

Notes of the Week.

DR. ALLAN MENZIES, of Abernethy, has been appointed Professor of Biblical Criticism at St. Andrews. Dr. Menzies is a thoroughly equipped scholar, and belongs to the more advanced wing. Probably Dr. Gloag was thought too old, but the Church of Scotland has not within her ranks such another example of high desert and scant reward in the field of scholarship.

THE Rev. P. T. Stanford, recently elected to the pastorate of one of the Birmingham churches, is a pure negro, as black as a coal; he was born a slave in Virginia in 1859, and after the civil war was taken up by the Quakers, became a boot-black, was converted under Mr. Moody's teaching, obtained a situation as a servant, and worked his way up to the pulpit. He speaks good English as well as, it is said, five other languages.

ADDRESSING the Glasgow Church of Scotland Presbytery on Jewish Missions, Rev. D. Spence, of Constantinople, stated that he had found the national prejudices among the Jews had been broken down, so that the people now came freely to the missionaries as such. A number had openly embraced Christianity, and large numbers were intellectually persuaded of the truth. The first missionary to the Jews, Rev. J. Edwards, of Breslau, is still alive.

THE Rev. Dr. Black, of Inverness, has been preaching in the Scotch Church in Paris for two Sundays. He has also been visiting several of the McAll Mission stations, and addressed the audience through an interpreter. These meetings have much interested him. He was also present at the weekly prayer meeting at the American Church, and at the McAll Mission Hall, 23 Rue Royale. His cheery presence, his kind, earnest words, and hearty sympathy have been much appreciated.

AT a meeting of Nonconformist ministers on behalf of the London Dock strikers the Rev. John McNeill said: As a man, a Scotchman, and the son of a navy and dock labourer, it was difficult for him to refrain from showing his hand altogether. He epigrammatically defined his position as "John Burns plus the Shorter Catechism," and assured timid Christians that the dockmen were not Bill Sikeses plus the bull dog. He believed John Burns was not far from the kingdom of heaven, and he was not sure that all the dock directors were in it.

BISHOP GOE'S latest move against the secular system of national education in Victoria was to order the reading of a manifesto on the subject from all the Anglican pulpits in his diocese. Next morning the press of the city reminded the bishop that this mode of attacking the Education Act is perilously akin to that adopted by the Roman Catholic clergy of denouncing any institution they disapprove of from the altar. Dr. Goe's movement gives infinite secret satisfaction to the Roman Catholic archbishop, who is astute enough to perceive that if successful it must lead to the endowment of Catholic schools and the entire break-up of the national system.

THE latest achievement of the Panslavist Committee at Moscow is the promulgation of the following programme printed on small leaflets and largely circulated in the Balkan States: Russia will no longer allow the Catholic propaganda carried on in the Balkan Peninsula by Austria; second, Russia will annex so-called Russian Galicia; third, Transylvania and some districts in Southern Hungary and Bukovina will be given to Roumania; fourth, Bosnia, Slavonia and some Hungarian districts will go to Serbia; fifth, the Roumanians shall replace their present Protestant dynasty by an Orthodox one; sixth, the Servian throne shall be offered to Prince Nicholas, of Montenegro; seventh, the armies of Greece, Serbia, Roumania and Bulgaria shall swear allegiance to the Czar; eighth, all Orthodox Churches to be subordinated to the Russian Church; ninth, Catholics and Protestants to be expelled from all the Balkan countries; tenth, the Bulgarian Church to be united with the Greek Church.

IN opposing, in Arbroath Presbytery, the overture to give Presbyteries power to go beyond their own bounds in electing members of Assembly, Rev. Andrew Douglas remarked that the effect of the overture would be to increase the powers which at present rested in the hands of a few people in Edinburgh. Anybody who knew what the General Assembly was knew that it did not come up to the standard of a purely deliberative assembly. In seconding Mr. Douglas' motion for the rejection of the overture, Rev. A. R. Gibson, of Carnoustie, said the Church of Scotland was a democratic Church. Let it remain so, as when it ceased to be a democratic Church it would perish. The motion was carried by a majority of one.

AT Immanuel Church, Eastbourne, on a recent Sunday, Mr. Sydney Gedge, M.P., read the lessons and preached the sermon, which was on behalf of the Church Missionary Society. Mr. Gedge was robed as a clergyman, and his discourse was based on the missionary labours of St. Paul. A leading layman of the diocese of London, it is stated, has undertaken to call the Primate's attention to Mr. Gedge's conduct in preaching in the pulpit of a schismatic body, and to move, if necessary, in the House of Laymen, that he has forfeited his right to sit in that assembly. It is not stated that the parliamentary preached unsound doctrine. In the layman's eyes the offence consisted in the member's preaching at all. Perhaps Mr. Gedge and the laymen were on opposite sides politically.

THE Red River Settlement begun by Lord Selkirk, was visited recently by Lady Selkirk, a daughter-in-law of its founder. She went to Kildonan and attended the service, which was conducted by Professor Hart. The *Winnipeg Free Press* says: That was a happy meeting at the old Kildonan church on Sunday, when the daughter-in-law of the benevolent and enterprising nobleman who established the Selkirk Settlement in the early years of the century, met face to face with the survivors and descendant of those brave pioneers. The latter will retain kindly recollections of the amiable lady who came so far to visit them, while she will carry away with her a deep satisfaction in witnessing with her own eyes the success which has attended the bold attempt at colonization made so long ago by Lord Selkirk.

MR. GEORGE DUNCAN, an elder in Rev. John McNeill's congregation, Regent Square, continues to offer large sums to congregations on condition that they raise a like amount and free themselves from debt. One of the last to receive his generous help has been Mr. Curry's congregation at Bermondsey, to whom he promised \$1,250, and they have set themselves to raise a like amount. Mr. Duncan gave \$2,000 to the Canterbury congregation, and Mr. James Goodman presented them with \$3,500 which he had advanced when the church was built. A letter was read in the Presbytery from Rev. John Patterson, the minister at Canterbury, thanking these generous donors on behalf of the congregation. It was mentioned that Mr. Goodman had either given or raised \$14,000 of the \$25,000 which the church at Canterbury cost.

THE *Christian Leader* says: The stealthy steps taken by the Jesuit conspirators in Canada to achieve the end which they have now secured are worth recalling in order to show that Rome has not changed its methods, and also to put Protestants on their guard. First, in 1871 the Jesuits in the city of Quebec were incorporated—no one taking exception to the Act. This paved the way for the Act of 1887, which incorporated the Jesuits in the whole Province of Quebec; and next came the grand climax in the shape of that Jesuit Estates Act, of 1888, which has now been enrolled on the statute-book in the teeth of the indignant remonstrances and appeals to the Constitution of the entire Protestant population of the Dominion. The onlooker may be pardoned if he suggests to the Canadian Protestants that they have themselves to thank for the trouble that has come upon them and for the disgrace of conceding to the conspirators of the Society of Jesus a status in the Dominion which is rightly denied to them in every Roman Catholic country of Europe. A heavy penalty will be exacted from the sleepy-headed custodiers of religious liberty in Canada.

THE *British Weekly* tells this story: "Dr. Philetus Dobbs" gives an amusing account of a Sunday school he visited "on the other side of the world." The superintendent tapped the bell, without uttering a word, and the chorister arose and led the singing. Another tap brought another man to his feet, who read a chapter of the Bible. At a third tap a prayer was offered, and so it went on. He said to one of the teachers: "Things move on very quietly here. I noticed that you got to work at the lessons very soon." "Yes," said the teacher, "that is what I came here for." "I noticed also that the superintendent did not say a word." "He can't," replied the teacher, "he is dumb. We selected him because he couldn't talk, and we have had plenty of time for the lesson ever since. The last superintendent we had nearly talked us to death."

THE death of the Rev. Dr. Alexander N. Somerville, senior minister of Anderston Free Church, Glasgow, was recently announced. He was ordained to the ministry in 1837, and received the highest honour his denomination could bestow upon him in 1886, when he was elected Moderator of the Free Church Assembly. Although for a long time pastor of Anderston Free Church, he was known throughout the world as the Scottish evangelist. His labours in that capacity were so great that several years ago his church released him from pulpit or parochial work, and allowed him to travel wherever he chose. He visited Canada, the United States, Australia, as well as many Asian and European countries, planting missions, stirring up weak churches, and winning converts to Christ. Even his great age did not impair his activity, for up to the last he was constantly going about doing good. Dr. Somerville has been called the "modern Saint Andrew." He spared himself no discomfort or labour in his chosen task of spreading a knowledge of the Gospel in dark places. He was not what might be termed an eloquent preacher, but he unfolded the truth in a manner that carried conviction with it, and his kindly manner, dignified bearing and intense earnestness charmed every one. Those who were privileged to hear him will not soon forget his appearance or his words, and by his death one of the most unique figures in Scottish ecclesiastical circles of the day has been removed.

PRINCIPAL GRANT, who has returned from a trip to the Northwest, speaks out strongly on the treatment awarded the Metlahkahtla Indians. Of Mr. Duncan, the missionary, he says: He is certain to fight against powerful forces, and if you throw stones at dogs they will bark and, if they dare, bite. How could he be popular with whiskey sellers who were not allowed into his prosperous settlement, or with their friends? How could he be popular with ruffians, whose aim was to debauch Indian girls, to whom Lord Dufferin paid so high a compliment? Would even traders be fond of him, who used to make cent per cent. out of the Indians, and who saw them trading with Victoria to the extent of \$100,000 a year? How easy to set stories afloat and how many ready to industriously circulate them! But these foes could not have prevailed against him. It is when he is wounded and in the house of his friends that the bravest has to succumb. The culmination of human sin was reached when leading men in Church and State combined against the Lord, and when Pharisees (the lordly ecclesiastics) and Sadducees (the place-loving officials of the day) combined against his followers. Wrong has been done to him and to his Indians, and in my opinion the Government of the Dominion should appoint an independent commission to inquire into all the facts. No country can afford to do injustice to its poorest wards or its grandest men. An independent commission is more needed in that than in the matter of French schools. Long before Mr. Duncan left Metlahkahtla I wrote, calling attention to the facts. These were partly questioned, partly denied then, and all warnings scouted. I am only sorry I did not call louder, and that others, especially men in British Columbia, did not join in the call. But I am quite clear that an honest effort should be made to give Mr. Duncan and his Indians their own again.