

## Notes of the Week.

SPEAKING of Newman in Derry Cathedral, Bishop Alexander said that his influence on Protestant Non-conformists was very great, that the first appreciative notice he ever remembered to have seen of Newman in any Protestant periodical was by Principal Shairp, a Presbyterian, while one of the best notices of a part of his theology was by Professor Duncan, of the Free Church of Scotland.

THE *Oban Times* thinks it may be considered in all seriousness whether Rev. Jacob Primmer and his company are not working for a repetition of the Gordon Riots, which formed so disgraceful an episode in the history of last century. It urges that the church should insist upon at least outward respect and loyalty from her sons, and further that she should take immediate notice of outstanding instances against ecclesiastical decorum and order.

SOME Christian Endeavour Societies have been established in unlooked for places, as for instance the one in the Wisconsin State prison which has nearly one hundred members about evenly distributed between active and associate. There are several such societies in institutions for the deaf and dumb, there is one among the employes of the Illinois Insane Asylum, and still others on some of the United States revenue cutters and other vessels.

A LONDON weekly says: A Sunday or two ago Rev. Henry M. French, a clergyman of the Church of England, occupied the pulpit of the Presbyterian Church at Coatham in the morning. He was to have preached at the parish church in the evening, but the vicar was so horrified at his conduct that he straightway wrote to him withdrawing his permission. This is one way of convincing Dissenters of the sincerity of the Anglicans' loudly-expressed desire for Christian unity.

PROFESSOR WATTS, of Belfast, has been preaching to large audiences at Oban. On a recent occasion he spoke on "The Unity of the Church," referring especially to "Lux Mundi," and refuting, by a Bible reading, the theory of the Church there set forth. The professor has just finished the proofs of his new book, which is entitled, "The New Apologetic; or, The Down Grade in Criticism, Theology, and Science." Messrs. Clark publish the new volume uniform with "The Newer Criticism," and expect to have it out immediately.

MR. LECKY, the historian, in his recent article in the *Forum* says: I soon convinced myself that popular Catholicism, as it exists in southern Europe and as it has existed through a long course of centuries, is as literally polytheistic and idolatrous as any form of paganism. Hobbes had struck the keynote in a passage of profound truth as well as admirable beauty: If a man consider the original of this great ecclesiastical dominion he will easily perceive that the papacy is no other than the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof.

ACCORDING to the *London World*, the Passion Play is never more to be repeated at Oberammergau, for the Prince Regent of Bavaria has positively decided to prohibit it. Religious feeling is scandalized by several things, but most of all by the fact that the whole affair is a speculation of Viennese Jews, who take all the profits except a fixed payment to the actors and the possessors of some vested interests, and who have multiplied the performances to three and four a week, in place of the ancient sole Sunday performance. The same paper mentions that the town is crowded with Anglican clergymen.

THE Free Church Presbytery of Edinburgh have appointed a committee to prepare an address to Dr. Goold, of the Martyr's Church in that city, on the

occasion of his jubilee, the celebration of which takes place in October. Dr. Goold, it will be remembered, entered the Free Church in 1876 along with his brethren of the Reformed Presbyterian Church, and in the following year was elected Moderator of the General Assembly. His services to the cause of theology, both as editor of Owen's works and professor in the Church of his early days, are well known.

APROPPOS of the intention of the International Bible Reading Association to establish a branch in Italy, a writer in *L' Italia Evangelica*, published in Florence every Saturday, remarks that want of charity, deficiency of zeal, absence of strong influence over the unconverted members of the family, are mostly owing to the circumstances that there is no systematic reading of the Word of God in Christian homes and no prayer in common. He therefore strongly recommends the Association, expressing the hope that "all the churches may be united by this new bond of Christian affection."

A VERY remarkable step has been taken by the Methodist Missionaries in China. They have proposed the formation of a "China Methodist Union," accepting one common set of rules of membership. They would also have a course of study for native preachers, and a hymn-book that would be common to all; a united periodical, and a common name for the Methodist Church in China. If this admirable proposal can be carried out, Chinese Methodism will comprise Wesleyans, New Connexion and Free Methodists, Bible Christians, and Episcopal Methodists. It is held to be possible that this may form one step towards the general union of all the Evangelical churches of China into one great Protestant Chinese church.

THE *Reporters' Journal* says that an amusing blunder occurred last month in South-East Lancashire. The Bishop of Manchester was announced to preach in a manufacturing town in his diocese, and, as is usually the case, the local papers instructed their representatives to take a full report. The people of the district were greatly astonished the following Saturday, however, to find that "whilst one of the organs of the locality gave a sermon on Samuel, as emanating from the learned divine, the other gave an entirely different discourse about Peter." It appears that one of the reporters, by some error, visited the wrong church, and took down the sermon of a curate, under the impression that he was the Bishop of Manchester.

DR. ALEXANDER, an elder in the Free Church at Dundonald, in connection with the translation of his pastor to Greenock remarked in Ayr Presbytery that he did not know if the congregation had been very well used in the past. They got young men to train for the best positions in the church, and as soon as they were fit they were taken away from them. Mr. Fergusson, a clerical member of the court, said remarks were sometimes made as if country congregations were a burden upon those in the cities and towns; but it should be remembered that the former supplied the town and city congregations with many of their most efficient members, and with ministers also. He would like to see the town congregations taking young men and training them for themselves. If they did not turn out what they expected, they would just get a taste of what rural congregations had to submit to on account of these frequent translations.

THE *Christian Leader* says: It is some compensation for all the hubbub Mr. Goschen's miscalled temperance proposals created that they are having indirect results for good. The whole discussion brought into the front the gross dereliction of the licensing benches, especially of the quarter sessions, in not using their discretion of refusal. Had they done so, the shadowy claims of the publicans would have been far thinner than they were made to appear. Now the magistrates are taking courage of the occasion in some quarters, and it is becoming known that new licenses are not to be had for asking—not even

for much asking. Thus, at Brighton, there was not a single application at the last sitting: in fact, several regular applicants did not reappear; it was thought to be of no use. This singular check of applications in one district should encourage the benches to be more callous elsewhere. The first step to reform is to prevent the multiplication of houses.

PROFESSOR BLACKIE opened a bazaar at Crieff, in aid of the orphan fund of St. Columba's Episcopal Church. The Professor referred to church music in Scotland. Jenny Geddes, he said, did not protest against church music, or liturgies, or white sleeves, but the assumed right of the king to dictate what a man should believe or not believe. For that Jenny flung her stool in the clergyman's face, and she was right. The Scotch Presbyterians had two good reasons and one bad objection to the organ—the organ rammed down their throats by the king because the Roman Church had gone into a grand ceremonial—a semi-spiritual, semi-sensual luxury of ear, which they thought overwhelmed the conscience. The bad motive was, they thought everything the Episcopalian did was bad because they did it. That just amounted to saying: "The devil sometimes appears like a gentleman. In order not to be mistaken for the devil, I'll dress myself like a beggar." Nobody said this now except perhaps people nine miles west of Dingwall. The Presbyterians had borrowed all the good things from the Episcopalians, and the Episcopalians had now begun to borrow the best things from the Presbyterians—their preaching, for instance.

THE *Christian World* says: Perhaps the saddest—the most painfully and piteously suggestive—of all the items of intelligence presented to the statistical mind in the course of the year is that contained in the Parliamentary paper which sets forth the number of deaths from starvation, or accelerated by privation, annually occurring in London. In 1889 twenty-seven such deaths took place. Six of them were of infants, four boys, two girls, and one of a girl of six years. The assigned causes of death, usually connected with those disorders of heart, lungs, or kidneys which are especially liable to aggravation by exposure and lack of food, show convincingly that weakness and misfortune, issuing in utter destitution, are the sources of the mischief. It is, of course, impossible, in so vast a population as that of the metropolis, that deaths from extreme destitution should be absolutely prevented; but the laws of England do not intend that any human being should die on English ground for want of the primary necessities of life; and in commenting on such returns as that which we have before us, we earnestly impress it upon magistrates, upon relieving officers, and upon the police that a death by starvation disgraces them all round.

To the complaints rife in the Presbyterian congregations of New South Wales with respect to the alleged poverty of the preaching in that colony, a writer in the *Sydney Presbyterian* retorts that no better can be expected when the highest stipend offered is "a beggarly \$1,500 a year." Many a cabman, he says, makes more money, and hasn't to wear black coat and clean linen. Another writer, Mr. David Rogers of Newcastle, gives a woeful account of his personal experience; during his sojourn of nearly ten years in the colony this unhappy man has not once heard an eloquent or really earnest piece of pulpit oratory. To the poor quality of the preaching he attributes the fact—if it be a fact—that the churches are "next to empty." Says the *Christian Leader*: We gather from the above-named *Sydney* print that "nagging" at ministers is a favourite amusement of the laity in the oldest of the Australasian colonies; though this tendency is probably aggravated by the mediocrity of the ministry. We ought to add that these unpleasant characteristics are not confined to the Presbyterian churches. Even the Episcopal clergy, nay the very bishops, have rather a hard time of it; and in the Congregational body the men of real power, like Dr. Jefferis, seem glad to get back to England.