

## MISSION NOTES

—At a collection for a mission church at Southsea, England, a cheque for \$10,000 was put on the plate, and the report adds that the deacons were astonished. We presume they would be at a similar occurrence in Boston.

—The *Missionary Herald* for July reports the new expedition to Bihe as having reached Bailunda, about 200 miles from the coast, and receiving a cordial welcome from the king. Mr. Sanders has made such progress with the language as to make himself understood in simple conversation with the natives.

—In the death of Major Malan, formerly an officer in the English army, and afterwards an evangelist in Southern Africa, the cause of missions loses a staunch supporter. He visited the United States in 1878 for the express purpose of urging the American Board to extend its work into Central Africa, and the new mission there is largely an outgrowth of his appeal.

—The eleventh annual report of the Woman's Foreign Missionary Society of the Presbyterian church shows their whole number of auxiliaries to be 1,068; receipts for the past year amounted to \$99,070, and their magazine has a circulation of 10,000. Miss Mary E. Reade, a member of the Congregational church in Jewett City, Conn., is under appointment by this Society as teacher in the girl's seminary at Tokio, Japan.

—The past year has been one of unusual interest in the Brittan Missionary Society of Smith College at Northampton. Thirty new members have been added, and \$170 have been raised for the support of pupils at Yokohama, Constantinople, and Hampton, Va. One of the graduates, Miss Dibble, expects to teach in the Institute at the latter place. The Society has been addressed once by Mrs. Pruyn of Albany, and twice by Miss Ellen C. Parsons of Constantinople.

—A case of retributive justice is mentioned by Rev. D. I. Watkins, missionary of the American Board in Mexico. In 1874 Rev. J. L. Stephens was brutally murdered by a mob, led by wealthy Mexicans. Two of the ringleaders are now miserably poor, one of them living in a house furnished him by a Protestant, while a third suffers from painful tumours. These three people are looked upon by the natives as objects of God's displeasure for shedding innocent blood. The house at Ahualuleo, where Mr. Stephens was martyred, has been purchased for a memorial church.

## TEMPERANCE.

—Sir Wilfrid Lawson's Local Option resolution was carried in the House of Commons on Tuesday, 14th June, by 156 to 154. The majority was greater by 15 than last year, though the vote was taken in a smaller House. This result cannot but encourage Temperance reformers, and facilitate the introduction of a measure which, if not so sweeping as Sir Wilfrid would like, will certainly place the liquor traffic under far greater restrictions than it is at present. The hope of such a measure being introduced by the Government this Session must, however, as Mr. Bright plainly intimated, be abandoned. The Land Bill will leave little time for anything else.

—The Senators who last session endeavoured to have a light wines, ale and beer clause tacked on to the Scott Temperance Act, have surely by this time had sufficient reason to regret the espousal of the liquor dealer's cause, if public opinion has any weight whatever with them. Every legislative and religious body in the Maritime Provinces has by vote and resolution

condemned and protested against any retrogressive legislation whatever on this subject, the last being the Nova Scotia Methodist Conference, now in session in Granville, which, in a petition to the Speaker and members of the House of Commons, prays that the prohibitory principles of the Act be preserved inviolate. If the wishes of the people of this country are respected we shall certainly hear no more, either in the Commons or Senate, of changing the law, except in the direction of further stringency, or looking towards its better working. *Witness*

## NOTES OF ALL THE DENOMINATIONS.

—Though Professor Robertson Smith was rejected by the Free Church Assembly, the same Assembly elected one of his supporters, Dr. Ludlow, over Professor Watts, of Belfast, whom those who attended the Presbyterian Council at Philadelphia will remember as one of the most intensely and unreasonably conservative men there. His address on inspiration won him great praise from the Southern Presbyterians.

—The Friends' Yearly Meeting in England is enjoying a period of prosperity, after a half century of decline. In the last few years there have been gains, instead of losses. There are now 14,981 members, an increase of 106 the past year. The recent meeting is described as full of the spirit of love and harmony. Epistles were received from all the yearly meetings in the world save one, and answers returned.

—The *Western Church*, a Milwaukee journal, says that in the liturgy used in the (non-Roman) Cathedral at Mexico instead of the Nicene Creed, the Apostles' Creed is recited with the omission of one article—"He descended into Hell." In the "Prayer for the Church Militant" all mention of the faithful departed is dropped. There is no Absolution after the Confession. The Canon or Prayer of Consecration, is curtailed, and said kneeling; there is no "Invocation" or "Oblation."

—Twenty thousand Dunkards have just held their annual convention at Ashland, Ohio. They interpret literally the commands of the New Testament. The men wear broad-brimmed hats with long black coats, and the women drab bonnets with dresses devoid of ornament as St. Paul commands. Whenever two men meet they "Greet one another with a holy kiss." The church is divided into Conservatives and Progressives, the former insisting that the women wear small white caps in church, and that the men part their hair in the middle, wear no collars on their coats, and other similar weighty matters.

—A wealthy clergyman, recently travelling on the Erie Railroad, purchased the newsboy's entire stock of New Testaments and then had them distributed among the passengers. Doubtless it was an unfamiliar book to some of them.

—There are in the United States about 250,000 Jews of whom 12,000 are in Pennsylvania. The oldest congregation is in Lancaster, organized in 1776; the richest is the Temple Emmanuel in New York. The Jews have in this country five hospitals, eleven orphan asylums, six free schools and seventeen newspapers and magazines. The 278 congregations own nearly \$7,000,000 worth of property.

—Princess Stephanie of Austria received among her bridal gifts an old historic Bible, once the property of her grandmother, Maria Dorothea. In 1835 the latter returned to Hungary, bring-

ing with her two boxes of Bibles for the poor Evangelicals of Upper Austria. The authorities at Salzburg would not allow the books to remain, and they were sent to Reichenhall, where the building in which they were put was burned. Strange to say the Bibles were found uninjured; one of them came into the possession of Pastor Koch, who wrote these facts on the fly leaf, and his son conceived the happy thought of presenting it to Stephanie as a bridal gift. This we learn from Rev. A. W. Clark, missionary of the American Board at Prague.

The great change in Japan in the last eight years is illustrated by the fact that the Government Bureau of Printing has just issued a reproduction of Van Oosterzee's *Biblical Theology of the New Testament*, edited by Rev. J. L. Amerman of the Reformed Church mission in Tokio. It is believed to be the first treatise on Christian theology ever issued in the Japanese language, with the exception of a few small tracts. Only a little more than eight years since, some thousands of Japanese Christians were suffering severe persecution from the government.

—Material progress in India is illustrated by the fact that a journey from Madras to Madura, a distance of 355 miles, is now accomplished by rail in a few hours, when the time formerly occupied was sixteen days. Thirty-five years ago, writes Rev. J. Herrick, four persons required the services of fifty-two men in making this trip; twelve to bear each palankeen in addition to a torch-bearer. Cooking utensils, table furniture and articles of food were carried in this tedious way, and of course the fatigue and expense were very great. Increased facilities for travel may be made to subserve the coming of the Lord's kingdom.

—The Rowland Hill Memorial Fund Committee were alarmed at the prospect of paying £200 as a fee for erecting a tablet in Westminster Abbey; so they waited upon Dean Stanley, whose explanation was quite satisfactory. He stated that the fees went to the fabric fund. That fund had need to be all but exhaustless, for the drain upon it must be heavy and constant. The Dean said that when he wished to place a bust of his friend Keble in the building he paid the fees himself, there being no fund available. This is an act of friendship not often heard of, but one quite in keeping with the generosity and large-heartedness of the Dean.

## DID THE WINE INTOXICATE.

REV. G. J. TRAVIS' VIEW.

The Iowa Falls *Sentinel* publishes an extract from a recent sermon by Rev. G. J. Travis, pastor of the Baptist church of that place, on the question, "Was the wine that Christ made intoxicating?" The speaker began by deprecating the practice of denouncing those who differ from us in opinion, by saying, "When shall we learn the vastly important lesson that devotion to truth and loyalty to Christ is tested far more by the power of our sympathy and the strength of our love, than by the intensity of our hatred of what we believe is error." In a spirit of forbearance the speaker proposed to discuss the wine question as relating to our Saviour's first miracle, showing that two kinds of wine were mentioned in the Bible, holding it to be impossible to prove that Christ, with His knowledge of intoxicants, and His power over the properties of nature, created alcoholic poison. If He did, then it was the first time in history where divine power made what no where else ever exists in nature. To the assurance of the ruler of the feast, viz., "thou hast kept the good

wine until now," the speaker asks, "What were considered the best wines in Palestine?" and answers that "the moderator of the Presbyterian General Assembly declares that 'All who know of the wines then used, will understand the unfermented juice of the grape. Is the wine that the kings and princes were forbidden to take, lest it pervert judgment, the same to which Christ invites the Church, and which the Jews were enjoined to drink freely as an act of worship? Would God tell men not to look upon it, and then give it to them? The common sense way to understand the matter is to discriminate between the intoxicating and the unintoxicating wine. The grape juice, the speaker said, was often by the Jews called wine, and quoted the authority of Smith's Bible Dictionary for the statement that sometimes wine was preserved in its unfermented state for drinking purposes.

—God often lays the sum of His amazing providence in very dismal afflictions, as the limner first puts on the dusk-colours on which he intends to draw the portraiture of some illustrious beauty.—*S. Charnock.*

HOME AFFECTION. A friend of mine said to me yesterday, "All the money you ever handled couldn't buy that little piece of paper." With that he handed a manifold soiled scrap on which I could at first see nothing. At length I deciphered in rude, disjointed letters the two words, "Dear Papa." He had discovered it in the play-house of his little daughter, who had died only a few days ago. Some time when in the midst of her play, her little heart had turned toward him she had scrawled these two words—and then, having borne testimony of her love, threw the paper away.—*Selected.*

—Mr. Andrew S. Symington recently quoted the following words of Carlyle on the Darwinian theory: "Theshort, simple, but sublime account of creation given in the first chapter of Genesis is in advance of all theories, for it is God's truth, and, as such, the only key to the mystery. It ought to satisfy the savans, who in any case would never find out any other, although they might dream about it." Then alluding to the development hypothesis, waxing warm, and at the same time bringing his hand down on the table with a thump like the sledge-hammer of Thor, he emphatically added: "I have no patience whatever with these gorilla damnifications of humanity.

—It is related by the *United Presbyterian* that a western skeptic once said: "If he could only see the plan and order in nature he would believe in God." Just then, as if taken at his word, he saw a plant known as the Texas Star at his feet. Picking it up he counted the petals and found there were five. He then counted the stamens, and found five. He then counted the divisions at the base, and found five. Desiring to find in nature some evidences of intelligence superior to human, and other than mechanical force, he determined by multiplying to see how many chances there were of this flower, having these three fives, being brought into existence without the aid of intelligence. He found, of course, the chances to be as a hundred and twenty-five to one. Then multiplying this number by itself, he saw that the chances of there being two such flowers, each having these exact relations of numbers, are as fifteen thousand to one. Looking over the fields and on the roadside, he saw thousands of this plant about him, evidences of supreme intelligence. Kissing the flower, he cried out, "Bloom on, little flower; you have a God, I have a God; your God and Maker is my God and Maker."