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NOTES OF THE WEEK.

DURING the spring months of the present year two missionaries of the Presbyterian Church baptized 250 Chinese in the villages of the province of Shantung.

THE friends of Principal Tulloch anticipate that he will be able to resume not only his clerical duties but the active editorship of "Fraser's Magazine" not later than January next.

THE Rev. Dr. Laughton, Moderator of the Free Church Assembly, will represent his Church at the approaching celebration of the centenary of the Edict of Toleration in Bohemia.

THE late Dean of Westminster has bequeathed to the University of St. Andrew's, for which he had a special regard, his interesting collection of curiosities and historical relics. These include souvenirs of the Desert of Sinai and of Palestine, gathered by the Dean himself during his eastern tour, as well as many memorials connected with the Eastern Church, and also with famous scenes in mediæval and modern history.

THE St. Giles' Cathedral lectures, by eminent ministers of the Church of Scotland, are to be continued during the coming winter. Principal Caird will open this series with a couple of lectures on the Religions of India; Rev. Dr. Matheson, of Innellan, will follow with Religion of China, Confucianism; and the others will be by Rev. John Milne, Greenside, Edinburgh, on the Religion of Persia, Zoroaster and the Zend-Avesta; Rev. Dr. Dodds, St. George's, Glasgow, on the Religion of Ancient Egypt; Rev. Prof. Milligan, Aberdeen, on the Religion of Ancient Greece; Rev. Dr. Macgregor, St. Cuthbert's, Edinburgh, on the Religion of Ancient Rome; Rev. Dr. Stewart Burns, Glasgow Cathedral, on Teutonic and Scandinavian Religion; Rev. Dr. Marshall Lang, Barony Church, Glasgow, on Ancient Religions of Central America; Rev. Professor Malcolm C. Taylor, D.D., University of Edinburgh, on Judaism; Rev. Dr. Cameron Leas, St. Giles', on Mohammedanism; and Professor Flint, on Christianity in Relation to other Religions.

WE are glad to observe from the report read at the yearly meeting of the Young Men's Christian Association, Winnipeg, that that body is in vigorous and sustained operation. The total membership at the close of the year was 147. The Treasurer's report shewed a balance on the right side, and the attendance on the various meetings had been large and encouraging. The Committee for the reception of strangers, etc., we observe, reported that some of their number had been in attendance every evening for the purpose of meeting with those who had recently come to the city or were seeking employment. During the year employment had been found for thirty-eight and boarding-houses for fifty. We strongly advise all young men going to Winnipeg to be sure to visit the Y. M. C. A.'s rooms in Mackay's Block, Main street. They will meet with genuine friends there who can give them honest and valuable advice as to what course they ought to pursue, and will only be too happy to direct them to respectable lodging-houses, and to put them in the way of getting some kind of employment. "Young men from home" ought to feel that this is a great privilege, and to avail themselves of it accordingly.

THE "Rock" says: "A gigantic scheme for the promotion of Romanism in Great Britain is spoken of by the London correspondent of a Liverpool journal, who claims to have received his information from 'most reliable authority.' According to the account given by this writer, the movement has been carefully organized by a few active members of the Roman Catholic community, whose programme opens with a proposal for raising three millions sterling for pro-

lytizing purposes throughout the land; and large as the sum may seem, it is said the promoters already see their way to a third of the amount. One important item in their plan is the organizing of a system of Roman Catholic candidature for the next general election, all shades of political opinions being duly provided for, and the remaining details of the scheme are said to be arranged on the same bold and comprehensive scale. Of course, the matter will be kept as quiet as may be, so far as outsiders are concerned, and it is therefore impossible to say to what extent these statements are to be depended upon; but in any case it is obvious that the utmost watchfulness is called for on the part of all true Churchmen, and that with such an active enemy outside the camp there is the greater need that all should be right within the borders."

A CIRCULAR issued by the Rev. Owen A. Nares, Vicar of Kerry, Montgomeryshire, and vice-chairman of Newtown and Llanidloes Board of Guardians, has created a sensation in the neighbourhood. It is as follows: "Regulations for the collection of vicarial tithes in the parish of Kerry.—The tithes becoming due on the 1st January and 1st July will be collected during the first seven days of the months of February and August respectively in each year. Whoever shall neglect to pay the full amounts of tithe due before the 7th February and August respectively shall receive a notice of distress at the expiration of ten days for the recovery of the whole or such part of the tithe as may remain unpaid, as the law directs. For the convenience of tithe-payers who may be in arrear, the Vicar will suspend the distress in the event of such payers signing an agreement (to be provided at their own cost) that they will pay the amount in arrear within a period of six months, together with interest thereon at the rate of 5 per cent. per annum and the cost of notice, the interest to be calculated from the 1st January and the 1st July, as the case may be. (Signed) Owen A. Nares." An endorsement on the circular by the Vicar's agent says: "I am authorised to add that notice of distress will be issued at the expiration of ten days from date on those tithe-payers who shall not have previously settled their tithes or have signed the agreement."

IN the September number of "Evangelical Christendom" we find the following extract from a letter, dated the 4th August, from the Rev. T. R. Sampson, Athens, which will be read with interest: "It will be of interest to you to know exactly what was done by the Powers in Constantinople in reference to the question of religious liberty, and for which the Greek Branch of the Evangelical Alliance has been working so hard. The third article of the recent treaty between Turkey and Greece is as follows: 'The life, the property, the honour, the religion, and the practices of the inhabitants of the provinces that shall be ceded to Greece, and who will remain under the Greek Government, shall be preserved strictly inviolate.' In Thessaly we have had a school and a church, with a bell on it, and free from taxation, but which have not been allowed by the Greek Government to the Greek Evangelical Church without restrictions, and these cannot be submitted to. It will greatly interest many of your friends and the Presbyterian readers of "Evangelical Christendom," to learn that a Presbytery was created in Athens in May last, with the title "The Presbytery of the Greek Evangelical Church," perhaps the first Presbytery held in Greece for fourteen centuries. The members of it are the Rev. Stavros Michaelidas, of Yamina; Rev. Demetrius Liaontsi, of Valos; and the Rev. Apostolos Aegyptianus, of Salonica. The following ministers were also present at the organization: the Rev. Dr. Alexander Thomson, the Rev. M. D. Kalopothakes, the Rev. Joshua Phipps, and the Rev. T. R. Sampson.

IT seems the Duke of Hamilton is determined to regulate the kind and degree of church accommodation to be had by the residents or visitors of Arran. He has all the ground, and refuses like a very foolish

and presumptuous man, as he is to grant sites to any Church whom position and doctrines he may not quite approve of. The United Presbyterians don't believe in this, and accordingly the local Presbytery of Kilmarnock at a late meeting adopted the following resolution: "That the member for Kilmarnock be communicated with as to what steps should be taken, either by a question in the House of Commons or otherwise, in reference to the refusal of the Duke of Hamilton to grant a site for a church in Arran in connection with our own or any other denomination." In support of this motion the mover said that action had been taken in compliance with a request from members of their own denomination there. Two of their number had visited Arran, and found the church accommodation there very inadequate. The Free Church in Arran, some six miles from Corrie, had its existence threatened, as the lease would soon be out, and the Duke could resume possession of the building. An application had been made to the Duke, who did not acknowledge it for a year. His commissioner then wrote declining to permit the erection of any building in connection with any Church for the accommodation of the very changeable population which frequented Arran during the two or three months of summer. He had already refused similar applications from other persuasions. Arran was thus hermetically sealed against the ministry of the Gospel—a state of matters not to be tolerated. They had heard a good deal of the persecuting power of the Irish landlords, but never in their worst days had they refused sites to the Roman Catholic churches. Ireland was, in this respect, ahead of Arran, and the cause of Christ would be strangled there. All such foolish and persecuting perverseness but gives intensity to the rising agitation for land law reform in Scotland, and will hasten its speedy and complete triumph.

REV. DR. ORMISTON resumed his pulpit duties on Sabbath, the 2nd inst., and prefaced his sermon by a brief address concerning the late President. He said: "Dark emblems of mourning speak silently, yet affectingly, of our national sorrow. Since last I stood in this pulpit an event has occurred unparalleled in the history of the world—an event which has awakened a wider sympathy, a more profound regret, and a more virtuous indignation than any incident recorded in the annals of our own or of any other land. Not even when the large-hearted, patriotic, brave, honest Lincoln fell beneath the stroke of the assassin, in the time of the nation's imminent peril, not even when the best of Queens bent in widowed woe over the bier of her noble husband, Albert the good, nor more recently when the ruler of a great nation came to an untimely end, were feelings of deep sympathy so general and the manifestations of mourning so universal as in the case of James Abram Garfield, late President of the United States. Many reasons, into which we cannot now inquire, may be assigned for this unwonted, unique and world-wide mourning, for I suppose it is safe to say that for no man have so many wept. Not less than one-fourth of the population of the globe join us in our national lamentation. Not only has a wail arisen in every home from Maine to Florida, from New York to California, as if stricken by a personal or family sorrow, but all other civilized nations and races echo it in notes of sincere sadness. In that part of the British Empire contiguous to our own country the tokens of sorrow were as manifold and manifest as among ourselves. I know not how that people could have shewn a more poignant and general regret had her Majesty's representative there been removed, or even the Queen herself been called away by death. How graceful in itself, and how grateful to us, is the conduct of Queen Victoria in this trying dispensation. What kindly messages of sympathy and inquiry! And how expressive of the tenderness and sympathy of one widowed heart with a sister in a similar sorrow that a floral wreath from the widowed Queen should have been laid upon the casket containing the remains of him so dear to the widow of the President. They are sisters in sorrow.