

Notes of the Week.

THE Week of Prayer will be January 6-13. The topics suggested by the Evangelical Alliance are: Monday, January 7, Thanksgiving and Confession; Tuesday, The Holy Spirit; Wednesday, The Family and the Church; Thursday, Reforms; Friday, Missions; Saturday, Nations. Sermons are suggested for Sunday, January 6, from Isaiah lx. 1; Romans xiii. 14; John xv. 5; Philippians iv. 13; and for Sunday, January 13, from 1 Corinthians iii. 9, and xv. 58.

EDINBURGH Free Church Presbytery were engaged lately in a lively discussion of a student's views of the Atonement. Mr. William Balfour moved that the discourse be not sustained, but admitted that it was the production of a man of ability, Mr. M'Ewan seconded. Professor Laidlaw defended the student, remarking that there was too little preaching of the moral aspect of the Atonement. On a vote, the discourse was sustained by a large majority, Messrs. Balfour and M'Allister dissenting.

DR. HAMILTON MAGEE, in the December number of his *Christian Irishman*, expresses his conviction that no mere legislators, either at Westminster or College Green, will ever be able to go to the root of the Irish troubles. He points to the fact that most Roman Catholic countries are on the brink of revolution, and he thinks there is a common cause. Dr. Magee adds that a very considerable number of men in Ireland, outwardly connected with the Church of Rome, never go to confession, and that the number of such is probably increasing.

THE New York *Independent* observes that the women voted by the thousand in Boston last week, and they were not insulted or unsexed. They voted in a dignified, lady-like way, and their presence made the polling-place more decent than ever before. The way they voted was quite as intelligent as that of their brothers, and the result commends itself to good citizens. There was a great deal of religious feeling in the canvass, growing out of the discussion of the school question, but a Jew stood at the head of the poll for the school commissioners.

AN English Nonconformist says, that ten years ago he thought Dissenters in England had not much to complain of as to disabilities. The large measures of relief seemed to cover all the ground. But since then he had had a seat on the board of Dissenting Deputies; and the reports that came continually to their meetings from all parts of the country had convinced him that, whatever may be the case in London, in rural districts there still exist many religious disabilities, and even some persecution so far as ostracism and boycotting might be called such.

KINDLY sentiment appropriate to the season is, in Toronto, beginning to take a commendable practical direction. Sunday morning breakfasts for the necessitous have been instituted, and seem to be highly appreciated. The successful beginning will no doubt inspire more of the charitably and kindly disposed to extend this method of help to many, who know by painful experience, only too well, what hunger means. Efforts are also being made to provide holiday treats for the children, to whom Santa Claus is by no means disposed to be too prodigal. The people of Erskine Church in this city, have arranged for a complimentary breakfast, to which many in the neighbourhood have been cordially invited. Good words, and good works should always go together.

THE antagonism between the people of the Southern States, and their coloured fellow citizens, did not apparently end with the war, nor did it disappear with the abolition of slavery. Now and again hostilities break out that are ominous of evil. In some sections, it is evident that white and coloured people look on each other not as men and brothers, but as

deadly foes who, on the slightest occasion, are ready to fly at each others' throats. The latest outbreak in Mississippi—whatever the rights and wrongs of the quarrel may be, and at this distance the affair seems hazy—leaves no doubt that race feuds in the Southern States are of a most bitter and deadly description, and that the frequent recurrence of such scenes cannot fail to lead to deplorable consequences.

THE present festive season has been more than ordinarily prolific of Christmas numbers of newspapers. Many of our contemporaries, both in Canada and the United States, have sought to gratify their readers with special attractions for the holidays. The degrees of excellence attained have of course been very varied, ranging all the way from the baldest of boiler-plate up to the highest and most finished specimens of art. It might seem invidious to specify, but it may be observed that the *Brantford Telegram* has hit on a plan of drawing special attention to the various interests of the city, giving a great many good portraits of its prominent men, among which is a strikingly good one of Dr. Cochrane. The *London Free Press* has just issued a large and attractive holiday number. The time, however, seems fast approaching when it will be considered that the Christmas number, like the Christmas card, may be vastly overdone.

THE *London Times* records the death of Mr. Paul Isaac Hershon, at the age of seventy-one years. He was a native of Galicia, of Hebrew origin, and became at an early period of his life a convert to the Christian faith. As a missionary he was an active promoter of the objects of the London Society for Promoting Christianity among the Jews in England and the East. He became in succession director of the House of Industry for Jews, at Jerusalem, and of the modern farm at Jaffa, which institutions were established with a view to encourage useful industries among the Jews and native Syrians. In the year 1859 he retired from work in the mission field in order to devote himself to literary labours. For nearly fifteen years he pursued his researches in the Talmud and Midrashim with great perseverance.

It is a cause of general and openly-expressed regret, says the *Interior*, that many of our churches give little or nothing to missions. Reason and remedy are suggested from various sources and in various terms; but the wrong is not set right very fast. Dr. Munro Gibson, the famous London Presbyterian, has written something on the subject of Christianity according to Christ, which we hereby borrow, that we may pass it on to the pastors and members of the delinquent and do less churches. He takes up the Lord's Prayer and suggests that the order of its petitions is the model for the sequence of Christian efforts. And he adds: "We generally think in this way. If we could only cure the worldliness of the Church, what an impulse would be given to the cause of missions! But what if the better and more hopeful order be rather this: If we could only stir a proper enthusiasm for the cause of missions, for the glory of God, for the advancement of his kingdom, for the doing of His will on earth as 'tis done in heaven, would not worldliness cure itself?"

THE *Christian Advocate* expresses the opinion that the degree of doctor of divinity is not likely to lose its respectability very soon. The fact that it has been bestowed on many very common people, is partly compensated for by a German university having recently conferred it on Prince Bismarck. If Dr. Bismarck does not feel honoured by the degree, he may at least bear it patiently for the sake of the honour he may confer on the degree. The *Interior* makes the following annotation: The idea is a good one. If we were an authority in any college, we would move to confer the degree upon President Cleveland—"Grover Cleveland, D.D." He knows the shorter catechism, and we venture to say, that in a competitive examination on theology, he would down the Prince. And there is Blaine, "James G. Blaine,

D.D." And there is Senator Ingalls. We will put him in competition with Dr. Shedd, any day. The senators are all "grave and reverend seniors." They have the "Rev." already. Now that the colleges have begun to slop over, there is no knowing who will get wet.

THE *Glasgow Christian Leader* says. The mother of a company of Sisters of Mercy who have fled from Buenos Ayres to South Australia writes that the latter is "verily a land of peace and liberty" and "really a Christian land." She looks back with horror upon her experience of the Papal country from which she and her companions have escaped. "There were more priests there than here," she says, "and ten times as many churches, but the whole state of things was different. To explain all would be simply impossible. Some things, on which all the others hinge, I am not at liberty to mention. We are not so well off temporally as we were in South America, but our peace and happiness in other ways are beyond explanation. I never look back to our sojourn in Buenos Ayres save to bless God for His wonderful deliverance of us from its dangers." These are suggestive sentences, and will not be dark to any who have read the story of "An Escaped Nun," or the autobiography of Father Chiniquy. The letter is published in the latest number of the *American Catholic Quarterly Review*, and therefore cannot be denounced as a Protestant work of fiction.

THEY have been holding successful Presbyterian Conferences in Scotland. Concerning this comparatively new departure the *Christian Leader* says: One of the most hopeful signs of the present time in Scotland is the fresh life that is being infused into the congregations in country districts by the Presbyterian Conferences that are now so common. A correspondent points out two benefits that have been prominent among those derived from the conference in which he was privileged to take part. The members of the churches in the outlying districts are brought into direct contact with the more active forms of church life. They see and hear and take a leading place in the thought and work of the Church both at home and abroad. This cannot fail to encourage and stimulate the Christianity of the district where the meeting is held. Again, the different denominations are brought into touch with each other. Prejudices are weakened and the spirit of mutual forbearance and Christian unity is promoted. At our closing meeting both the Established Church and Free Church ministers took a part, and the Episcopal clergyman was on the platform. This was a United Presbyterian Conference; but it will be observed that it attracted even Episcopalian brethren.

THE *Rockford News* says. A new anti-saloon movement was started in Rockford on last Thanksgiving Day. It is called the Home Protection League, and its object is to work in a non-partisan way for the abolition of all public places where liquor may be bought and drunk. It is said to have obtained a foothold in several states, and to have received the support of men of all parties. On which the *Chicago Interior* rises to remark. Now let them put in another plank or two. First, to try to reclaim habitual drinkers, and to prevent boys and men from forming the habit. Second, to have men who persist in drinking and wasting their earnings, and abusing their families, punished for their wickedness. The drunkards need less coddling and more cuffing. Just now, if a man wants to be bathed in the sympathetic tears of some other people, let him throw a dynamite bomb or commit a cold-blooded murder, and so get a halter about his neck. He is at once a "poor, unfortunate man." He gets tracts and bouquets and pleadings for his soul; and the newspapers give more space to his mad-dog drive, than they would to a speech from Gloucester. If a man wants benevolent attention and help, let him get drunk and put his family out of doors. He is a moral bonanza from that time forth. What he ought to get is a sound drubbing administered by the law,