

THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, NOVEMBER 28th, 1879.

No. 4.

BEGIN the canvass early; make use of sample copies; let the people know what THE PRESBYTERIAN is, and the work it is doing; invite them to subscribe without delay. Balance of year free to new subscribers for 1880.

NOTES OF THE WEEK.

THE Home Rule Executive Committee recently passed a resolution protesting against the arrest of Davitt, Daly, and Killen while defending the rights of the Irish tenantry. The meeting resolved to call upon Irishmen in Great Britain to establish local defence committees to collect funds to secure a fair trial for the prisoners.

THE "Pall Mall Gazette" says the Council of the English Church Union has determined upon a policy of resistance to Lord Penzance's judgment in the case of Rev. Alexander Mackonochie. Mackonochie has expressed willingness to go to prison. His churchwardens and congregation will prevent another clergyman from officiating in his place without authority from Mackonochie.

REV. DAVID MACRAE was inducted on the 31st October to the pastorate of his newly-formed congregation, Dundee, in presence of about 1,500 persons. The ceremony took place in the Kinnaird Hall, in which the congregation worship. Rev. Baldwin Brown, Independent minister, London, conducted the services. Several of the Congregational ministers of Dundee, and Mr. Macrae's father, took part in the services.

PORTUGAL has heretofore been numbered among the most intensely Roman Catholic countries. Since January last, however, a decree of the King provides for the civil registration of Protestants, and conferring upon such as shall register all civil rights and freedom from all disabilities. There have been since then occasional outbreaks against Protestant missionaries, but the police have never failed, it is said, to give them help when needed.

A CONFLICT between Church and State is raging in New South Wales, occasioned by the reading of a pastoral letter of the bishop's in all the Roman Catholic Churches on the 3rd of August, urging the faithful to withdraw their children from the public schools. A few days later Archbishop Vaughan, at a confirmation service, called upon those of the candidates who attended the public schools to step forward, and then refused to confirm them unless their parents would promise to remove them from the schools. In a single week 1,500 children were removed from the schools at Sydney. Then the Archbishop preferred charges against the public schools of godlessness and immorality; and he had no sooner proclaimed them than the Rev. Joseph Jefferies took up the gauntlet in defence of the schools. From the ecclesiastical field the controversy went to the Press and then into the Council of Education, so that all parties are now discussing the question of religious instruction in the public schools.

This is well put: "If each of the two hundred and thirty thousand female members of the Congregational churches alone would sacrifice the value of one pair of kid gloves per year for this object (missionary work) they could easily send into the field a thousand teachers."—*Secretary American Missionary Association.* "Let me suggest that while the female portion of society sacrifice one pair of kid gloves, the male portion might be incited to sacrifice the value of one week's tobacco."—*Prof. H. S. Bennett.* In like manner Hon. W. E. Dodge, in an address at Syracuse, asked the women to wear the one bonnet all the year through and devote the price of the new one to the foreign mission work. And he asked, the men to do the same with their new hat. This is getting back to primitive times. "And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all

jewels of gold, and every man that offered, offered an offering of gold unto the Lord; and all the women that were wise-hearted did spin with their hands and brought that which they had spun."

DR. GILLAN, one of the most prominent members of the Church of Scotland, died at Inchninan manse, on the 1st inst. Dr. Gillan who was in his 80th year, was moderator of the General Assembly in 1873, and his death, though occurring at a ripe old age, will be widely regretted. The deceased was eminent as a preacher. Glasgow University conferred on him the degree of D. D., and in October, 1870, he was presented with a portrait of himself, painted by Sir Daniel Macnee, a silver claret jug, and a massive silver salver, to which more than 1,100 subscribers had contributed. This testimonial was presented to him by the Lord Provost in the Corporation Galleries, in the presence of a numerous and brilliant assemblage. Dr. Gillan replied with his usual eloquence in a speech in which humour and pathos were singularly blended. Mr. Jas. A. Campbell, in addressing the meeting, stated that 300 Sabbath school teachers of all denominations and 700 working men—an address from whom was presented on the occasion—had contributed to the testimonial. In May, 1873, Dr. Gillan was unanimously elected Moderator of the General Assembly of the Church of Scotland.

A CHANGE is to be made in the mode of administering the Burnet Fund. That fund was left by John Burnet an Aberdeen merchant who died in 1784. He gave his land to be held in trust, partly for the sick and poor of Aberdeen, partly for a specified literary purpose. The proceeds of the latter part were to accumulate for forty years and at the end of such a time be always offered for the two best Essays in proof of the existence of God. The first prizes were given in 1814, when £1,600 were distributed in two prizes for Essays which were really of little mark. The next adjudication was in 1854, when the sum to be allocated was £2,400. For this 208 Essays were sent in and Mr. R. A. Thompson got the 1st prize (£1,800) and Principal Tulloch the 2nd (£600). Altogether £3,400 were spent in getting up those Essays, which were really of no consequence and have never been heard of since. The Essay plan having proved a failure, the trustees have made a change, and now propose a course of lectures to be delivered every second year. The annual income of the Fund is £250, which will give each lecturer £500 for his trouble. The lectures are to be not fewer than eight, and to be delivered in Aberdeen.

THE Marquis of Queensberry writes to "Vanity Fair" defending Lord Turo for the way in which he buried his wife. He states that he (the Marquis) has left special instructions in his will that he will not be buried in consecrated ground, and that either a wooden or a wicker-work coffin must be used for his body. He adds—"As to my reason for refusing consecrated ground, the reason is simply this. I am not a Christian, and I will not allow at my death that my burial should give the lie to what I have declared during my life. I implore of you to publish this. I have given the matter anxious consideration, and have long made up my mind publicly to declare myself, as I have already done in America, and will do here whenever I have the opportunity—I hope some day in the hearing of the whole bench of bishops. The question is becoming national, and I consider myself that it is time that those who think as I do should boldly step forward and declare themselves as I do now. One word to the many to whom I shall give offence because they will not understand me. The man Christ I love and respect, as I do all great humanitarians—that is all. I would ask of those also to whom I give offence, if they would endeavour to understand the spirit in which I have said this, that they should read Strauss's 'The Old Religion and the New,' the chapters in which he asks 'Are we still Christians?' and to which he answers 'No,' and to which I also answer 'No.' Why, therefore, should I lie in my

death when I have endeavoured to be truthful in my life? My avowal will do no harm, and wild horses won't hold me from declaring myself now."

SOME of the bishop and other dignitaries of the English Established Church are turning their attention to their Nonconformist brethren, and not in the way of denunciation and abuse either. The Bishop of Manchester is "a character," and at a recent diocesan conference, he suggested a resolution in the following terms: "That this Conference desires to promote a friendly recognition of those of our dissenting brethren who will consent to meet us on the ground of our common Christianity, and expresses an earnest wish to cultivate friendly relations with them and to co-operate with them on any possible platform of Christian work. That in the opinion of this Conference it is desirable that the Convocation of this province (of York) should consider the question of the comprehension of Nonconformists with a view to devising the best means of terminating our dissensions, and establishing unity and working harmony between all sections of earnest Christian people in the land." The Convention of the Diocese of Peterborough does not go quite so far. The Dean of Peterborough proposed a resolution inviting delegates from the orthodox dissenting bodies to a conference with a view to the consideration of terms of re-union with the Established Church. An amendment was offered and carried. It is as follows: "That in full recognition of the sin and scandal of divisions among Christians, and in humble consciousness that they have been fomented and encouraged by many short comings on the part of the English Church, this Conference would hail with the utmost satisfaction any proposals tending toward home re-union without compromising scriptural truth and apostolic order; and that, while unable to perceive that the time has arrived for formal communication between the authorities of the Church and delegates from Nonconformists, it is of opinion that special attention should be directed to a possible concordat with Wesleyan Methodists."

The anniversary of the American Missionary Association (Congregational), just held at Chicago, marks an important period in the history of that institution. A third of a century has passed since its organization. This Society has missions among the Africans, Chinese and Indians of America. Its field of operations has greatly enlarged since the emancipation of the slaves. It supports twenty collegiate and normal institutions for the education of teachers and ministers from and for the coloured people of the South. It has organized 67 Congregational churches in the South with a membership of 4,600, of whom 745 were added last year. In its 8 chartered colleges, 12 normal and 24 other schools, are 190 teachers, 7,207 scholars, 86 being students in theology. The schools are growing in favour with both races at the South. A donation of \$150,000 by Mrs. Stone will be used for the erection of buildings at Nashville, Atlanta, New Orleans and Talladega. The work among the Chinese and Indians appears to be in good condition, as is also the mission in Africa. The annual sermon was preached by Dr. Storrs of Brooklyn from the text, "This is the Lord's doing," etc. Papers were read on such significant topics as "The Providential meaning of the Negro in America;" "Protection of Law for Indians;" "The Chinese in America." Ju Gaw, a Chinaman from California, Big Elk, an Indian, and Rev. Mr. Sanders, a negro—representatives of three despised races—addressed the meeting and told what the Lord had done for them. The presence of these three men on the platform is said to have been one of the most impressive spectacles of the entire meetings. The meetings throughout were most successful. The attendance of ministers and laymen from all parts of the country was large. The announcement that in these three years of commercial depression the debt of \$93,000 has been wholly extinguished was received with great enthusiasm; and the fact that over \$37,000 had been paid on the debt, the year's expenses met, and a small surplus in hand was surely a sufficient excuse for thanksgiving.