

Notes of the Week.

DR. ALEXANDER CAMERON, of Brodick Free Church, died lately. He began his ministry in Renfrew, in 1859, and was translated to Arran, in 1874. From his early years, Dr. Cameron has been an enthusiastic Gaelic scholar, and it was in recognition of his knowledge of that language that the Edinburgh University conferred the degree of LL.D., upon him last April. In 1881, he founded the *Scottish Celtic Review*, and for some time past had been gathering materials for an etymological Gaelic dictionary, which it is to be feared will not now be completed.

It is said that there is a general expectation that the senior wrangler for the ensuing year will be Miss Fawcett, the only daughter of the late Postmaster-General. She has always beaten the best men of her year in the Trinity examinations. There is a legend that she applied to one of the most famous of university mathematical coaches, and asked to be taken as his pupil. She was not received, however, and the story goes that the learned but ungallant tutor declared that "he would teach no tabbies." He might hold a different and more respectful opinion now.

At the annual fall meeting of the Board of Trustees of Princeton College the other week, President Patton reported as recent gifts from personal friends the sum of \$80,000. Mrs. Susan D. Brown, of Princeton, gave \$50,000 of this amount with the stipulation that it is to be used in building a new dormitory, or for any other purpose Dr. Patton deems best. Dr. Leroy W. McKay, formerly instructor in chemistry and mineralogy, was elected assistant professor in the department, and Marion M. Miller, of the class of '86 was elected assistant professor in the English department.

We are glad, says the *New York Independent*, to see that the coloured Presbyterians on the Atlantic coast are a unit in opposition to the proposal to form an African Presbyterian Church. Says the *African-American Presbyterian*, of North Carolina: Eternally opposed to an Independent African Presbyterian Church, is the universal sentiment among us; and therefore we stand ready to receive the lonely and independent Presbytery of Texas into fellowship with one of our Synods, whenever the way may be clear, just as we have been all along receiving coloured Presbyterian churches which had found their former relations with the Southern Presbyteries uncongenial.

ONE of their number thinks that the Scottish Border Elders' Union has failed to achieve success because its meetings have been stiff and formal, affording few opportunities of friendly intercourse, and to inaugurate a new order of things he proposed on the occasion of the next summer meeting to invite the members to spend a day with him at Longnewton. The membership numbers ninety-three, leaving nearly 200 elders within the bounds of the Synod outside. Lord Polwarth does not think they should trouble themselves, until occasion occurs, with the Church Courts. They should have more frequent meetings for devotional exercises, intercessory prayer, and conferences with ministers.

THE *Interior* says. Gail Hamilton thinks that common-school histories should omit all reference to any part of the histories of the Protestant or the Catholic Churches, because the Catholics have doctored history to suit their prejudices, and the Protestants have done likewise. The child must be carefully kept in ignorance of the fact that there ever was such a thing as the Protestant Reformation, or such a man as Tetzel, Luther, Alva, or such a country as Holland or Scotland. To strike out a part of history is to say that the expunged parts are false. We do not believe in teaching a book as history which at bottom is a polemic—as all "Catholic histories" are; nor do we believe in suppressing unquestionable historic truth for fear it may not harmonize with the dogma of Italian infallibility.

A STRIKING instance of the march of events, and the change which even Church matters begin to assume, says a contemporary, was the attack which the venerable Dr. Vaughan, Dean of Llandaff, at the recent Llandaff Diocesan Conference, made on the enormous incomes of Canterbury and London. "He thought the report of the House of Laymen was very faulty in this respect, because it left what he must call the large income of Canterbury untouched. The Lord Chancellor of England had \$50,000 a year, and the Archbishop of Canterbury had \$75,000 a year. The plea for this enormous income—for such it was compared with those attaching to the offices of State—was that the Archbishop was burdened with two enormous residences, in one of which the Archbishop could not live for any length of time as it did not suit his health. This income of \$75,000 and the income of London (\$50,000) were left untouched." It will strike the reader that there must surely be some simple remedy for an Archbishop so unkindly burdened.

A CABLE despatch last week announced that a German University had conferred the degree of Doctor of Divinity on a no less distinguished personage than the Chancellor of the German Empire. Prince Bismarck may be a profound theologian, but he has hitherto been quite successful in concealing the extent of his knowledge in this department. Details are not given, and it cannot be generally known whether he submitted to the learned faculty a thesis on some subjects of Biblical research, which would give colourable pretext for the honour he has just achieved. After all, it may be only one of those playful sallies in which the telegraph occasionally indulges, and that the man of blood and iron is still unable to add the mystic letters to his other numerous decorations more consonant to the worldly distinction he has attained. If German professors did bestow the high honour of D D on Prince Bismarck, they lay themselves open to the suspicion that they seek to emulate a certain Scottish university that sought to get rid of debt by degrees.

MR. R. P. WILDER, of Princeton, has been instrumental in awakening and deepening in the minds of young men the spirit of consecration to Foreign Missionary effort. Last week he paid a visit to Toronto, having previously visited several seats of learning in Canada. He has been successful in adding largely to the list of volunteers for work in Foreign Mission fields. A report states that in all, not counting the medicals, from whom returns have not yet been received, there have been thirty-one new names added to the Toronto list of volunteers, which now numbers eighty-four. Of these there are some seven or eight already in the mission field. Messrs. Davis, Laflamme and Garside, in India, under the Baptist Board; Messrs. Goforth and MacGillivray, in China under the Presbyterian Board; Mr. J. Cooper Robinson, of the Church of England, and Mr. W. V. Wright, of the Society of Friends, in Japan; and Messrs. Gale and Harkness, who recently sailed for Korea. Mr. W. Cassidy died in Japan while on his way to China.

THE recent telegram from New Zealand that Rarotonga and the adjacent islands, in the South Seas, have been formally placed under the protection of England, has caused much rejoicing among the natives. This step has been taken to prevent the group falling into the hands of the French, who have been annexing right and left, especially islands that had flourishing Protestant missions, such as Tahiti and Maré. Rarotonga has special claims on the sympathies of British Christians. The whole population has been really civilized by the agents of the London Missionary Society, and they take pride in a successful college, which has sent forth quite a number of native teachers to evangelize the aborigines in other parts of the Polynesian Archipelago, especially in New Guinea, where their devotion and efficiency have been highly valued by Mr. Chalmers, Mr. Macfarlane and Mr. Lawes. If the Panama Ship Canal should

ever be completed, Rarotonga—midway between that port and Auckland—will become an important station *en route* to our Colonies in that region.

THE *Christian Leader* says: Dr. Stewart, of Ballochulish, in a lecture at Oban recently on Celtic poetry, brought out with remarkable lucidity the fact that one great distinguishing characteristic was its purity. It was free not only from immorality, but even from that coarseness in sentiment and expression which, though not actually immoral perhaps, was at least offensive. The great Gaelic epic, the "Fingal" of Ossian, was pure as last night's fleece of snow on the topmost peaks of Ben Nevis or Ben Cruachan. So were the Ossianic fragments, the "Sean Dana," published by Dr. Smith, of Campbeltown. So were the hundreds of ballads in the "Book of the Fingalians," for the most part picked up from oral recitation amongst the common people. They did not contain a stanza, nay, not even a word, that was indelicate. In this respect the grand old Celtic volume was immeasurably superior to Bishop Percy's "Reliques," or Sir Walter's "Minstrelsy of the Scottish Border." Without fear of contradiction, "Nether Lochaber" added that the Celtic people of Scotland at least were, and had been from the earliest times, the most moral and pure-minded that the world had ever known.

THE Rev. John M'Neill, of Edinburgh, may become the successor of Dr. Dykes, at Regent Square. The large committee, composed of office-bearers and members, met recently, and agreed to recommend the congregation to invite Mr. M'Neill, the Scottish Spurgeon, as he is come to be called. A few months since Mr. M'Neill declined a call from Highgate, at the same time expressing a preference for Edinburgh, where he is preaching to thousands. There is, however, reason to hope that he might be inclined to look favourably upon another invitation from London, and from a congregation so large and influential as that of Regent Square. Mr. M'Neill is thirty-four years of age, and was born at Houston, Renfrewshire. He was the son of poor but pious parents, and when verging upon manhood found himself earning his livelihood as a railway porter at Inverkip. He rose to the post of booking clerk, and was eventually transferred to Edinburgh. His powers as a speaker made themselves manifest, and deciding to enter the ministry of the Free Church, young M'Neill supported himself during his studies by mission work. He eventually became minister of McCrie (Roxburgh) Free Church, Edinburgh, with what remarkable success readers of Presbyterian intelligence well know.

DR. JAMES A. CAMPBELL, M.P., says the *Christian Leader*, spoke firm and seasonable words as chairman at the annual meeting of the Glasgow Workingmen's Association for the Protection of the Sabbath. He expressed his conviction that if the Lord's Day were surrendered there could be, in this age of competition and keen striving after material objects, no hope whatever that a day of merely secular rest would ever be granted in its place to the working people. The result would be that instead of six days' work for six days' pay, they would only have six days' pay for seven days' work. As one of the heads of a gigantic business establishment, Dr. Campbell speaks with authority on such a subject as this; and in spite of all the sneers of a certain section of the press, the industrial classes are not likely to be moved from their attitude of sympathy with the view set forth by this enlightened Glasgow captain of industry. The report of the Association, while making reference to phenomena which indicate a tendency in some quarters to break down the sanctity of the Sabbath, including the utterly stupid naval manœuvres at Greenock, was able to point out sundry sources of consolation. The complete cessation of Sunday pleasure steamers on the Clyde since the withdrawal of the licences to sell drink is one of the most significant of these; and another happy event is the success of the memorial to the contractors protesting against Sunday labour at the Ardrossan harbour works.