

NOTES OF THE WEEK.

MISS BLACKADDER, of the Trinidad mission, has arrived in this country on furlough.

ONE of the theological students in Gavazzi's educational institution at Rome is reported to have said: "I am twenty years old; I may hope to live fifty years more. If I do, I expect to preach the Gospel in St. Peter's."

THE Rev. J. W. McKenzie, missionary of the Presbyterian Church in Canada, at Erakor, in the island of Eate, New Hebrides, who has been visiting the Maritime Provinces on furlough, has left on his return voyage to his distant field of labour.

ABOUT \$600,000 have been received as a Thanksgiving Fund by the Presbyterian Church in England. The children of the Church had given for missions last year £1,574. There are 57,000 communicants; 275 congregations; church property, £1,200,000

SWEDEN has a population of 3,500,000. Till recently the Swedes were among the most drunken people in Europe. They have turned over a new leaf, and are now the most temperate nation in the wide world. There are but 450 drinking-places in all Sweden. The reform has been carried out by means of a Permissive Prohibitory Law.

REV. DR. BOARDMAN, of Philadelphia, has just finished a remarkable ministerial feat. Eighteen years ago he began a series of lectures on the New Testament, commencing with St. Matthew. He went over the ground chapter by chapter, verse by verse, until a few weeks since he reached, in his 626th lecture, the last chapter of Revelation.

LOW FOO, a Chinaman, when converted under the labours of Dr. Graves at Canton, sold himself as a slave in order that he might go to Demerara and preach the Gospel to his fellow-countrymen there. And this he has done so successfully, that he now has a church of two hundred converted Chinamen, who are supporting missionaries among their own people.

THE New York "Independent" tells us that a coloured man, Mr. J. R. Ballard, has been ordained in St. John's Church, Jacksonville, which is called the most aristocratic church in the State, and adds: "If now, a coloured man can sit beside the maguates of Florida in the church and be honoured with its high offices, may we not hope that he will soon be allowed to ride in the same car with white people?"

THE work of restoring Solomon's temple is being carried forward with persevering energy. Reup Pasha still continues the Governor of Jerusalem, and as such is carrying out the imperative orders of the Sultan to resume the work of restoration which had been previously commenced, but had been discontinued some five years ago. The expenses are to be met by the pilgrim contributions to the Mosque of Omar, amounting to about £15,000 a year, and from other sources.

A NEW Roman Catholic chapel, built at the expense of the Marquis of Bute, has been opened at Cumnock, in the very heart of the Covenanting Land, and near the grave of Alexander Peden. Lady Bute was present at the opening service. The preacher, Father O'Neal, of Birnieknowe, said, "the cross upon the structure would remind them that there was still a Divine Church in the world, and that the true faith was still living in a country which had once been all their own."

THE Pittsburgh "United Presbyterian" says: "There is an increased disposition among the graduates of the theological seminaries to become missionaries. The appeals and prayers of the Churches have not been in vain. A few years since it seemed as though all candidates for such service had ceased to

appear, which, besides discouraging those who have the work in charge, indicated a lack of earnestness among the students and youthful ministers. There are now more offering than can be sent. Probably, those who are forced to stay at home have a peculiar mission here.

A WRITER in the "Religious Telescope," under the heading "Beating the Sheep," has the following about scolding the people from the pulpit, which is worth thinking about: "It is to be feared that some ministers have mistaken their mission, as given to the apostles and through them to the ministry of all ages. A minister who was much given to such exercises as are indicated in the above caption, in his sermon one Sabbath had been flagellating his congregation at a fearful rate, when, on going out of the house, an old man asked him if he would not preach from the text, 'Lord, Thou knowest all things; Thou knowest that I love thee. Jesus said unto him, Beat my sheep.' 'No, no,' said the minister, 'you are mistaken, my brother. He said, 'Feed my sheep.'" 'Ah! did he?' said the old man, with a deep, searching look into the pastor's face, 'I thought maybe you read it, "Beat my sheep." The pastor at once saw the point, and threw away his cudgel, and like a wise man filled up his crib, that he might thereafter have something wherewith to feed his flock."

AT the Seaside Sabbath School Assembly to be held at Asbury Park and Ocean Grove, New Jersey, during the first two weeks of August, the following lecturers and speakers are expected: Rev. Drs. J. G. Symmes, A. A. Hodge, F. L. Patton, S. J. Wilson, R. D. Hitchcock, Herrick Johnson, T. L. Cuyler, D. H. McVicar, Thomas Guard, R. R. Meredith, S. J. Nicolls, W. J. Beecher, B. L. Agnew, S. J. Prime, S. A. Mutchmore, T. H. Robinson, J. A. Broadus, John Hall, H. M. McCracken, L. M. Worrall, Sheldon Jackson, John Gillespie, E. R. Craven, J. L. Nevins, Augustus Brodhead, R. Aikman, F. F. Ellinwood, H. A. Nelson, Rev. B. C. Lippincott, Hon. G. R. Wendling, Messrs. John B. Gough, John Wanamaker, and J. Howard Seal. This Assembly is under the management of the Sabbath school Committee of the Presbyterian Synod of New Jersey. The place of meeting has been chosen on account of its healthfulness, and affords every facility for bathing, boating and ocean sailing. These facilities, along with the arrangements made by the Committee to give abundance of time for recreation, will contribute much towards a pleasant vacation for Sabbath school workers, while, judging from the list of speakers and the prominence proposed to be given to normal class work, it is but reasonable to expect that those who attend will receive no small measure of benefit.

AT the recent annual session of the London Conference of the Methodist Church of Canada, the Rev. T. McMullen, of Woodstock, appeared as a deputation from the Synod of Hamilton and London, and addressed the Conference on the subject of the introduction of the Bible into the Public Schools as a class book. At the close of the address the following resolution was moved by the Rev. Dr. Sanderson, seconded by the Rev. W. S. Griffin, and carried: "That having listened with much pleasure to the address of the Rev. Mr. McMullen, a deputation from the Synod of Hamilton and London, the Conference would gladly put upon records its sense of the importance of the subject of the introduction of the Bible into our Public Schools. We fully reciprocate to the fullest extent the Christian feelings so beautifully expressed by the deputation; and we pray that the richest benediction of Heaven may abide upon the deputation and upon the Synod represented by the deputation; that this Conference will readily unite with the Synod in all legitimate efforts with the Government of Ontario to secure the introduction of the Bible into the Public Schools of Ontario, with such provisions, however, as will secure to the Public School Boards the privilege of exempting these schools, for local reasons, from the operation of such provision." The President, Rev. Dr. Sanderson, and Rev. Dr. Williams were appointed

by the Conference as their representatives, to be associated with the Presbyterian delegates to lay the matter before the Government.

SUBJOINED will be found a few sentences from Mr. Moody's temperance address before the General Assembly of the Free Church of Scotland: "It was evident the deluge came upon the world on account of drink. But it was a remarkable thing that the leading man who got out of it was no sooner out of it than he got drunk himself. If that was the sort of man he was, what must the others have been? Drink also had something to do with the destruction of Sodom; but the only man that got out of that business, he, too, got drunk. This was a serious matter, and it was high time the Church was awakening to its responsibility in regard to it. He suspected, too, that the "strange fire" which Korah and his company offered to God, and for which they suffered, had something to do with drink; probably they were drunk when they offered it; for immediately afterwards God commanded Aaron and the priests that they should drink no wine when they went into the Temple. Had the time not come in Scotland for the ministers to put drink away? He loved Scotland, and if it was not for this curse, drink, there would not be three millions of people like the Scotch on the face of the earth. He wished all the liquor was in the Atlantic, and all the rum and whiskey sellers and distillers in the kingdom of God, for he had no ill-will toward them personally. The question, as they had heard, to which they wanted an answer was, what were they to do with all the reclaimed drunkards in Glasgow and elsewhere? Were they to put them into the churches the ministers of which advocated moderate drinking? He believed that if the Church of Christ was to rise up at the present time and reach forth a helping hand to the struggling to keep them from falling again, it would be a grand day for Scotland. It was sometimes said to him that those who used drink moderately stood on a higher ground than total abstainers. Well, he did not see that. He did not see that he could occupy higher ground than to put it away for 'Christ's sake.' From many texts he had begun to think that drink had a good deal to do with the captivity of Israel, and that was the reason why 'young Dan,' when he wrote to Babylon, would have nothing to do with it. He (Mr. Moody) could meet the publican and the distiller on this question, but it was pretty hard work to have to meet the religious man who defended drinking. He used to go altogether for preaching the Gospel, and never went to stick a pledge between a sinner and Christ. He preached the Gospel now; but at the same time he thought it was a good thing to let them take the pledge also. Some people thought they could not get on without strong drink. Did they ever think that for the forty years God led the Israelites in the wilderness He gave them no strong drink? He gave the water right out of the flinty rock, and they got on very well with it. Samson and Samuel and John the Baptist got on very well without strong drink. He (Mr. Moody) thought that he did as much work as most men, and he took no strong drink. He did not believe the world was to be reached by drinking ministers. They must deny themselves. He was speaking to the owner of four public-houses in Glasgow, and he said to him, 'My friend, if yours is an honourable and legitimate business, let's pray over it.' But the publican did not seem to care about that. Fancy a public-house being opened in the morning with prayer! A distiller once said to him, 'If you can prove that the Bible forbids my business, I will give it up.' He (Mr. Moody) turned to the passage, 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.' Do you distil whiskey to the glory of God? Was it to the glory of God that when they sent out a missionary to Africa they sent 100 barrels of whiskey in the same ship along with him? He should like to see a distiller going down on his knees and praying over a barrel of whiskey, 'O God, bless this barrel of whiskey, and send it out to be a blessing to my fellow-men.'