

Notes of the Week.

THE veteran biographer of M'Cheyne is truly a marvel. Dr. Bonar, the *Christian Leader* states, has been spending his summer holiday in the lovely island of Lismore, and on each of the five Sabbaths over which his sojourn extended he preach to crowded congregations—one day in the Congregational Church, another in the United Presbyterian, two days in the parish Church, and another day in the Baptist Church.

THE Melbourne correspondent of the *London Times* telegraphs: Intelligence has been received here that trespasses have been committed by the French New Hebrides Company against the Presbyterian missions in those islands. This news has caused a fresh outburst of feeling here, and the Victorian Government has accordingly requested Sir Graham Perry, the Agent-General in London, to bring the matter before the Home Government, and to strongly urge them to see that Australian interests are maintained in the New Hebrides.

THE recent political contest in Ottawa County was notable for the number of meetings held on Sabbath. Some time since it was stated that Roman Catholic dignitaries in the Province of Quebec had expressed their disapproval of Sunday political meetings, but as yet their teaching seems to have been fruitless. It is stated that there is considerable talk among the Protestants of Argenteuil County over the unusual conduct of their local member, Mr. Owens, he having addressed a political meeting on Sunday at St. Andre Avelin—a somewhat unusual proceeding for a Protestant member.

THE Dean of York, Chairman of the Council of the Church of England Burial Reform Association, presiding at a meeting held at York lately, said that the society's efforts to curtail funeral and mourning expenditure had been generally successful among the upper and middle classes, and a costly, ostentatious funeral was now considered a mark of vulgarity. The society's energies must be especially directed to teaching the proper mode of burial. Respect for the dead, whilst preserving a true regard for the interests of the living, is one of the society's main objects, and can only be attained by the method of burial advocated.

THE *London Church Times* is oh! so high and so sniffy. Its editor has been to Scotland for the holidays, and this is what he has to say: The holiday tour which so many Englishmen make at this time of the year to the Highlands is a sore trial to the Churchman. It is inexpressibly painful to see so grand a country almost outside the pale of Catholic Christendom; and still more painful to think of its people as in ecclesiastical matters all but aliens. It would be so much better if they were only Roman Catholics or Orthodox Greeks, or even corrupt Coptics, but Presbyterians—that is "inexpressibly painful." So moralises the *New York Independent*.

THOSE belonging to other Churches than the Anglican are frequently told that they are intolerant, narrow minded, prejudiced and possessed of many other unlovely qualities. Here are two examples of the kind of parson which the Establishment develops, given by the *Christian World*. On a recent Sunday evening in St. Paul's Church, Bedford, the preacher, it is reported, remarked that Christ's promise in regard to two or three meeting together in His name applied only to the members of the Church of England, and he added that no one who had seceded from the Establishment was included in the divine promise, "Lo, I am with you always." In another column appears a letter describing the arbitrary action which a Ritualistic clergyman took to compel the Nonconformist guardian of a young lady teacher at a so-called "National" School to place the spiritual charge of his

ward in the hands of the priest. Because the guardian refused to do this, she was refused employment in the school in which she had qualified herself for the position of a pupil teacher.

ONE of the staunchest of the Ritualistic organs in England says as to intercommunion with Rome: It must sorrowfully be admitted that the Church of England is not at present by any means ripe for intercommunion with Rome. The Catholic revival has done an enormous deal in the half century which has just passed; but much more remains to be done. There is a sensible levelling up going on everywhere. People are beginning to accept the doctrine of sacramental grace, and we are recovering the long-laid-aside splendour of our altar worship; but we must not be in a hurry. "He that believeth shall not make haste," says Isaiah. The state of the Church of England to-day compared with what it was fifty years ago gives good ground for hope; but we have not yet wiped away the effects of three centuries of paramount Protestant influence. Were the Pope tomorrow to accede to all our personal claims, intercommunion would not be welcomed by a majority of the bishops, clergy and laity of the Church of England. We deplore this, but it is worse than useless to deny it.

A CONTEMPORARY says: The practice of commenting on passages of Scripture during the reading in public worship, though an admirable one when a need arises for it, is liable to abuse, as doubtless many of our readers know to their cost. One of the worst instances we have heard of is the following, related in a suburban paper. A minister thus spoilt the first verse of that exquisite poem, the twenty-third Psalm: "The Lord" (the creator of the world and all that therein is, the Almighty God) "is my" (observe this, my dear friends, the Bible does not say our in a general sense, in which some poor, doubting souls might think they were not included in this case, but 'my,' mine, even me, equally with others) "Shepherd" (one who takes care of the sheep, the Good Shepherd who gently leads the flock, and carries the lambs in His arms) "I" (observe still me, not we) "Shall not" (what a difference does this little word not make; shall want or shall not want) "want" (how full of meaning is this word want; food, clothing, rest and other natural requirements, wanting them, being deprived of them, or not wanting, but supplied with all the necessaries of life), and so on.

THE indisputable success of the Toronto Industrial Exhibition is a good illustration of what can be accomplished by intelligent, well-directed and concentrated effort. Each succeeding exhibition has been a palpable advance on those preceding, and what a fine evidence it presented of the varied resources and material progress of the country. Marked progress was visible in agriculture in all its branches, mechanical invention and appliance, in the multiplication of the average means of comfort, the gradual and encouraging development in matters of taste as seen not only in the department of fine art proper, but in the adaptation of artistic treatment to so many of the industrial branches. The fair last week also showed very gratifyingly the moral advance made by the Canadian people. Even on the most crowded days there was less of the selfish scrambling and inconsiderate disregard of others' comfort, which sometimes forms a disagreeable accompaniment of large gatherings. The orderliness and general good-behaviour of the vast crowd was one of many pleasing features of the fair. The management were successful in a great degree in promoting the comfort and enjoyment of the greatest gathering that has yet visited the Toronto Industrial Fair.

STEPS have been taken to vote on the repeal of the Scott Act in the counties of Huron and Simcoe. It is probable that the electors in other counties and cities where the Act is in force will be called upon to decide whether its continuance is desired. The Temperance

people are evidently awake to the importance of the keen contest about to be waged. While there is no reason why aggressive temperance work should be stayed, it is imperative that whatever gains the Temperance cause has made should be held secure, vigorous efforts ought to be put forth to retain the Scott Act in every county and city where it has been adopted. Mr. Justice Rose, in charging the grand jury at London Assizes, referred to the Scott Act as follows: I confess that without compensation I had for some time difficulty in seeing the justice of the Act, but the increasing number of those who pass before me from court to court in mournful array, passing from the policeman to the cell, from the cell to the gaol, penitentiary or the felon's grave, is bringing my mind to the conclusion that the aim of society, or those members of it who desire the enforcement of any law, which will prevent one citizen tempting another to his ruin, is one which has much to defend it, and whether there ought to be compensation or not is a matter for the legislators of our country to consider.

THIS, coming from the *New York Independent*, is significant: We are not among those who are anxious to have Dr. Joseph Parker called to the pastorate of a great American Church. It is natural that a man of his ability, who was the pronounced and conspicuous friend, on the other side, of Mr. Leecher, should be invited to pronounce his eulogy. It is not strange that Dr. Parker should be mentioned as his possible successor. But Dr. Parker has built up a Church in London of his personal admirers. He has fitted himself to that particular place, and there he is strong. It is by no means sure that he would be adapted to this American field. To come here would be a hazardous experiment both for him and to the Church to which he might come. It is a question whether those qualities which have made his way difficult in England would not interfere with his success even more here. He is a man of emphatic, powerful and original utterance, but of all preachers he seems least to escape the consciousness of his own personality. We are very far from wishing to put a prohibitory tariff on foreign brains or piety for the protection of the American article; for we rejoice when our American Churches can secure the best of English talent. There is room here for all, and there should be no jealousy. We only question whether Dr. Parker would be adapted to the field to which he very distinctly says he has not been invited.

IN the September *Sword and Trowel* Mr. Spurgeon replies in very strong terms to those critics who have ascribed his recent alarmist article to his illness. He characterizes their "pretended compassion" as "real insolence," and declares that his article was written when he was in vigorous health. Letters from all quarters assure him that the case of the church is even worse than he thought it to be; but the only sample he gives of these communications relate to the Independent body. Of one of its colleges it is declared that it continues to pour forth men who do not believe in the inspiration of the Scriptures; who deny the vicarious sacrifice on the cross; and hold that if sinners are not saved on this side the grave, they may, can or must be on the other. At the risk of incurring Mr. Spurgeon's displeasure the *Christian Leader* ventures to submit that his charges ought to be more specific. They have given infinite pleasure to a Church which has more heresy in any single shire of England than is to be found, we believe, in all the Nonconformist Churches of England put together. The late Mr. Michael Foster, of Huntingdon, a noble Puritan layman, who was as sound in the faith as he was active in evangelistic work, remarked during a long vacancy in the pulpit of the Huntingdon Church, that not one of the numerous supplies had failed to make faithful proclamation of the fundamental doctrines of the Gospel; and we do not believe that the wholesale charges brought against his brethren by Mr. Spurgeon are warranted by the facts.