the Education Act was passed. In the year the accommodation increased by 16,425 school places, the scholars on register by 25,976, those present for inspection by 22,780, and the average attendance by 19,509. The night schools were 277, the attendance thereat 14,297.

ONE hundred and ninety-two students have applied for entrance to Princeton College, which is about thirty more than during any previous year. At the opening of the year (September 14th), President McCosh, in delivering the usual address, said: "When I was appointed to my office here, I assured the public that, while I would preserve with care the American character of the College, some improvements might be adopted from other countries. Everybody commends the special care taken of individual students in Oxford and Cambridge by the tutorial system. We have now succeeded in securing this end in Princeton by the multiplication, not of tutors, but of professors, so that the younger classes are taught in small divisions. Another end has been steadily kept in view, and that is what the German Universities glory in—to have the instructors engage in original research, in which they interest their pupils, and thereby give a mighty stimulus to them. We have succeeded in this. A number of our older professors have been contributing by their writings to the science and literature of their age; and now we have from twelve to fifteen young men who are fellows, tutors, assistants, lecturers, who are devoting their time to independent investigation, while they teach classes larger or smaller."