

Notes of the Week.

ONE hundred thousand dollars were contributed in England last year to sustain missionary operations on the North Sea among English deep-sea fishermen. Ten fully equipped evangelizing vessels, three of which are hospital ships, are employed in the work. One of the fishermen, greatly moved by the earnestness of a woman missionary, expressed his surprise and gratitude that she "had come out to do us North Sea dogs good."

THE Rev. John Hanaloo, a native Hawaiian Protestant pastor, has just died, after having served for twelve years a church in the leper district on the island of Molokai. He left his former pastorate in 1877 to accompany his leper wife, and has ministered to the lepers in the kindest way and without contracting the disease. He is said to have always taken all the ordinary precautions of cleanliness to avoid infection, but without neglecting at all his duties to the people.

LORD MONCREIFF and Sir William Mackinnon head the signatories of a manifesto of the Free Church branch of the Laymen's League declaring against disestablishment. They protest against recent proceedings of the Assembly "as involving the repudiation of the principles upon which the Free Church of Scotland is based." They declare that the courts of the Church of Christ should never be utilized for political purposes, holding that its ministers ought to adhere to the apostolic injunction to give themselves continually to prayer and the ministry of the Word.

IT is the general practice of the Romish Church to attempt to destroy, by malignant slander, the character of men of any distinction who leave her communion. The case of Count Campello is a late instance. The cruel accusations against him, which crumbled away as soon as they were investigated by Canon Thornton, has been elected by the Italians at Arrone, where he has made his home, to the highest posts of responsibility and honour. He has shown them for the first time the possibility of combining patriotism and religion. His evangelistic work continues to grow. An appeal is made for aid to complete his church and school at Arrone. The congregation met last year in a stable.

MACKAY, of Uganda, one of the devoted band who have laid down their lives for Africa, was, as a child, bright and precocious. He could read the Bible at the early age of three, and before he was four he was well acquainted with the geography of Europe. When a student in Edinburgh he profited under the teaching of Dr. Horatius Bonar, and was indefatigable in his study of the Scriptures. The journal which he kept in Africa teems with descriptions of almost insuperable obstacles overcome by pluck and perseverance. When attacked by warlike natives, he never in any case allowed his men to fire a shot or use their spears. He always himself marched unarmed, and when assailed by arrows and spears would run up to the enemy with only his umbrella! A steady look in the face of a fellow who had his spear levelled at him generally led the native warrior to think again and turn away.

SIR WILLIAM BAILLIE, of Polkemmet, says the *Christian Leader*, will be missed in the General Assembly of the Church of Scotland, where he had latterly gained the right to describe himself as the oldest regular member. He has probably left no fellow-elder behind him who has done more, if so much, to promote the interests of the Church of Scotland. He built and endowed several churches in Linlithgowshire; and although he did not deem public exhortation to be among the functions of the ruling elder, he was hardly ever absent from Lady Baillie's Sunday school, and the closing words he uttered were given in the fashion to which he had become accustomed as commanding officer of a volunteer regiment. The Baillies of Polkemmet have always been Presbyterian to the core; some of them suffered in the Covenanting days, and the

heads of the family were usually elders. The heir to the baronetcy is Mr. George Baillie, an Australian, whose father died lately in Melbourne.

THE Rev. William Dale, Secretary to the Committee on Confession of the English Presbyterian Church, says: The Confession of Faith Committee of the Presbyterian Church of England do intend their proposals as to the doctrinal question to be answered by a minister at his induction or ordination to be a relief. And they recommend for that purpose the use in the question—the "Formula," as we technically name it—of the Articles of the Faith just approved by our Synod. But we do not propose anything so wild and revolutionary as the dismissal of the Westminster Confession of Faith. We think that, keeping the Confession where it is, as the Subordinate Standard of our Church, it is possible and easy to lighten the pressure of its excessively detailed and somewhat one-sided definitions of doctrine. And we shall ask the Synod next year to read the question thus: "Do you sincerely own and believe, as in accordance with Holy Scripture, and will you faithfully teach the body of Christian doctrine set forth in the Westminster Confession of Faith, the Subordinate Standard of this Church, and now more briefly expressed in the XXIV. 'Articles of the Faith' approved by the Synod of 1890?"

A FINE illustration of Vatican diplomacy is discernible in the following cable despatch which appeared last week. There is no shrinking from pressing claims, however audacious, but, if they provoke unmistakable opposition, there is a prudent yielding for the time being. A loophole is left for another advance so soon as the opportunity is supposed to present itself. Recent negotiations through the agency of Sir Lintorn Simmons concerning Maltese affairs have roused the attention of the British people. When they are roused to resist the pretensions of the Vatican they are in no mood to be trifled with. Cardinal Rampolla, the Papal Secretary of State, has been informed by the English Government that it is impossible for England to receive a papal envoy or to send a minister to the Vatican. It has been suggested by the Vatican that a secretary be attached to the British legation at Vienna whose duties should be to conduct negotiations with the Vatican and sometimes visit Rome. In other words, if the door of entrance is not to be left open for an ambassadorial exchange, then his Holiness would keep it slightly ajar through the agency of a secretary at Vienna. What right has his Holiness of Rome to interfere with the secular affairs of any nation?

THIS is the jubilee year of the Irish Presbyterian Church missions in India, and the Rev. Robert Jeffrey, of Portadown, has signalled the occasion by issuing a history of fifty years' work in Kathiawar and Gujarat. A noble record it is of heroic work performed in face of the most formidable difficulties and dangers, of which modern missionaries have little or no experience. A strong point of the Irish missionaries has been their intimate knowledge of the vernacular; they realized that the right hand of every mission was its direct preaching work. In this respect it sets a striking example to some other missions. Another respect in which it excels lies in its efforts to localize Christianity by means of colonies of converts, who, having lost caste through conversion, would otherwise have become friendless outcasts. These rural missions of the Irish Presbyterian Church have, on the whole, been a pronounced success, due chiefly to the constant and zealous care with which they are watched over by the missionaries. Altogether the progress of the mission is one that is highly creditable to the Irish Presbyterians. In Kathiawar and Gujarat in 1840 Christianity was scarcely known. Now there are eighteen stations, with a native Christian community of 2,149 persons. There are forty-three vernacular mission schools, attended by 2,655 children, and three English or high schools, with 724 pupils. There are 166 school teachers, of whom fifty-six are Christians; and, at the various stations, thousands of acres of land, the property of the mission, are cultivated by the converts. During the past five years there have been 698 baptisms.

MR. DUNCAN CHARLES M'VARISH, a native of Morven, Argyllshire, whose parents reside near Oban, and who is understood to have been educated at Fort Augustus for the priesthood, publicly renounced the doctrines of the Roman Catholic Church and was recently received into the Church of Scotland at a public service in Ladywell Church, Glasgow, of which Rev. Robert Thomson is pastor. Mr. Thomson, in his exposition of portions of the New Testament, referred to his visit to St. Giles on the previous Sabbath. He had felt inclined to knock the images on the head with a hammer, and had taken a cheque in his pocket for fear he should do so. Rev. Jacob Primmer, who preached the sermon, described the service conducted by Dr. Burns in the High Church in the forenoon, declaring that, instead of being full of life, as Dr. Burns said, it was full of death. Their brother, who was now about to renounce Rome, would have left three years ago, but was discouraged by a Highland Protestant minister, who told him the Roman Catholic Church was all right. Mr. M'Varish, a young man of modest speech and intellectual countenance, read a formal renunciation of the leading tenets of the Church in which he had been brought up, and then divested himself of his robes before the congregation, to indicate that he laid aside the errors and superstitions in whose bondage he had lived.

THE following statement by the *Christian Leader* is worthy of attention: Any one who has paid attention to the history of Scottish education must have been struck with the powerful influence for good upon the national character which was wrought in simpler and less mechanical days than our own by the Book of Proverbs. It used to be a leading textbook in every elementary school north the Tweed. The surviving scholars who profited by that regimen have but one testimony to offer on the subject; and we are convinced that a reversion to the ancient compend of wisdom would tend to correct some of the worst evils of our highly-favoured time, when schools so much more fully equipped are, it is to be feared, turning out in many cases a limp style of character, lacking the solidity and the backbone by which the Scottish people of past generations were distinguished. The other day a young man wrote to the editor of a New York secular paper, asking him to name some of the best books for a young business man. "The best single treatise," ran the wise reply, "is the New Testament; next to this is the Proverbs of Solomon. The best business man we have ever known memorized the entire Book of Proverbs at twenty-two, carrying a ten-cent edition in his vest pocket and committing half-a dozen verses daily. When he became an employer of labour he gave a copy of the book to every one of his servants."

ONE who has lived forty years in the Turkish Empire, and is therefore thoroughly conversant with the subject, contributes a valuable paper to the *Indian Witness* on the difficulties besetting every attempt to evangelize Mohammedans. The great obstacle is the fact that the death penalty hangs over every Moslem who becomes a Christian. To be known to be an attendant upon the religious services of Christians subjects a Mohammedan at once to a warning from the heads of the sect; and, if he persists, he soon feels the weight of their power to compel obedience. The present Sultan is a most amiable individual, but were he to declare his subjects free to adopt what religion they choose, he would be regarded as a traitor and an infidel, and be in danger of deposition or assassination. The well-informed writer in our Calcutta contemporary states that another obstacle is created by Protestant officials representing Christian nations. Many of these men, occupying the highest positions in civil life and in the army, ignore the Christian faith when among Moslems, and for political reasons pay the most profound respect to their superstitions and their vain worship. The practical outcome of the paper is that the most effective Christian efforts to convert the followers of the false prophet will be those which are indirect and unobtrusive. An organized aggressive mission, proclaiming its designs, and its results, would inevitably defeat itself and imperil those it sought to benefit.