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NOTES OF THE WEEK.

IN 1879 France spent \$12,000,000 on her public schools, or about \$2.70 for every pupil; Germany, \$28,000,000, or nearly \$5 for every pupil; Switzerland, \$1,741,635, or a little over \$4 for every pupil; Denmark, \$3,000,000, or a little over \$4 for every pupil; Belgium, \$5,000,000, or nearly \$6 for every pupil; the Netherlands, \$3,053,617, or \$7 for every pupil; Spain, \$5,000,000, or eight for every pupil.

M. BOKKOS, a student of theology, while recently in the cloisters of Hères, at Mt. Athos, discovered some manuscripts of the celebrated patriarch Photius, of Constantinople. They comprised sixteen homilies, two discourses on the soul and the principles of bodies, twenty-five unedited letters, a treatise on the irreproachable faith, and finally an account of the deliberations of the First and Second Synods of Constantinople. All these writings will shortly be published.

AN important piece of patronage is likely to fall this year into the hands of the Emperor of China. The Grand Lama of Thibet, the personified god of the country, is dangerously ill, and the priests have addressed a memorial to the Emperor of China praying him to elect a successor to whom the dying Lama can impart his divine attributes, or rather his soul, which is supposed to be that of Tzon Jappas, the founder of this branch of Buddhism. The nomination of a successor rests with the Emperor of China as suzerain of Thibet, and the appointment, if it may be so called, is a valuable one, the income of the Lama being over \$2,000,000. The Lama lives in a magnificent palace, the roof of which is covered with gold, and in it there are several hundred idols of the same metal.

BISHOP COLENSO, of Natal, who was so much talked about a few years ago on account of his advanced views on the Pentateuch, lives a very quiet, uneventful life at Bishopstown, near Maritzburg. He is rarely seen in the city except on the Sabbath, when he conducts services. He is described as elephantine in appearance being almost seven feet high and of massive frame. He wears a wide-brimmed, stove-pipe beaver hat, of the old-fashioned cut, and a long coat of thin black material. He is regarded with awe and reverence by the natives, who salute him as supreme or great chief. The Bishop is now sixty-six years old, but retains his vigour of mind. One of his daughters acts as his amanuensis, and Kaffirs, whom he has always befriended, are his printers.

THE Evangelical Alliance has issued the usual programme for the Week of Prayer, January 2nd—9th, 1881. It is suggested that on Sabbath, January 2nd, sermons be preached from the text, "Jesus Christ the same yesterday, to-day, and forever;" January 3rd, the general topic is praise and thanksgiving for all blessings; January 4th, humiliation and confession for personal and national sins; January 5th, prayer for the Church of Christ, that it may be fruitful and united; January 6th, prayer for the young and their instructors, for parents, colleges, Sabbath schools; January 7th, prayer for all nations and rulers, for universal liberty, for the cessation of wars; January 8th, prayer for Christian missions and all engaged in promoting them.

THE Bishop of Manchester has done a very graceful act. Every year in his diocese a certain Sabbath is set apart for consideration of the subject of temperance, and, on former occasions, regret has been expressed by other religious Bodies that they were not invited to refer to the subject at the same time. The Bishop this year has issued a circular to the ministers of various religious denominations, inviting them to bring the subject of temperance before their people on the same day as the Church of England, "and thus bear witness to the desire of all denominations of Christians, notwithstanding differences of religious tenets, to co-operate in a cause which is so manifestly

connected with the moral and social well-being of the nation."

A CORRESPONDENT of the "Christian Register" (Unitarian), who was a constant attendant at the late Council, describes Principal Cairns as "broad and massive in figure, a large, square head, framed in a profusion of silvery-white hair; as he tilted back and forth his eyes chained to the manuscript from which he read a statement repeated there for the ten-millionth time of the doctrine of the vicarious sacrifice—his words rippling like a swift brook over a rough, pebbly bed—he was the grand figure of a modern patriarch." He further says: "And yet I must diverge to say, reminded by Principal Cairns' paper, that there seemed no abatement, on the whole, in the utterances made of the old doctrinal demands of Calvinism."

LONDON has a police force of 10,911 men, and furnishes a large field for their work. During the past ten years 190 persons have been killed by light wagons, and 7,962 wounded; 474 killed and 5,144 injured by heavy carts; and omnibuses and street-cars have killed 151 and injured 1,655. Each year there are nearly 10,000 children and more than 3,000 adults reported to the police as lost or missing. Last year about two-thirds of the children and one-fifth of the adults were found and restored to their friends by the police; the remainder returned home, or were found, dead or alive, with the exception of 141 adults and 25 children, of whose whereabouts no intelligence has ever been received. Last year 259 persons committed suicide, and 404 others attempted self-destruction, but were prevented from so doing.

THE "United Presbyterian," speaking of the late Council, says: "It required much money to make the Council successful. The Philadelphia people assumed a liability of \$20,000, but even this was a small part of the expense. When we take into account all that was done by private generosity outside of this, the expenses of delegates and others attending the meeting, the hospitality extended to all visitors, with other forms of outlay, we will conclude that Presbyterianism, whatever may be said of it, is not unwilling to spend its money in the cause of its advancement. Whether or not the money so expended was put to its best use, may be a question; but this may be predicted, that there will not be a falling off in any benevolent contributions because of what was contributed to this interest."

AN English Roman Catholic Bishop, in a pastoral appeal to his people, says that the "sum absolutely required by the Sovereign Pontiff to enable him to carry on the government of the Church (not, certainly, with that ease and generosity which would be fitting, but upon an economical and modest scale), is seven million francs, or \$1,400,000 per annum." An insignificant sum, thinks the Bishop, and much less than is required for the carrying on of any worldly court. But suppose that great sum of money were put into Home and Foreign Missionary work, into the spread and support of the Gospel among the people directly, what a different result for good would be accomplished from that of spending it to sustain a useless temporal kingdom, which, claiming to represent God on earth, in fact represents its own huge pretensions and traditions and errors.

WE should hope that such illustrations of mingled simplicity and dishonesty as are given in the following extract from a United States cotemporary are confined to the other side of the lines. We never heard of such a case among the Presbyterians of Canada, and hope we never shall: "The Presbyterian congregation at Brussels, Ohio, made up a purse of \$100 for their pastor, the Rev. Mr. Cunningham, to meet the expenses of his vacation. The rev. gentleman decided to spend the time and money in St. Louis, where an industrial fair was in progress. He had not been in that city an hour before he met an affable young man who knew all about him and the folks of Brussels, and who brought him to a room where a game of chance

was going on. The manager permitted the clergyman to draw several times without charge, and then informed him that there was \$700 to his credit. The gambler proposed to pay this with as 'good as gold' cheque for \$800, which he professed to have just won from a solid merchant, taking the \$100 difference in money. The pastor fell into the trap, and parted with his \$100, receiving a worthless cheque. At the police station he was asked if he had never read newspaper accounts of such swindles. 'I only read the religious journals,' he replied, 'and never pay much attention to the secular Press.'

IT is said that one result of the Rev. Stopford Brooke's just announced secession from the Church of England, will be the publication of an essay by Mr. Matthew Arnold, a frequent attendant at Bedford Chapel, in which he will endeavour to shew that those who deny all belief in the miraculous are nevertheless justified in remaining members of the Establishment. He would outstrip Dean Stanley in liberality, and would have the Church embrace all comers, like a hospital, without reference to race or creed. Mr. Brooke preached a series of sermons on this subject last season. In an address to his congregation, Mr. Brooke says: "It is not without a natural regret that I part from a communion in which I have served for more than twenty years, and from those old and dear associations which have been with me from my boyhood. And I must also feel some sadness for the loss of many who will leave my congregation and listen to me no more. But the time has come when at any cost I must say farewell, and look forward to a new and untried life, in which I pray I shall have the help and blessing of God. But, when I look forward, I cannot regret the parting—I am glad to be freed from con promise, glad to be able to speak unfettered by a system, glad to have a clear position, glad to pass out of an atmosphere which had become impossible to breathe, because I was supposed, however I might assert the contrary, to believe all the doctrines of the Church of England in the way the Church confessed them."

THE Chicago "Interior," in a late number put the differences between Calvinists and the "softer theologians" in the following short, crisp, and perfectly intelligible terms, which it may be much easier to denounce than with any measure of cogency to prove to be either unfair or unfounded: "The difference between Calvinists and the softer theologians of all sorts is that the former—if we are permitted to say as much for our friends—are broader men. At least we take a broader view than those who oppose us. We do not dream roseate dreams and call them theology. We do not look exclusively upon narrow premises. We look upon the whole range of human knowledge, so far as we can see it—upon revelation, upon nature, upon providence. We find them all speaking with one voice. We found the Scriptures teaching a great truth—the divine decrees. Science, after a long struggle with superstition arose, and announced the same truth—immutable laws. We found the Scriptures teaching election—and we could not look anywhere in history, past or present, or in nature, without seeing the providential fact. We found salvation by faith—the faith being the gift of the Holy Spirit. Universal Christian experience seconds the divine revelation. And so every doctrine of the Scriptures we find in perfect concord with the ongoing of the moral and spiritual and material worlds. We also find that our system of theology is the only one that interprets the facts around us—the only one that does not flatly conflict with existing facts. Our opponents take narrow views of doctrine, and deny some that are testified to by the whole history and experience of man. The fact is, that the Pauline theology is a profound system of philosophy as well, and one which anticipated the achievements of the inductive school. When our ministers fly off because of some 'moral difficulty,' it only shews that they have not been taking a broad view—that they fail to see the facts against which they vainly dash themselves."