

Notes of the Week.

IN the Reformed Church of France the majority of the consistories which a few years ago were sceptical or indifferent, have become evangelical. The Sunday school work has greatly increased, and the interest in it is steadily growing. The Churches which formerly were served by ministers of lax orthodoxy for the greater part are now served by evangelical pastors. Evidence of sound conversion on the part of catechumens is now almost universally sought after, instead of a mere formal acquiescence in the declarations of the Confession of Faith.

It is said, remarks an English contemporary, that a committee of the Lambeth Conference of Anglican Bishops has reported in favour of recognizing the ministry of Non-Episcopal Dissenting bodies as valid, though irregular. What wonderful condescension! And what a comfort it will be to Mr. Spurgeon, Dr. Parker, Dr. Dale and others! Henceforward they will be able to take their walks abroad without feeling an irresistible inclination to sink into their boots when they see a minister whose ordination is both valid and regular.

JOHN RUSKIN says: The tenth part of the expense which is sacrificed in domestic vanities, if not absolutely and meaninglessly lost in domestic discomforts and incumbrances, would, if collectively offered and wisely employed, build a marble church for every town in England; such a church as it should be a joy and a blessing even to pass near in our daily ways and walks, and as it would bring the light into the eyes to see from afar, lifting, its fair height above the purple crowd of humble roofs. Should these remarks give rise to uncomfortable reflections, they can easily be allayed by calling John Ruskin a crank and thinking no more about it.

As yet there is no monument to Lord Shaftesbury in Westminster Abbey. The reason of this omission is because somebody is demanding a large sum of money to allow one to be placed there. The Dean and Chapter of the Abbey gave permission, shortly after Lord Shaftesbury's death, for the erection of a monument to his memory. His friends set to work and got the funds. Mr. Boehm, the sculptor, was instructed to prepare a statue. It was executed, and formal permission was then sought of the Abbey authorities to place it in the building. This was met by an extortionate demand for \$2,000 as fees, and though, after remonstrance, the Dean and Chapter reduced the amount to \$1,250, they still left it at a prohibitive figure.

A SIGN of the times more pregnant of importance by far than the occasional peep of an agnostic hoof from beneath an editorial gown is the increasing amount of attention devoted by our leading dailies to the great religious gatherings. A notable case in point is the reporting of the Pan-Presbyterian Council by the *Globe*. We learn from a Canadian who was lately in London and who had exceptional opportunities for informing himself correctly, that our own *Globe's* reports of the Council's proceedings were the best that appeared anywhere, and probably the best that will appear until the official report is issued many months hence. We fancy we should not be far out of our guess if we ascribed the authorship of the reports to a certain reverend Dr. residing not a hundred miles from Brantford.

THE success of the candidates from the Brantford Ladies' College at the recent matriculation in Toronto University must be exceedingly gratifying to its many patrons, the more so as the Brantford Ladies' College seems to be the only one submitting its students to this public test. It should be borne in mind that its curriculum embraces several subjects not required for matriculation in Toronto University before the second year. In the recent examinations referred to there were five candidates from this col-

lege, three passing full matriculation and two being successful in three subjects each. As soon as the Government shall appoint a competent examining board in Art and Music, the students from this college will take first rank, as they have long done in literary subjects. Dr. Macintyre and his able staff are doing an excellent work, which deserves recognition from all who value a refined and liberal education.

THE Rev. Dr. Sexton delivered a most impressive address on Dipsomania to a large audience in the Central Presbyterian Church, Hamilton, last week. The object of the meeting was to inaugurate a movement for the establishment of an inebriate asylum at Hamilton. Mr. J. Gibson, M.P.P., presided, Mr. A. Brown, M.P., the Mayor, Sheriff Mackellar and other prominent citizens took an active part in the proceedings. The conclusion reached is embodied in the following motions, which were carried unanimously: That this meeting of the citizens of Hamilton represent to the Government of Ontario the urgent need of providing for the care and treatment of persons whose loss of self-control, induced by the use of stimulants, imperil their own lives and add to the burden of the State. That the following gentlemen be invited to form themselves into a committee to collect evidence to show the need of an inebriate asylum, and to wait upon the Provincial Government to urge it to establish such an institution. Committee: Mayor Doran, Colonel Gibson, M.P.P., Adam Brown, M.P., A. McKay, M.P., Sheriff McKellar, B. E. Charlton, Alfred Powis, George Black, Seneca Jones, Rev. Dr. Mockridge, Rev. T. Geoghegan, W. C. Barnes, J. Hamilton Racey and Dr. Mullen. The need for such an institution is self-evident, and it is hoped that its establishment will not be long delayed.

A LITTLE controversy has been going on of late about the inhumanity of applying the lash to a certain class of criminals. There have been several instances recently in which flogging has been inflicted on wretches who have been convicted of assaulting little children. Some good men have had their sensibilities shocked by the inhumanity of the punishment. It would certainly be disagreeable to stand by and see the infliction of the lash, it is not pleasant to read graphic reportorial descriptions of the scene, and it must be painful in the extreme to the poor wretch who by his abominable crime, has brought this form of punishment down upon himself. Suppose that some scoundrel has been found guilty of the kind of offence for which the punishment is inflicted, and is instead sentenced merely to a term of imprisonment, what happens? He has friends and relatives. After the people have well-nigh forgotten the circumstances of his crime, they send round a petition, and as nothing is so readily signed as a petition, the signers are numerous. Men in public positions use their influence with the authorities, a mitigation of sentence follows, and the man is set at liberty. This does not increase the respect for law and order. The popular sense of justice is outraged, and the ex-criminal has less respect for the law than ever, and is confident in the idea that his friends have only to work the oracle in order to save him from the punishment he deserves. Retain the lash, lay it on firmly but dispassionately on all who make vile assaults on helpless women and little children. When these crimes cease it will be time enough to discontinue the use of the cat-o'-nine tails.

THE death of the Rev. John A. Chalmers, of Grahamstown, South Africa, is announced. His father was the first Scottish missionary in Caffraria, where John Chalmers was born. He was sent to Scotland in his youth, where he entered on an extensive educational course, being a graduate of Glasgow University. He took a full course in Medicine, and completed his theological studies in the United Presbyterian Hall. Shortly after receiving license, Mr. Chalmers went to Caffraria as a missionary, and was a co-labourer with Tiyo Soga, who, on his death, was engaged on a translation of the Scriptures, in which position he was succeeded by Mr. Chalmers.

For a number of years he did faithful mission work, and subsequently accepted a call to the pastorate of the English congregation in Grahamstown. He was a man of high Christian character, solid acquirements and marked talent. In disposition he was genial and kindly, and proved himself a warm-hearted friend. A writer in the last number of the *United Presbyterian Magazine* truly says: The Church at home scarcely realizes the wealth of noble men she has in distant corners of the field. Mr. Chalmers was a real power in South Africa among all the other Churches, who retained to the last enthusiastic attachment to his mother Church in Scotland. A most devoted labourer, he was singularly modest and unobtrusive; and while called, at a comparatively early age, to heaven's higher service, he has left good work, well done, and the memory of a noble, Christ-like life, which will be kept fresh in loving hearts for many a day in the land of his adoption, and by not a few in this country who had learned to know his singular worth.

No doubt with reference to the rumour that Mr. Spurgeon was about to join the Presbyterian Church, the pastor of the Metropolitan Tabernacle said he had himself for a long time been rather a nondescript in religion. He was a Churchman, for he belonged to the true Catholic and Apostolic Church; most people thought he was an Independent, and he believed he was; he hoped he was a tolerably good Baptist; and if he was not a Wesleyan, he was certainly a Methodist, for he tried as well as he could, to do everything by method. But he was also a Presbyterian—that was to say, he had in his Church elders or presbyters, and he was inclined to think that the Presbyterian form of Church-government was as near as any to the Scriptural one. He believed the real Scriptural plan was an Independent, Presbyterian Episcopacy; and the Presbyterianism of Scotland seemed to be something of this kind, for, while there was, of course, a superabundance of Presbyterianism in it, yet there was also a good deal of Independency; and the minister did keep his true place as a pastor in the midst of his flock. In his Church there was the Presbytery, consisting of the pastor, deacons and elders, who referred everything to the whole body of the Church, by whom everything was done; and this he considered to be a right thing, but Presbyterianism differed from it. He knew some ministers thought this system to be a great nuisance, and they looked upon Church meetings as spiritual bear-gardens, but, for his own part, he believed that if a minister did not get all the liberty he wanted, it was his own fault; and this method of referring everything to the Church was a great safeguard against domineering on the part of one man. It was also scriptural, every Christian having the right to exercise his own judgment on any matter relating to the Church. A Presbyterian community did everything by its pastors, deacons and elders, who were chosen by the whole body, and were, therefore, representative; but there was nothing analogous to Church meetings, excepting when these officers were elected. If one Church joined with other Churches in the neighbourhood, the pastors and officers of those united Churches were called a Presbytery or Synod, to which any one of the Churches referred supposing they could not manage their own affairs. If, however, the question could not be satisfactorily decided by this Synod, it would be sent to the General Assembly, which was constituted of the representatives of all the Free Churches of Scotland, both ministers and laymen. This system certainly appeared to be rather complicated, and to be a machine having wheels within wheels; but, whether it was from its own intrinsic excellence or not, this form of government evolved a large amount of Christian power and of Christian effort. Of course there were some who did not like it; but he confessed they had had so much of isolation in the Baptist body, and so much jealousy of one another, that they seemed to develop repulsion instead of attraction. He would not propose to adopt Presbyterianism in its entirety; but, as he looked upon it, it struck him as a system of unity and of power.