

## NOTES OF THE WEEK.

MARK TWAIN, the celebrated American humourist, is among the thirty and more persons who are now each supporting a coloured student in Lincoln University. Mark is a Congregationalist.

THIRTY-TWO members of the British Parliament, among whose names occur those of John Bright, Sir Charles Dilke, Sir W. Vernon Harcourt, Samuel Morley, Joseph Cowen, and H. C. E. Childers, have adopted total abstinence.

THE Bishop of Winchester, addressing his Diocesan Conference, said: "At present no Church has ever had such a body of educated, intelligent gentlemen among its clergy; but we want something else. We find that bad taste sometimes reaches the masses when good taste won't. We want something of the nature of a peasant ministry. I have been of that opinion for a long time, and I think the Salvation Army and other churches have taught us that we cannot do without something else besides clergy, or else we cannot reach those whom it is our duty to reach."

AT a recent gathering of the London Missionaries of the Established Church, twenty-six out of twenty-nine present said, in answer to a carefully prepared question, that they did "of their own personal knowledge know of industrious, temperate, prudent people, whose misfortunes could not be charged to their own fault or folly, lacking enough to eat." One went on to say that nothing was more common than for an industrious, temperate workman, who had been out of work for any time, to fall sick as soon as he had obtained work again, his strength having been so sapped by under-nourishment.

DR. CHARLES D. BELL, rector of Cheltenham, says: "It is the testimony of clergymen and others that the Salvation Army has done a great amount of harm in their parishes, and that much evil and immorality have resulted from the evening meetings and the mingling together of young men and women in scenes of unrestrained excitement. In my own parish I now of those who professed to be 'converted,' and who expressed their joy in loud ebullitions, who were entirely ignorant of Gospel truth, and who, after a few weeks of profession, fell away, decamped from their home at night, and cheated their landlord of his rent."

AN unexpected manifestation against the practice of vivisection has been witnessed at the Palace of the Trocadero, Paris. A physiologist—M. Laborde—had been announced to deliver a lecture to be illustrated by experiments upon live animals. A number of frogs, rabbits, and dogs, the intended victims, were placed upon the platform. The lecturer was about to begin by sacrificing one of the frogs, when a lady sprang from among the audience on to the platform and entered an energetic protest against the proceedings. M. Laborde at first attempted to proceed, at the same time declaring that he was a victim of a clerical cabal. The public, however, supported the lady, and the lecture was abandoned amidst great confusion.

REV. THOMAS HARRISON, the "boy" evangelist, concluded his work at the Loveland Camp Ground, near Cincinnati, two days earlier than he expected, partly on account of trouble that arose about a cottage which had been presented to him by the ladies at a cost of \$500. This cottage he sold, or proposed to sell, for \$200, and it caused considerable feeling among the donors. They decided that the cottage had only been given for his use, and not for sale, and that it should be given to one of the bishops. As Mr. Harrison had no deed of the property, he was obliged to accept the situation, and further, was informed that he could go at once. The pay of Mr. Harrison for his services at this meeting is officially stated by the treasurer to have been \$100 a week and board.

IN Japan it takes but a decade or so to bring about changes such as in other countries have been the work of centuries. A correspondent of one of our exchanges places side by side two facts from the recent history of that country which, taken together, are strikingly significant. The writer referred to says: "Ten years ago, on account of his religion, a Christian was put in prison in Kioto, and died while incarcerated, a martyr for his faith. Lately, at the same place, Joseph Cook spoke through an interpreter for three hours and three quarters to a great audience, in which were a vice-governor, many lower officials, physicians, lawyers, editors, merchants, priests, etc., declaring unto them that Christianity alone can give them the civilization that they seek, and the safe constitutional freedom to which they aspire."

THE editor of the "Christian Leader" says: "I am not surprised to see the rector of Cheltenham, Dr. Charles D. Bell, questioning the truth of the claims put forth on behalf of the Salvation Army as to its being 'the only successful effort to reach the masses.' This boldly-advanced assertion has been much too readily granted by many people. As Dr. Bell very pertinently asks, have not many of our Evangelical societies been devoting their energies for years to reach the lowest stratum of the people in our large towns and cities, and have they not been honoured with a great measure of success? Have our city missionaries been accomplishing nothing? Like Dr. Bell, I cannot believe it; but they have not blown a trumpet before themselves, or exhibited their converts on public platforms, or paraded the streets with shouting and flags and banners. They have been satisfied to work on quietly and noiselessly, following the example of their Divine Master."

REV. PRINCIPAL RAINY, says the "Northern Ensign," while on his recent tour in the north, everywhere gained for himself fresh laurels. Desirous of seeing all that could be seen of Highland congregations and their modes of working, on one of the days of a communion he visited a Gaelic congregation in Ross-shire who were worshipping, outside. He was accompanied by a local clergyman, who, in the interval between the services, introduced the Principal to some of the "Men" who were standing near, and the always frank and affable divine at once cordially shook hands with them. One of the "worthies" shortly afterwards was relating to another of the same cloth how this "arrogant opponent" of the great Dingwall Doctor visited the congregation and ventured to speak to some of them, and even to shake hands with them. The question was put with an air of astonishment by the other, "And did you give him your hand?" The other, somewhat downcast, replied, "Well, yes, but you know he himself put his hand out first."

THE Cologne "Gazette" recounts a curious incident from Alexandria, which, if it be true, is worthy of a paragraph in the history of the time. It appears that some of the English soldiers captured an Egyptian convict who bore upon his forehead the brand of a murderer, and who had been sentenced to penal servitude for life. At the moment that the English pointed their rifles upon the man, he produced from the folds of his broad mantle an infant, the offspring of white people, scarcely ten months old, and held it forward as a shield to his body, mocking the soldiers at the same time, and challenging them to fire. Two of the soldiers left the ranks, and after passing through several streets of burning houses at the risk of their lives, fell upon the scoundrel from the rear, and with two well-directed shots laid him low. The child was saved, and brought on board the "Inflexible." In the course of a few hours it was baptized with all ceremony, and in honour of Admiral Seymour received the Christian names of Frederick Francis, and as patronymic the name of the ship. The officers of the vessel have charged themselves with the education of this waif of war. Frederick Francis Inflexible is the name of the rescued child, whose parents have been without doubt victims of the massacres,

THE suggestion of the (London) Sunday School Union, that the 15th and 16th days of October, 1882, be set apart for universal prayer on behalf of Sabbath schools, appears to meet with general acceptance among evangelical denominations. The Committee of the Union has published the following scheme of arrangements, to be observed as far as practicable: "1. That on Lord's Day morning, October 15, from 7 to 8 o'clock, private intercessory prayer be offered on behalf of Sunday schools. 2. That the opening engagements of the morning school be preceded by a meeting of the teachers for prayer. 3. That ministers be asked to preach special sermons on the claims of the Sunday school upon the Christian Church, and the necessity of increased intelligence and consecration on the part of teachers. 4. That in the afternoon the ordinary engagements of each school be shortened, and the scholars unite in a devotional service, interspersed with singing and appropriate addresses. To this service the parents of the scholars might be invited. 5. That at the close of the afternoon or evening service, the teachers, in union with other Christians, meet for thanksgiving and prayer. 6. That on Monday morning, October 16, teachers again bring their scholars, one by one, in private prayer before God. 7. That in the course of the day the female teachers of each school hold a meeting for united prayer and thanksgiving. 8. That in the evening each church or congregation be invited to hold a meeting, at which the interests of the Sunday school should form the theme of the prayers and addresses."

THE "Christian Leader" of the 3rd inst. thus describes one of Mr. Spurgeon's field days in Scotland during the holiday season: "Four thousand persons, it is calculated, assembled on the lawn at Benmore Castle, on Sunday evening, to hear Mr. Spurgeon preach. Though a large number travelled from Dunoon, Kirn, Sandbank, Kilmun, and other watering places by means of brakes, waggonettes, and private carriages, the great majority walked. The roads on both shores of the Holy Loch, for an hour before and an hour after the service, were crowded, and many people who did not attend turned out of their houses to witness the passing throng. The weather was dry and warm, so that during the sermon the most of the worshippers sat upon the sward. Professor Calderwood was amongst the many clergymen present. A racy commentary on a portion of Luke iv. included a reference to St. Peter that provoked more than a smile. It was claimed by the Roman Catholics that Peter was the first pope and head of their Church; yet Peter had a wife. Now, no man who had a wife, said Mr. Spurgeon, would believe in his own infallibility, for his wife would soon convince him of his mistake. From John xii. 32 a sermon of great simplicity and power was preached. Mr. Spurgeon said he had not come there to preach to them the twopenny-halfpenny salvation that some preached, and that he would not pick up from the gutter. Saved to-day and lost to-morrow, pardoned by God and then deemed to be his child. And yet left to perish. He abhorred it. That was not the God he knew and trusted. The God whom he trusted had taken him up out of the horrible pit, out of the miry clay, and set his feet on a rock and established his goings. That was where the joy and comfort were—not merely in being taken up, but in being kept up. In another portion of his discourse, Mr. Spurgeon dealt the philosophers a pretty hard rap. He remembered, he said, when they used to get mad at the preachers for saying that men had original sin. He only said he had the original sin of Adam, but now the philosophers came to him and told him, Yes, we had inherited all the desires and vices of our monkey parents, and of all the various animals from which they had descended. According to them, he was tainted with the vices of the wicked oyster, the protoplasm, the spider, and every insect and animal down to the last monkey from which our parents sprung. So we did not start like a sheet of white paper, as the older philosophers told us; but the newer philosophers come nearer to the truth, only they had added inventions of their own."