

Notes of the Week.

A DETACHMENT from Dr. Talmage's Brooklyn Tabernacle congregation, comprising nearly 200 persons, recently arrived in England on board the *Servia*. The Doctor was unable to accompany them, owing to his lecture engagements. The trip will occupy about seven weeks, and, after travelling in Scotland and Ireland, the party proposes visiting France, Germany, Switzerland and Spain.

THE Rev. Dr. James Brown, of Paisley, is spending his holiday at Aviemore, and is busily engaged on his life of Dr. Robertson, of Irvine, which is now brought up to the end of Robertson's active Irvine ministry. We are glad, says a contemporary, to hear that Dr. Brown's materials are abundant, and in his skill as a biographer he is second to none. We confidently expect a book of permanent value.

PRINCESS EUGENIE, of Sweden, sacrificed her family jewels to build a hospital upon an island off the coast, where poor cripples might be nursed and healed. Her brother, the King, thought her crazy to sell all the crown jewels that had fallen to her share. But they were to her the unused motor, that, properly applied and connected with benevolent work, might yet set in motion a thousand blessed wheels of help and healing.

THE Secretary of the Lambeth Conference, the Dean of Windsor, has written to Dr. Blaikie acknowledging the receipt of the fraternal resolution of the Pan Presbyterian Council. The Dean explained that the bishops at the beginning of their conference decided not to reply to any addresses. He, therefore, could not send a response, but he might state that the resolution of the Alliance was read from the chair by the Archbishop of Canterbury, and was received by the bishops with much warmth.

FLORENCE NIGHTINGALE lives so retired a life that people are often apt to forget she is still in the land of the living. Recently she broke the silence by a letter to a lady at Helensburgh, relating to Miss Beatrice Clugston's death. Even that letter asks to be excused for its brevity, and the cause is one which will deeply regret: All this year I have been seriously ill, yet always under the pressure of work when work I could.

AT the recent meeting of North London (Eng.) Presbytery, the Rev. Donald Fraser, D.D., was granted leave of absence for five months from 13th September next, in order that he might fulfil the appointment from the Pan-Presbyterian Council to visit the churches in Australia, and especially to congratulate the Presbyterian Church of Victoria on the attainment of their Jubilee. In making the request, Dr. Fraser said he was happy to be able to state that there had been no time in the history of the congregation when matters were in a more satisfactory state than they are now. He had conferred with his Session and deacons' court, and a satisfactory arrangement had been come to regarding the supply of the pulpit during his absence.

THE Pope has at last drawn on the Papal Guaranty Fund, established by the Italian Government in 1871. By this fund the Pope was to receive an annual grant of \$600,000. Pius IX would not touch it, but Leo XIII has been driven, it would seem, by financial exigency to draw on it. As to the attitude of the Government toward the Vatican we have the following from a recent speech of Premier Crispi: We are prepared to make the concessions demanded by the Church, but, not just yet—not, in fact, until the Vatican raises its voices to bless our Italy, instead of cursing it as hitherto; not till the Holy See assumes an attitude toward us which is at once kindly, peaceful and human, and abandons that of undisguised antagonism, which has characterized it until now.

COMMENTING on Pan-Presbyterian discussions, the *Chicago Interior* says: In the course of a discussion as to faith and doctrine at the London Coun-

cil, Principal Caven, of Toronto, advanced a thought which challenged attention and acceptance. It was to the effect that, while there may be a distinction between faith in Christ and faith in a system of doctrine, the two must not and cannot be put over against each other. For when the call comes, "Believe in Christ," it may be met with the query, "Who is he?" A reply to this query, says Principal Caven, is a doctrine, and true faith—being always an intelligent thing—must have a reply. How naturally will the reader's mind turn from this succinct statement to a reflection on the searching test question from the Master's lips—"But whom say ye that I am?"

IT is amusing, says the *Christian Leader*, to contrast the Pope's messages to Ireland with his fulminations against the penal code lately adopted by the Italian Legislature. The measure is aimed at the disloyalty of the priests who hitherto have been in the habit of sowing the seeds of disaffection towards King Humbert, by advancing in their discourses the claims of the Pope to the temporal power and to authority over the consciences of the people. The pontiff issued an encyclical denouncing the proposed law and all who supported it; and in this document he was careful never to mention the word "State;" he spoke only of the "enemies of the Church." Furthermore he counselled the most resolute resistance to the law should it be passed. And yet in Ireland he poses as the defender of morality! He had better practise it at home.

THE *Christian Leader* says: Mr. Flannigan, the Edinburgh layman so severely dealt with by Archbishop Smith, delivered an address in defence of himself at a great meeting of his co-religionists on Sunday afternoon, in which he certainly succeeded in placing the Archbishop on the horns of a dilemma. He showed that eminent Catholic dignitaries in Ireland who had as much right to interpret the papal rescript as his grace of Edinburgh—nay more, because the rescript is for them—have given interpretations entirely opposed to that on which Dr. Smith based his attempt to blacken the speaker's character. Canon Hannan, Mr. Flannigan's pastor, declared that he was one of the most respectable men in his congregation. This incident is causing intense excitement among the Roman Catholics of Scotland, as well as of Ireland, and the all but universal feeling, strongly expressed, is one of profound sympathy with the layman.

THE Granite City, says a contemporary, which has for long shown a deep interest in the cause of Foreign Missions, gave a specially cordial welcome to the distinguished American delegates who are at present rousing the Scottish Churches. They were welcomed on a recent Saturday afternoon in the grounds of Devanha House, the residence of Mr. Henderson, the lord provost of the city; and at the great public meeting in the music hall on Sunday night Mr. Henderson, who presided, mentioned the remarkable fact that there are at present in the Foreign field no fewer than 105 missionaries connected with the Aberdeen district—thirty-two in India, twenty-two in China, twenty-one in Africa, and nine in other parts of the world, besides twenty-two wives of missionaries. In addition to these there are a good many who have retired owing to age or sickness; while the statement does not include the Aberdeen men and women who are labouring on the Continent.

THE story of the young woman, says the *British Weekly*, who, at the instigation of the postman, casually met in the street, gave up nine pounds to a "bookmaker," in the hope of winning largely, is instructive as to the rage for betting and making money unlawfully. The young woman was more than willing to gain by cheating others, as the magistrate pointed out, and it is impossible to pity her for the loss of her money. The pity is that an otherwise respectable person who had saved money should be so open to temptation, instead of resenting a gambling proposal as an insult. But how can ignorant young people be expected to keep aloof from the low

gambling of the day when all kinds of questionable practices for the sake of gain are permitted by the law and favoured by society—when respectable papers give every day columns of stuff like this, Betting, 9 to 2 agst. Norah, 8 to 1 agst. Powder-puff, 100 to 7 agst. The Cobbler? It is absurdly disgraceful.

THE Irish General Assembly's Board of Missions met recently at Londonderry, Rev. R. J. Lynd presiding. It was reported that a meeting was recently held in London between representatives of the United Presbyterian Church and of the General Assembly, at which an understanding was reached as to united action in China on the part of the agents of the two denominations. Rev. J. M. Rodgers, Convener of the Jewish Mission, proposed Mr. J. Stewart Crawford, son of Dr. Crawford, Damascus, and a licentiate of the Belfast Presbytery, as a third missionary to the Syrian field. The Board cordially appointed him, and he will, after ordination, set out immediately for Damascus. Mr. Joseph M. Simpson was appointed a missionary student to Queensland. One of the most important matters brought before the Board was the proposed transfer by the United Presbyterian Church of Scotland of its two congregations in Jeres and San Fernando, in Southern Spain, to the care of the Assembly. The negotiations between the Scottish and Irish Boards are progressing satisfactorily.

THE *British Weekly* says; A large amount of interesting exposition of the newest things in medical science and treatment has been given to the public at the meetings of the British Medical Association. Professor Gairdner opened the proceedings in Glasgow with a long address marked by earnest piety, as well as professional learning, and well fitted to impress those who listen with the solemnities of the art which touches men in the hours of their pain and weakness. The president urged upon medical men the need of personal religion as a qualification essential to the work of healing. Amongst the papers read we may note one by Dr. Oscar Woods, in which a remarkable case was narrated of what seemed to be communicated insanity. Dr. Cheadle in more than one section treated the ailments of children, and pleaded for a more intelligent, more sympathetic study of the diseases of early life. Of course there was a discussion on sewage, and another upon cramming in schools, neither of which came to much. Another, on the transmission of disease from animals to man, showed that there is a marked difference of opinion on the question whether scarlatina is communicated by tainted milk.

AT the meeting of the Orange Grand Lodge in Winnipeg, the following recommendation by the corresponding committee was adopted: That your committee have had before them correspondence from several places with regard to the re-establishment of the Jesuit Order in Canada. History clearly proves that the influence of the Jesuits is opposed to true progress and is most destructive to social and national life. They aim to undermine the benefits of civil and religious liberty, and both in Protestant and Catholic countries it has been found necessary to the peace and prosperity of the nations to expel them from nearly every civilized community in the world. Their incorporation in any part of the Dominion, endangers the liberties of everyone in the country and should be strenuously opposed by Roman Catholics as well as Protestants. Your committee is of opinion that it is clearly the duty of the Most Worthy Grand Lodge to act most decisively in arousing the people of Canada to such a clear realisation of the terrible evils of Jesuitism as will prevent the legal recognition of their Order, or any claims they may make for financial aid from any of the authorities in the Dominion, on whatever pretence such claims may be based. The committee recommend that a special committee be appointed by the Grand Lodge to take such steps as they may deem fit to co-operate with their fellow subjects throughout the Dominion to check the aggression of the Jesuit Order in Canada.