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Notes of the Week.

DR. HORATIUS BONAR was, says a contemporary, a favourite student of Dr. Chalmers; and his residence in Edinburgh overlooked the grave of his distinguished preceptor. Dr. Bonar, towards the close of his life especially, bore a striking resemblance to Mr. Gladstone. It is a strange fact that his hymns were long excluded from his own church and that when they were at last introduced several learned and able men seceded from the congregation.

THE *Christian Leader* says: The petitions presented on Friday to the Governor-General of Canada, asking him to disallow the Jesuit Estates Act, have been rejected. Lord Stanley of Preston declares that the measure was not *ultra vires* of the Quebec Legislature nor derogatory to the Queen's supremacy, both of which statements are manifestly unfounded. The 8th inst. terminates the period within which the Bill could be disallowed. We presume Lord Stanley wrote home for his instructions and that the government of Lord Salisbury has seen fit to homologate the monstrous legislation which gives the Jesuits a standing in the Dominion denied to them even in Roman Catholic States, and which makes an act of the Legislature contingent on the will of the Pope. It is impossible that this matter can be allowed to end here.

METHODIST impatience with itinerancy found expression in England lately. The closing hours of the Pastoral Conference were mainly occupied in considering suggestions involving new legislation. Professor Slater asked for a committee to consider how it might be made possible to appoint a minister for a longer term than three years. It was refused, mainly on the ground of expense. Mr. Simon proposed that the conference should permit the return of a minister to a former circuit after an absence of three years, instead of six, as now. It was accepted. The principle of the itinerancy, for which conservative Methodists have a superstitious and purblind regard, is often evaded and nibbled at, but it is year by year demonstrated to be in its present limit incompatible with modern civilization.

THE problem of the Nonconformist colleges is by no means satisfactorily settled, and Dr. Whyte's remarks on the need of doctrinal preaching deserve serious consideration. While it is certain that old-fashioned doctrine in old-fashioned style, and unvitalised by fresh feeling, has neither a present nor a future, we believe nothing is more needed, or would be more welcomed, than the strenuous study and exposition of Apostolic theology by living and open minds. People will weary of the religious novelette style of preaching, and they will find out the composition of the most vaunted pills for earthquakes. When the next great Christian teacher of the people rises, it may be his work to show that the Pauline evangel is the final message of God's love to man's need. And the bracing mental discipline involved in constant contact with the Apostle's mind is the best possible training—even though that were all.

THE richest man probably in the British House of Commons is Mr. Isaac Holden, member for the Keighley Division of Yorkshire. He was born at Paisley, and was for some time an ill-paid schoolmaster. While teaching his pupils chemistry he discovered the principle on which lucifer matches are made. But out of this great invention Mr. Holden made no money. Later on he began to devote his mind to the study of machinery for the carding of wool, and a machine was invented which revolutionized the whole system of wool-carding, and in that way revolutionized the whole manufacturing history of England and the world. Possessed of the patent-rights in these valuable machines, fortune poured in upon Mr. Holden. He has mills not only in Yorkshire but also in several parts of France. The average sum he receives every year probably is something like a \$1,000,000. Like most millionaires, the habits of Mr. Holden are as simple as those of a clerk.

COMMENTING on the proposed Roman Catholic centenary celebration at Baltimore, the *Christian at*

Work says: On the eleventh day of November, 1789, the Roman hierarchy was established in these United States, an occasion which will be celebrated in Baltimore by a Catholic Congress composed of the hierarchy as well as the laity. It is the declared purpose of the Roman Catholics to "testify in a public manner to the loyalty of the Catholics to the Constitution and laws of the land, to which they have been invariably loyal in the past, and may with equal confidence be relied on to be faithful and devoted in the future." It is well to testify one's loyalty, especially when there is any doubt about it. We are glad for our Roman Catholic friends that they are loyal to the Federal Constitution and the laws of the land. It is best to be loyal. Wide as the expanse of country is, there is no room for disloyalty, as any party or sect having inclination to doubt can readily determine by experiment.

A GLASGOW contemporary has the following: On Friday week a touching scene was witnessed at Kilnaughton, in the island of Islay, when the remains of Mr. Duncan Mactavish, who died at New York on 8th ult., were laid in the burial place of his family within the old church. He had been a banker for many years in the commercial metropolis of the United States; but his heart clung to his native island, and by his death the poor people of Kildalton have lost a generous friend. A son of the late Rev. Archibald Mactavish, for thirty-five years minister of Kildalton, he was educated along with the late John F. Campbell, of Islay; and his brother is the well-known Inverness minister, Dr. John Mactavish. His remains were brought over in the Anchor liner *Devonia* by his son and daughter, the former now settled in Vancouver Island; and the funeral was largely attended by people from all parts of the island. Mr. Duncan Macgregor Crerar, of New York, known to our readers as a patriotic poet, declares that Mr. Mactavish was "one of the noblest of Nature's noblemen."

THE *New York Independent* says: Lieutenant Taunt, the United States Commercial Agent in the Congo region, pronounces Bishop Taylor's missionary enterprise there a failure. Perhaps it is; we are not surprised. It is not conducted on the ordinary missionary methods, of support from a home society, like the mission of the American Baptist Missionary Union, which the lieutenant praises, but after the manner of a colony. Newsself-supporting colonies are likely to have a hard time at first. We suspect that if Lieut. Taunt had made a report of the condition of the Pilgrim Colony at Plymouth twelve months after it had effected a settlement, the story would have been a sad one. To our mind, it is a question of the success of a colony much more than of a mission. It also says: A devoted, independent American missionary, the Rev. J. Crossett, died a few weeks ago in China, and the American Minister at Peking sends home a glowing account of his devotion. We are glad there are some of these independent workers, who strike off on these peculiar lines of ascetic devotion. And yet it is not these undisciplined and irregular workers that Christianize the world. He was called by the Chinese the "Christian Buddha," and lived like a pauper. This is not the best ideal for civilized Christianity, and other methods show better fruit.

MR. SPURGEON has been much struck with that part of Mr. Drysdale's History of the English Presbyterians in which the passing of the old Presbyterian churches in the south to Unitarianism is described. He thinks he sees a clear parallel between the commencement of that period and the present time. "The ministers gloried in freedom from religious inquiry and profession. They did not at first quit the orthodox faith, but they denied the binding nature of it, became intoxicated with the new principle of untrammelled ministry, and worshipped the idol of free and candid religious inquiry. The race to Socinianism was as rapid as it was ruinous. Once abandon the authority of Scripture, and the need of fundamental doctrine, and the drift towards error is strong and sure." Mr. Spurgeon adds an expression of his desire that the Presbyterian Church may have abounding increase and prosperity, so long as it abides by the old faith; and he trusts this will be evermore. "Alas! Scotland has furnished sorrowful proof that no form of church government can

secure spiritual love to truth. Yet we cannot persuade ourselves that the Free Church can have really come down from its original platform. There must be some mistake; the sons of Knox are not going to leave the solid doctrine of their fathers for the dreams of the moderns. God forbid it should be so!"

THE following graceful tribute to the memory of Horatius Bonar is paid by the *Christian Leader*: The sweet singer of our Scottish Israel, whose hymns are sung by Christian assemblies every Sabbath in every land to which the evangel of Christ has come, died at his residence in Edinburgh on Wednesday week in his eighty-first year. He is thus the first of the three distinguished brothers in the Free Church ministry who have lately celebrated their jubilee to enter into his rest. It is about two years since he preached in his Church; and the only subsequent occasion in which he was there was when he appeared in much physical weakness at the celebration of his jubilee in the April of last year. Since last September, when he returned from the country, he had been almost entirely confined to his room. On the Sunday preceding his death he was weak, but did not display any symptoms calculated to excite alarm; and until early on Wednesday morning his family entertained no apprehension that the end was so near. His trouble was of an internal nature accompanied by pains in the body and head; but for the last fortnight he had been free from these. Of the little band of devoted men, which included his two brothers and M'Cheyne, of Dundee, who assiduously laboured to keep the lamp of personal piety burning in the Church, no one wrought in a greater variety of ways—by pen as well as voice, as editor of periodicals as well as writer of books and tracts, by hymns and popular theological treatises—than the faithful witness who has now gone to his reward. But it will be as a writer of hymns that he will be best remembered; and even the most distinguished of his contemporaries are not likely to be remembered so long. With confidence we may venture to assert that more than one of his sacred lyrics will continue to give expression to the Church's praise through the coming centuries.

THE Australian journals give great prominence to the addresses, lectures and sermons of Principal Rainy; and from the leading articles devoted to his visit it is evident that no church leader, although men so distinguished as Dr. Dale and Dr. Maclaren, Dr. Cameron Lees and Dr. Marshal Lang, have been among the recent pilgrims to the Antipodes, has made a more powerful impression than the leader of the Free Church of Scotland. The Melbourne *Daily Telegraph* compares the rule of Dr. Rainy in his church to that of Carstairs in the church of the Revolution Settlement, and Principal Robertson in the middle of last century. "He has ruled because of his commanding personality, and of his power in debate; because he was at once the most sagacious and the most ready man in the Assembly, the man who embodied most adequately the spiritual and intellectual life of the Church. The famous Dr. Begg tried to cope with him, but in vain. Begg had not the requisite compass of faculty. He was essentially a platform orator only. One journal thinks that the only Scottish ecclesiastic in recent years who has won a somewhat similar place was the late Principal Tulloch in the Established Church. "But though Tulloch as a literary man was a good deal more than Rainy, as a Church statesman he was a good deal less." The *Geelong Times* also remarks on the commanding personality of Principal Rainy, and eulogises the address he delivered there for its lucidity of thought and the earnestness with which the subject was urged and analytically dilated upon. Hon. James Campbell, who moved the vote of thanks at the close of Dr. Rainy's lecture in Melbourne on "Church Life in Scotland," said it was "not only a pleasure to listen to the stately procession of noble sentences which fell from his lips but also to hear English spoken as it should be." They could well understand, he added, how Dr. Rainy had attained such distinction and fame, as they could now recognize his great power. Mr. Campbell declared, that, although he was a Wesleyan, it made his heart as a Scotsman burn when he heard his countrymen so ably discussed.