

## NOTES OF THE WEEK.

THE Mason Science College, which has been built at Birmingham by Sir Josiah Mason, at a cost of £170,000, was opened early last month. The founder, who laid the first stone five years ago, on his eightieth birthday, was present.

THE Rev. J. L. Green, of the London Missionary Society, writes from Tahiti that the restrictions which have contracted the labours of the missionaries ever since the French Protectorate was established there have been nearly all removed, and that he now has virtually the ecclesiastical direction of nearly three thousand natives.

AT a meeting of the Scotch Episcopal Church Council in Edinburgh, on the 30th of September, a very unsatisfactory report was presented. The funds of the Church had suffered heavily through losses on property investments which had been over-valued. In consequence of this it was recommended to the Council to reduce the salaries of the primus and bishops.

AT the close of the Waldensian Theological College in Florence the unprecedented number of twenty-four students presented themselves to the Board of Examiners. Five of these had completed their curriculum one or two years before, and had been engaged in mission work in the interval. The removal of this College from the Valleys of Piedmont has been a great success.

ANOTHER wholesale slaughter by whiskey is reported—at least 500 inhabitants of St. Lawrence Island, in the Polar regions, being almost the entire population. Early in the summer a trading ship supplied them with a great quantity of liquor, taking from them in exchange their stock of furs. Instead of preparing for the coming winter the islanders kept up a debauch, and when winter came they perished of famine—only two hundred surviving. Perhaps the liquor was not "good."

THE Rev. Charles Fuge Lowder, better known as "Father Lowder," Vicar of St. Peter's, London Docks, died, on the 9th ult., in the Tyrol. The deceased, who had lately completed his sixtieth year, was an extreme Ritualist, and an indefatigable worker amongst the poor, by whom he was much respected. In several Ritualistic churches throughout London, on the Sabbath after the intelligence of his death was received, the congregations were desired to pray for the repose of the soul of Mr. Lowder.

AT the present moment, including three ladies, the London Missionary Society has thirty agents in Madagascar, of whom five are absent on furlough. The statistics for the bygone year inform us that the number of church members among the native population is now 70,125, with 253,182 adherents. Exclusive of the Pastors' College and Normal and Central Schools for males and females, there are in all 882 elementary schools, attended by 48,150 pupils. For school purposes £543 had been contributed by the different district churches, and for general church purposes, £2,726.

COLERIDGE one day, when some one was enlarging on the tendency of some good scheme to regenerate the world, threw a little thistle-down into the air, which he happened to see by the road-side, and said, "The tendency of this thistle-down is towards China; but I know, with assured certainty, it will never get there; nay, it is more than probable that, after sundry eddies, and gyrations up and down, backwards and forwards, it will be found somewhere near the place where it grew. Such is the history of the grand schemes for ameliorating mankind apart from divine power!"

THE idea that a Sabbath school teacher can do any justice to the lesson with only fifteen minutes' or half an hour's study on Sabbath morning for preparation

is absurd. No wonder that such teachers find themselves making a failure. What they need is to turn around a short corner and put heartiness and hard work into the lesson. It was remarked of a certain teacher, that he didn't seem to do much teaching, but only had a conversation. But he had laid out his work with all the system of a sermon, and this explained how it was that he seemed to have such interesting conversations with his boys. He had something to talk about, for he had made careful preparation.

THE completion of the Cathedral of Cologne is an event of unusual significance, from the fact that though it is a Roman Catholic edifice, it was completed by the German Government, which is hostile to the Papacy. And the high Catholic dignitaries refused to take part in its consecration. In fact, though founded by the Catholics, it has been finished by Protestants, who would gladly extirpate Catholicism from the Empire. The history of this edifice is remarkable; it reflects the vicissitudes of the German people and of Europe. Its foundations were laid in 1249, when Frederic II. was Emperor, and it was doubtless designed to represent the glory of the Hohenstaufen dynasty, during which Germany reached its crowning point in the Middle Ages. It is not known who planned it, and the work went on for centuries, slackening during periods of war, and stopping altogether in 1509 until 1830, a wooden roof covering the vast interior. The edifice is 511 feet long, and 231 feet wide, and the towers were planned to be 511 feet in height. It has a double range of flying buttresses and intervening piers, and a whole forest of pinnacles. The choir was consecrated in 1322, but the north and south aisles were only carried to the capitals of the column in 1509. Work on the building was resumed in 1832, and has been carried forward under the present Emperor with added zeal. Plans which had been dropped as impracticable or too costly have been taken up, and over four and a half millions of dollars have been spent in finishing it. It is the largest and most imposing cathedral in Europe.

MR. CLARK, of Prague, writes: "Those who have never known what it is to be deprived of religious liberty can but faintly realize the deep joy felt by us and the people here when the painful restrictions were in part removed, and when those who for nearly a year had not been allowed to have any invited guests at their domestic worship, could again cordially welcome to house worship (Hausgottesdienst) any who wished to come. Our friends in Stupitz and Sibrin (some two hours from here) had suffered much more and much longer than those here in Prague, and their joy in being relieved from police intrusion, and in having from Government the conceded right to hold private religious services with their friends, was very great. In the villages mentioned, as well as here, many earnest prayers of gratitude were offered to Him from whom all our mercies come. Not content with special thanksgiving at home and in private meetings, a special thanksgiving festival was held in a hall. A letter of thanks, with a hundred signatures, was sent to the deputation of the Evangelical Alliance which interceded with the Emperor of Austria in behalf of religious liberty. You have read of the persecution in North-eastern Bohemia experienced by the Rev. Mr. Balzar and his people. He is a true and earnest worker, and is supported in part by the American Board. After some years of toleration in his work, until its importance attracted attention, he was forbidden to hold any more meetings. His conscience would not allow him to remain quiet. He conducted meetings as formerly, and he and those who attended them were fined again and again, until the amount of fines resting upon them was not less than \$400. The order to stop his work has now been withdrawn, and he goes on unmolested. A word now with regard to the restrictions laid upon us. While thankful for that measure of liberty enjoyed, we are pained at every meeting by the order excluding school children. This restriction is a gross injustice not only to the children who wish to come, but also to the parents who worship with us regularly, and who long to have their chil-

dren hear the Gospel with them. As eminent lawyers regard the order as illegal, the matter will be tested before long in the Supreme Court. Those parents who attend the service at our house, and who have no one at home with whom to leave the children, bring them with them, and leave them in our kitchen until the service is over. What would British children think of such liberty? And what would parents think if not permitted to take their children with them to hear the Gospel they love? One little boy here who heard the people rejoicing over the permission to hold meetings, remarked: 'I do not rejoice—I have no liberty.' We are sure your prayers will not be wanting, in beseeching, with us, the throne of grace for the removal of such a painful and unjust limitation."

THE history of African missions is a varied history. It is a combination of successes and reverses, of advances and retreats, of encouragements and discouragements. It tells of noble sacrifices, of great labours, of grand enterprises, of important discoveries. Slavery, war, rum, oppression, and disease mingle their sombre hues with the bright on nearly every page. The latest chapter is of this chequered character. The great missions on the lakes have both gained and lost. The work of the Church Missionary Society in Uganda has been seriously interrupted. First came the French Jesuits and tried to prove to the king that the Roman Catholic was the only true religion. Next, the Arabs plotted against the missionaries, who for many weeks were in disfavour and danger. After this there was a revival of the old heathen religion. Most of the time the missionaries could do nothing; but in the intervals in which they enjoyed the king's favour they worked with great success. Three of the chiefs visited England, in company with two of the missionaries, and it is hoped that the influence of this visit will help to restore the mission to the favour of the king and his advisers. Some progress has been made in establishing stations on the route to the lake from Zanzibar. The London Society lost two of the members of its mission on Lake Tanganyika and its Secretary, Dr. Mullens, who was leading a re-inforcement from the coast. The mission has established a station at Mirambo's capital, a very important centre. Another station is to be opened on the west coast of the lake, and a third one on the east coast. The Arab slave dealers are, of course, hostile to the mission, but the people generally welcome it. The western shore of Lake Nyassa has been thoroughly explored by the missionaries of the Scottish Free Church, who recommend that the mission be removed from Livingstonia to a place half way between the northern and southern ends of the lake, on the west shore. Livingstonia proves to be very unhealthy, two of the missionaries having died of fever. The prospects of the mission are good, and the same is true of the mission of the Kirk at Blantyre, south-east of Livingstonia, where a large industrial colony is being gathered. The Universities' Mission is also receiving and educating many ex slaves. The Cardiff Livingstone Mission, on the west coast of Africa, now has nine missionaries at Stanley's Pool, on the Congo, and has sent out five more; while the Congo Mission of the English Baptist Society is pushing on slowly from San Salvador toward the same point. In South Central Africa the London Society's Mission near Victoria Falls is gaining but little. The French Basuto Mission reports over 300 baptisms. It is now preparing to establish a mission among the Barotse, whose country lies not far to the east from Bihé, where the American Board is about to begin operations. The American Board is also preparing to extend the work of its Zulu Mission into Umzila's kingdom, which lies north of the Limpopo River, on the east coast. The older missions in South Africa have suffered seriously from the effects of the Zulu war, which scattered and cut off many of their members and destroyed their property. The great educational and industrial institution at Lovedale, the pride of the Scottish Free Church, has large new buildings and is doing a more important work than ever before in training men for preachers, teachers, and civilized occupations.