

Notes of the Week.

FROM all appearances it would seem evident that the much talked-of union between the two native Protestant Churches of Italy, the Waldensians and the Free Church, will not be consummated. The two parties cannot agree on the name of the one united Church. The Waldensians demand that it should be called "Evangelical Waldensian Church," the others demand "Evangelical Church of Italy."

THE Parsees of Bombay have long been famous for their charitable munificence, add the example of the late Sir Jamsetjee Jejeebhoy, known throughout the civilized world for his liberality, is being emulated at the present day by another Parsee, Sir Dinshaw Manockjee Petit, Sheriff of Bombay, who has just offered the Government of Bombay one and one-half lakh (\$75,000), for the purpose of establishing a female college in that city.

A CONTEMPORARY pertinently remarks that the minister that is constantly on the look out among current events for the topics of sensational sermons on the Sabbath, and uses his Bible mainly for texts on which to hang these sermons, is almost anything but a preacher of the Gospel. He had better read his Bible more and study current events less. He will thereby better edify the Church, and be the means of saving more souls.

PORTUGAL, like Spain, is Roman Catholic, but it is not entirely barred to Gospel influences. In Lisbon four evangelists are labouring under the leadership of Canon Pope, of the Episcopal Church. The Scotch Kirk has in Senor Carvalho an active agent in the capital and neighbourhood. The Methodist evangelist, Ventura, has his headquarters at Oporto. A correspondent from Lisbon writes: "What we need most is native evangelists and preachers."

ALMA COLLEGE Announcement for the coming session has been received. This progressive Ladies' College is situated in the pleasant, picturesque and prosperous city of St. Thomas. It has amply fulfilled the promise of its promoters, and is to-day one of the most attractive and efficient educational institutions in Western Ontario. The directorate, the staff of instructors and the curriculum are sufficient to inspire the fullest confidence. To all appearance it has a brilliant and useful future before it.

THE Hawaiian revolution has taken place. The populace of Honolulu and the surrounding country forced the King to dismiss the Gibson ministry under the menace of dethronement. Kalakaua yielded, and a new government was created with William M. Green as Premier. The King remains in nominal possession of his prerogatives, although he is practically divested of all power. He has promised to accede to a new constitution, and to abide by the popular will. At the height of the crisis he offered to transfer his kingly powers temporarily to the diplomatic corps at Honolulu, but the offer was declined. The fallen Premier, Gibson, and his son-in-law are under arrest.

THERE is a curious story of clerical plagiarism in the summer number of the *Girls' Own Paper* which unintentionally illustrates the prevalence of the purchased MS. system in England and the comparative laxity of moral sentiment on the subject. John Headlam, a curate, who is a model pastor but a wooden preacher, gets out of his difficulty in composing sermons by purchasing a lot which happen to be from the pen of a governess in his parish, who is in love with him as he is with her, and the pair are ultimately married. We presume the story is a pure work of fiction; but, be this as it may, it throws a side-light on the methods of preaching in the Anglican Church which are the reverse of creditable.

DR. PETER BAYNE, in his life of Luther, pronounces the story of the reformer throwing his ink-pot at the devil a myth. Luther made no mention of it in his letters or conversations, and Matthesius gives no hint of it. But, while not literally authentic, no better instance exists, in Dr. Bayne's opinion, of a sound, vital, historical myth—a myth that is more expressively veracious than any one fact, because it is the embodied spirit of a thousand. "Luther, indeed, threw his inkstand at the devil, only he threw it, not once and one day, but every day, and all day long, during his abode in the Wartburg."

PROFESSOR CAMERON preached at the induction of the new professors at Aberdeen Messrs. Iverach and Robertson, in Ferryhill Church. Principal Brown addressed the newly inducted professors. During the devotional exercises, the *Christian Leader* informs us, an elderly man assumed a standing position during prayer, and, when he saw the congregation adopt a sitting posture, exclaimed excitedly. Sitting at prayer is pure heathenism! During the singing the people stood, but their censor reclined at his ease in a corner. When Professor Cameron gave out a hymn the elderly worshipper exclaimed. You may as well sing "Tam o' Shanter." He afterward was seen to enter into conversation with various members of Presbytery regarding what he conceived to be their laxity.

AMONG the costly ornaments for State occasions, possessed by the Pope, are four splendid tiaras, the most costly of which was presented to Pius IX. by Isabella of Spain, as a memorial of the proclamation of the dogma of the Immaculate Conception. Possibly a good many persons have wondered of what material the triple crown that always looks like such a weight on the Papal forehead is composed. In reality it is quite light. The tiara in question is built on stout cloth of silver, with a light framework inside of whalebone; and the magnificent diamonds, emeralds and rubies with which the structure blazes are set in a framework of gold filigree work. The sapphires of this crown are worth a small fortune, and the whole value of the symbolic ornament is about \$100,000. Another is reckoned at \$80,000.

NOWHERE in Europe have so many ladies crowded into the university lecture rooms as in Russia. This the statistics prove. In 1886 there were 779 women students at the Russian universities. Of these, 243 were in the philosophical department; 500 in the physico-mathematical department; thirty-six studied only mathematics. Of these 779, there were 587 members of the Greek Orthodox Church; 137 were Jewesses, 748 were single and thirty-one were married. The majority were daughters of noble political and military officials, namely, 437; eighty-four were clergymen's daughters; 125 merchants' daughters, etc. Fully eighty-five passed the final examinations at the close of the semester. In addition to these there are several hundred Russian ladies studying at non-Russian universities, principally in Switzerland and in Paris. The majority study medicine.

THE last one, thus far, says the *New York Independent*, of the martyrs of Prohibition is R. D. Gambrell, the young editor of the Prohibition paper of Mississippi. One would hardly suspect from the restrained manner in which Dr. C. E. W. Dobbs tells the story in this week's paper that he is the associate editor with Dr. J. B. Gambrell, young Gambrell's father, of the Baptist organ of Mississippi. The story is one of a terrible murder and a glorious martyrdom, and we trust Mississippi will retrieve her honour in punishing the murderer and honouring the martyr. At present the recklessness about human life, and the rarity of convictions for frequent murders, make the most serious aspect for Southern society. We happen to know a little town of 5,000 inhabitants, not very far from where Gambrell was killed, in which four murders have been committed within five years, and although

the murderers are well known they are walking the streets in security, and in which one young man of excellent character is shut out of society because he endured an insult instead of resenting it with a shot-gun.

DR. J. C. BURNS of Kirkliston was entertained to dinner in Darling's Hotel, Edinburgh, by Linlithgow Presbytery, in celebration of his ministerial jubilee. Afterward he was presented with his portrait by his congregation and other friends. Born in 1809 at Brechin, where his father was minister of the Cathedral Church, Dr. Burns had three clerical uncles, one of whom was a most prominent minister of the Presbyterian Church in Canada. One of these uncles was Dr. William Burns of Kilsyth, the second was Dr. Robert Burns of Paisley, afterward of Knox Church, Toronto, and latterly professor in Knox College, and the third, Rev. George Burns, parish minister of Tweedsmuir, and afterward Free Church minister of Corstorphine. On the maternal side also Dr. Burns is descended from a clerical family, the Chalmers of Aberdeen. His grandfather was the printer who founded the *Aberdeen Journal* in 1745. There still survives in Glasgow a lady of ninety-four, at whose house, when she was grown up, Dr. Burns used to be a visitor when a student in the university of that city.

HENRY C. BOWEN, of the *New York Independent*, holds a Fourth of July of his own at Woodstock, Connecticut. He succeeds in securing some of the most prominent men in the Republic as speakers on the occasion. Among others was Hon. William Windom, of Minnesota, who spoke on the saloon in politics. I insist, he said, that considered merely upon the lower plane of political economy, there is no one subject now before the American people, at all comparable in gravity and importance to this one. It embraces and involves problems of taxation, industry, prosperity, material progress, political purity, general intelligence, social order, personal and domestic security and even the foundations of government itself. In the wide sweep of its malign influence it touches and threatens the very warp and woof of our social, political and industrial organisms. How to curtail and finally destroy this evil is the great problem of the hour. Its solution stands next on the world's calendar of progress. It has been called for trial, and cannot be dismissed or postponed. The saloon has boldly entered politics, and it has come to stay until vanquished or victorious. Briefly stated, the question is, Shall the liquor power, with its dire and deadly influences, rule and ruin, or shall it be utterly destroyed?

REFERRING to the recent meeting of the unofficial Synod of the French Evangelical Churches at St. Quentin, Dr. Pressensé says: This association of Evangelical Christians for mutual support and encouragement is a great thing, and is educating them for the separation of Church and State, which is certainly among the eventualities of the future. It can hardly be disputed that French democracy is being hurried in this direction, both by the logic of its principles and the vehemence of its passions, which are only too likely to impart to this great reform a revolutionary character much to be lamented. But whenever the day comes when the bonds between Church and State are finally broken, the system of unofficial Synods will be found to have been excellent training for the Evangelical Reformed Church. It is this which gives special interest to its proceedings. The unofficial Synod just held at St. Quentin was, as we have said, the fourth. It was presided over by M. Bois, professor at Montauban, and brought together all the most eminent representatives of Evangelical Protestantism. Deputies were present from all the various Continental Churches. The deliberations were characterized by much soundness of judgment, but they are necessarily restricted to minor questions and points of detail till the time comes when the Church shall be set wholly free to govern her own affairs.