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NOTES OF THE WEEK.

It is reported that Sir Wm. Johnston, of Kirkhilan, ex-Lord Provost of Edinburgh, has withdrawn from the Free Church in consequence of the decision of the Assembly regarding Disestablishment.

THE Church of Scotland Assembly's committee on Disestablishment have had two meetings, and have asked the Premier, in the event of his receiving a deputation from the Free Church on the subject of Church and State in Scotland, to grant a similar interview to a deputation from the Church of Scotland.

DR. BEGG, Prof. Smeaton, and others are promoting a petition asking Parliament to reject every proposal for Disestablishment, but to give effect to the claim set forth on the part of the Established Church in 1842, and by the Free Church in 1843, and thereby pave the way for a satisfactory union among the Presbyterians of Scotland.

AN Essex vicar invited to his church a local corps of the Salvation Army. They repaired thither, doubtless expecting to receive a blessing. In the course of the sermon, however, the vicar expressed his strong disapproval of the Salvation Army, and his regret that it had extended its operations to his parish. He declared that it was only adding fresh bricks to the Tower of Babel, making confusion worse confounded.

ONE would hardly have thought that a Romanist priest would have cared to imitate the Salvation Army, but a certain Father O'Hare has been taking a leaf out of "General" Booth's books, and is engaged in what he calls "a holy war" at Cardiff. Religion and temperance are associated, and Father O'Hare's recruits pledge themselves not to drink intoxicating liquors, and to pray night and day for the success of the war.

THE Methodist Mission in Italy has gained another recruit from among the Roman Catholic ecclesiastics. Father Frederick Cruciani abjured Catholicism in the Methodist Church in Rome on the first Sunday in April. He is a man of marked ability. On the occasion of his reception the new convert gave in full his reasons for his change of faith. The church was crowded to its utmost capacity, and the street outside was thronged with people.

At the opening of the new Congregational church at Highbury Quadrant, North London, England, the pastor, Rev. Dr. Bevan, late of New York, having expressed approval of some features of Presbyterianism, Mr. S. Morley, M.P., said that he "shared Dr. Bevan's reverence for Presbyterianism. The main features of Congregationalism were to be found in the New Testament, but a little dash of Presbyterianism would be of great value, preventing many of those causes of mischief in Congregational churches which led to divisions and weakness, and which he regarded as the evil of extreme independency."

MISS OLIVE M. BIRRELL closes her story, "Justice Warren's Daughter," in the June number of the "Sunday Magazine" with a well-deserved compliment to the Society of Friends. "As early as 1688," she says, "the Friends, in their meeting-house at Philadelphia, defended the liberty of the bondmen. In the year 1716, the first public protest against slavery which the world ever listened to was sent out by the Quakers of Nantucket. It was followed a few years later by another, and from that time until the battle was won, the Society of Friends never faltered in their allegiance to the cause of the African."

MR. SCOTT RUSSELL, the builder of the "Great Eastern," is dead. The eminent engineer was a son of the manse, his father, the Rev. David Russell, having been the Relief minister of Etrol. At the outset of his career he was manager of a shipbuilding firm at

Greenock. He was a clever, but not a uniformly successful man, and the closing years of his life were clouded by misfortune. He had reached the age of 75. The originality of his genius was proved by his demonstrating the existence of the "wave of translation," on which he founded his "wave system" of construction of ships, introduced into practice in 1835. He was one of the earliest advocates of ironclad men-of-war.

THE committee appointed in 1863, at Eisenach, for the revision of Luther's translation of the Bible, has held its last meeting at Halle, and there is every prospect that the revised version will soon appear. Out of thirty original revisers fourteen only remain, sixteen having died since the work began. No alteration of Luther's translation has been admitted unless sanctioned by two thirds of the committee. The next step will be the publication of the text, as now revised, submitting it to the judgment of the theological faculties in the Universities, and to the criticisms of scholars, as well as the public at large. After their remarks have been received and considered, which may take two or three years more, the new version will be published and recommended for adoption to all the Protestant churches in Germany.

DR. DE PRESSENSE is to give three lectures in London, in French, on "The Origin of Man in View of Current Discussions." They will be given, by arrangement of the Christian Evidence Society, at Willis's Rooms, in the afternoons of June 15, 17, and 19. The first lecture, with the Duke of Argyll in the chair, will discuss the state of the anthropological question, especially in France, with reference to evolution and creation. At the second, the Archbishop of Canterbury will preside; it will point out the resemblances and the differences between man and animal. The French Ambassador will preside at the third lecture, when Dr. De Pressense will discuss the morality of materialism and utility, show the origin of the religious sentiment, and describe how man, though fallen, is truly a child of God.

OUR correspondent, "T. F.," writes from M^{tis}, Que., as follows: The "Globe" (Toronto), in a late number, devotes three-quarters of a column of small type to a pretty full account of a prize fight on the 15th of June, at Smith's Ferry, Pa., U.S. This time it does not—as it did in a former instance of the same kind—"make a few remarks" by way of preface, on the horrible nature of prize fights, but at once proceeds to business as an historian. This is by far the better way. Shaking the head, sighing, looking very solemn, saying a few strong words against the prize ring, and then giving a full or pretty full account of the motions of two human brutes—as I may well call them—pummelling each other, is a perfect farce. The "Globe" would do itself honour by keeping out of its columns such rotten stuff as I have referred to.

IN the Scotch United Presbyterian Synod, which was in session when Dr. John Brown, the author of "Rab and his Friends," died, Principal Cairns moved the following resolution, which was unanimously adopted: "That the Synod has heard with unbounded regret of the decease of John Brown, Esq., doctor of medicine, of this city, who so long acted as one of the medical advisers of the Mission Board of this Church. Amidst the exercise of those rare literary gifts which have commanded universal approbation and the demands of a large profession, Dr. Brown, with hereditary devotion to the Church of which he was a member, faithfully and generously attended to the claims of every missionary, whether on leaving for the mission field or returning home; and these services were some years ago suitably acknowledged by the Mission Board. The Synod now expresses its sincere condolence with his relatives in their bereavement, and transmits to them a copy of this minute."

A STORY regarding the Maharajah Holkar reaches us from Ajmere, India. Near that city is Pohkar, a

place of pilgrimage celebrated for its sanctity, for the number and rapacity of the priests, who are always giving great trouble to the district officers, and for its annual horse fair. Here the Maharajah, on pious intentions bent, proceeded with his retinue, to the loudly expressed joy of the Brahmins, who, from so great a potentate, expected much spoil. His Highness of Indore was, however, equal to the occasion, and contrived to unite the services of God and Mammon in a manner which does much credit to his genius, and is suggestive of an overflowing treasury. The holy men, who had assembled to the number of 1,100, were informed by the Maharajah that it was his day for fasting, and that if they would join him in this holy function he would give them twelve annas each. Although it was considered that so great a prince might have made the twelve annas a rupee, yet the offer was gladly accepted, and the priests fasted from morning till five in the afternoon, giving His Highness the full benefit of their prayers and intercessions. Then Holkar quietly got into his wife's palanquin and escaped to Ajmere, without giving the Brahmins a single rupee. Much, however, as the Maharajah's adroitness is to be admired, it is to be regretted that he is not a man of his word. It is a great pity that he could not free himself from the overpowering influence of the Brahminical priesthood without casting to the four winds his moral obligation to practise common honesty in his dealings with priest and people.

THE following notice of the late Rev. Dr. Macleod, of Morven, Scotland, is from the "Christian Leader" of June 8th: "The patriarch of the Levitical family of the Macleods, the venerable Dr. John Macleod, of Morven, uncle of Norman Macleod, died on the 30th ult., in the 82nd year of his age. He had been for several years the father of the Established Kirk of Scotland, having been ordained in 1824. For nearly sixty years he occupied the pulpit in which his father had ministered before him for half a century. This length of service alone would have made him a notable man; but he had personal qualities which made him remarkable. When he was in his prime he stood six feet six in his stockings; and in the land of the Gael, notable for its manly men, there was not a nobler-looking man. His majestic appearance, with which his character was in happy accord, caused him to be playfully spoken of by his friends as the 'High Priest of Morven.' Though belonging to the Moderate party, he was a Moderate with unction, and decidedly evangelical in doctrine. A calm and outwardly unimpassioned speaker, there was really an intense fervour in his pulpit addresses which stirred the Celtic heart to its depths; and the spectacle of an open-air communion in Mull, with the tall, white-haired figure towering over the assemblage, and moving them by his words as the trees are stirred by the wind, was one which once seen could not readily be forgotten. He was the author of several Gaelic songs, some of which are special favourites with the boatmen in the Land of Lorne. Not a few of the incidents of his ministerial career have been recorded in his distinguished nephew's breezy 'Reminiscences of a Highland Parish.' In the local Church Courts he was the recognized leader; and in 1851 he was Moderator of the General Assembly. Like all the Macleods, he had a fine gift of humour. On one occasion, meeting a well-known Free Church minister, he remarked, in his usual pleasant way, 'I hear you are about to join the Church of Scotland.' 'God forbid,' said the zealous Free Churchman. 'Well, sir,' rejoined the Doctor, 'that was what I said myself when I heard of it.' When he was presented to the parish of Lochbroom, feeling was running very high in that quarter on ecclesiastical matters, and an old woman whom he met said, 'I am told, Dr. Macleod, that there's a law passed that we need not take any minister unless we like him.' 'Yes,' said the Doctor, 'but there's also a law passed that no minister need come to you unless he likes, either.' Dr. Macleod has left two sons in the ministry of the Church he loved so well and served so faithfully, one of whom is the well-known minister of Govan; the other, of St. Stephen's, Edinburgh."