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## Notes of the Week.

As will be seen from the announcement in our advertising columns, the re-opening after the summer vacation of the Ontario Agricultural College, Guelph, will take place on October 1.

THE Committee of the Church of Scotland on Church Interests have issued a manifesto expressing great surprise at the recent declaration of Mr Gladstone in support of disestablishment. It appears to them "entirely inconsistent with his previous declarations that no resolution come to by a Parliament not elected on the Church question could be accepted as conclusive on the subject." The committee protest against so extraordinary a change of attitude, and claim fulfilment of the promise that the question shall be put to the people as a separate and distinct issue before any action be taken in Parliament.

COUNT BERNSTORFF, of Berlin, who has been a Sunday school teacher for twenty-five years, says: "In England you have to preserve the Sunday; on the Continent we have to conquer it." With this saying we may compare a recent one of Mr Gladstone's to Dr. Cuyler: "Amid all the pressure of my public life and duties I have always thanked God for the rest and repose of the Sunday." Dr. Moorhouse, of Manchester, speaks plainly in a deserved rebuke on the same topic: "The Sunday is especially the poor man's day. It is the little green island of rest to which he may escape from the roaring ocean of labour and care which threatens to submerge his life." If we do not preserve the Sunday, we shall find it much harder to conquer it.

AT the request of a number of Germans resident in Inverness, Rev. George Robson, M.A., pastor of Union Street United Presbyterian Church, has instituted a German service for their benefit in his own church. At the first service, which was limited to those who were Germans or who understood the language, there was an attendance of about seventy persons. Mr. Robson modelled the services on the customary German form, the Apostles' Creed and Lord's Prayer being repeated by the entire congregation. Those on whose behalf the service was held so keenly appreciate Mr. Robson's kindness that he will probably hold a similar service monthly, or at least quarterly. This is said to be the first time a German service has been held in that town.

SOME people in the United States are of opinion that the Alien Labour Law now in operation there is a bad law. Some are proceeding on the principle that the best way to repeal an objectionable piece of legislation is to enforce it whenever by strict letter it is permissible to do so. If it should be violated in spirit that seems to be of no consequence. It was never intended by those in whose interest the Alien Labour Law was passed that it should apply to preachers of the Gospel. The latest of these absurd applications of the law appears in the case of the Rev. H. Ross, of Ingersoll, who has been called to the pastorate of the First Presbyterian Church, Erie, Pa. Whether it is seriously intended to make the provisions of the law apply to him or not remains to be seen.

AT the welcome meeting to Principal Rainy in Melbourne the usually sedate Presbyters went the length of calling for three cheers for the Principal when he rose to speak, and gave them with considerable lung force. An Irish brother said he was "glad to see that even Scotchmen could sometimes make fools of themselves." Many of the men who cheered were old pupils of the Principal. In his opening sentences Dr. Rainy referred with quiet humour to the disappointment Dr. Dale experienced at finding church life in Australia so dreadfully like church life at home. Dr. Rainy assured his hearers that he would not be too greatly cast down by such a discovery. At his lecture in Dr. Bevan's church a Wesleyan moved, and a Baptist seconded, the vote of thanks. From New Zealand Dr. Rainy proposes going home by America.

IN the *Christian Leader* Editor's Note Book is the following entry: "He means well." There is a sad irony in the excuse. Man must be a poor

"feckless" biped indeed, if with good intentions he so often effects evil results. The well-meaning man often makes earth's paradise into a wilderness as of hell, simply because he will not allow the inner council of his mind to go into a committee of ways and means before he drives at his purpose. There is a vile selfishness and a coarse arrogance at the bottom of this habit. The man who "means well" and does ill consults neither the laws of nature nor the feelings of his neighbours. And you can no more make such a self-concentred wretch understand the misery he causes than you can make the writer of a bad hymn understand how his doggerel jars on pious, though sensitive, ears.

"ANGLO-SCOT," the Irish correspondent of the *Presbyterian Messenger*, says: There has been great interest excited in Ireland and elsewhere about the remarkable conversion of a Roman Catholic priest called Rev. Thomas Connellan, of Athlone. Some two years ago this gentleman went up the river above Athlone to have his usual bath, after which his boat was found with his clerical habiliments, and it was concluded that he had been drowned, and the newspapers were full of encomiums on the character and good works of his reverence. Now it turns out from his own statement, in a most interesting pamphlet, published by George Herbert, Dublin, that he adopted this curious ruse to make his exit from Popery. He was in high honour in his Church, and had been appointed by the bishop to preach on "Transubstantiation." His sermon gained for him great *clat*, but doubts had arisen in his mind, and the study of this crucial doctrine brought matters to a crisis. His difficulty, having decided he could no longer remain in the Roman Church, was how to escape from his thralldom. In Ireland, as in Spain, this is a most trying ordeal. His story is most interesting, and your readers could not spend sixpence better than in getting it, and reading it, and circulating it. After spending some time in London, we understand he has returned to Athlone to show that he is a living witness for the truth. His little brochure is entitled "Hear the Other Side," by Rev. Thomas Connellan, late Roman Catholic Curate, St. Peter's, Athlone. The most curious thing about the case is that his parents, who are strict Roman Catholics, have received him kindly, and so far we do not hear of his being molested.

THE monument recently unveiled in Rome to the memory of Giordano Bruno is not the only one that has just been reared in honour of those who, with their lives maintained the right of Christian free men in opposition to the spiritual despotism of the Papacy. In Paris a grand statue of Admiral Coligny has recently been unveiled. Writing on the subject Dr. Pressense says: It was natural that the adherents of the Reformed Church of France should take the lead in an enterprise of this nature; but from the first, Catholics also showed their readiness to join in doing honour to Coligny's memory; and it is one of the most interesting features of the effort that in the midst of all the divisions of political parties, men of the most varied schools have been associated in its prosecution. The descendants of the French refugees of the Revolution are still deeply attached to everything connected with their ancient Church. This is shown by the generous giving at Geneva, London and La Haye. Two subscriptions deserve special mention, those of the Comte de Paris and the Prince of Orange, who both allude in their letters to the fact of their ancestral connection with Coligny. It consists of three figures—in the central the Admiral, on the right the Fatherland, and on the left Religion. On the pedestal are inscribed these simple and touching words, taken from the Admiral's will: "I will gladly forget all injurious words and deeds that have only touched me personally, provided that all that concerns the glory of God and the public peace may be secured." The inaugural ceremony was presided over by the Minister of Public Instruction and the Director of fine Arts, and a most eloquent address was given by M. Bersier. We can but feel that a great act of reparation has been performed, and the character of the most illustrious victim of the Massacre of St. Bartholomew has been nobly vindicated in full view of that Palace of the Louvre, from which Charles IX. gave the signal for the carnage.

AT the induction of Marcus Dods, D.D., to the professorship in the New College, Edinburgh, the Rev. Dr. Whyte in his address said: There were one or two mistakes that their new professor was not unlikely to fall into on entering upon his academical career. One of them was, he feared, that he would expect far too much from his students. But he must remember that "true religion may have a vital connection with a weak mind." He may say to us who keep the doors of his class that weak minds have no business there; and no doubt it was one of the dangers of their Church that there were so many weak minds. As soon as these come to have any vital connection with true religion they immediately think that they are called to be ministers. How to deal with such men is still an unsolved problem in Presbytery, in examination board, and in senatus. Another danger and difficulty has already beset our popular friend. Men who love neither his Church nor the truth she has been raised up to teach are at present crowding round him and making him their champion and their boast. Yes; our new professor is broad, as the misleading and injurious word is; but his breadth is not theirs any more than is his depth. His breadth goes out on a plan as much higher than theirs as his depth goes down deeper. But because his studies and his style have sometimes led him to say some things that sounded to their ears not unlike their own unhallowed language about Holy Scripture, they have held him up as their ally and their champion. A passing misunderstanding also with some of his own brethren has for a moment made Dr. Dods an immensely popular man in quarters where popularity and patronage must be a sufficient chastisement and a real humiliation. But as time goes on, and his true and untarnished loyalty to his Church, her Scriptures and her Standards comes more and more clearly out, may we not hope that the authority of his judgments and the attractiveness of his character may yet win over many of such men also to the knowledge and the love of the truth?

DAVID KER, the distinguished correspondent of the *New York Times* has just returned from Morocco, and giving as is his wont graphic delineations of the interesting lands he so observantly studies. He has come to know of the existence of several secret societies among the Mohammedans. Two or three of them are chiefly of a speculative kind, but there is one in particular whose aims and methods he describes, showing that with many Islam has lost nothing of its intolerant fanaticism. The association is known by the name of Darkawi, whose members are styled by those who comprehend its purpose, "The Jesuits of Islam," and, says Mr. Ker, "it would be hard to find a better definition of them. In implicit obedience and unreasoning submission to the will of their leaders, in blind devotion to the end proposed and utter recklessness of the means used to attain it, in cunning, in hardihood, in cynical contempt for human happiness and human life as compared with the advancement of the Order, they are quite equal to their worthy prototypes, and they seem to possess in full measure the same power of penetrating into all lands and ingratiating themselves with all classes of men. The real character of this formidable body is sufficiently evident from its avowed objects, as stated by those who direct its movements. These objects are, first, the fostering and intensifying of religious zeal throughout the whole Mohammedan world. Second, the fomenting of a constant and determined opposition to all Christian government and the destroying by any means whatever of all who shall attempt to turn away believers from the true faith—a feature of the programme which must be not wholly without interest for European and American missionaries. Third, the Darkawi enjoin and labour for the amendment, deposition, or assassination (apparently it does not in the least matter which) of all Mohammedan Princes who shall allow themselves to fall under the influence of the Christian governments aforesaid and shall act by their dictation or according to their advice. In other words, any one who dares to carry the light of modern civilization into the darkness of Moslem barbarism is to be promptly driven away or murdered, and any one who may presume to be civilized by it is to be driven away, or murdered too."