

THE CANADA PRESBYTERIAN.

VOL 17.

TORONTO, WEDNESDAY, JANUARY 4th, 1888.

No. 2.

Notes of the Week.

THAT is always, says the *New York Independent*, the best preaching in any age and before any audience, that most fully presents Christ to the thoughts of men. This one theme will never pass out of date so long as men continue to be sinners and to need salvation. Sinners, far more than anything else, need to make a spiritual acquaintance with Christ; and it is the first and highest duty of the Christian pulpit to aid them in this work. The pulpit that radically fails here does not deserve to be called Christian.

PAISLEY in Scotland is said to be prolific in poets. There they are born, not made. Alexander McLachlin, a native of the above-named burgh, has earned his poetic fame in Canada, and his claims have been largely recognized. In his advancing years his many friends and admirers resolved to present him with a testimonial. Recently the presentation took place, when among those who took part in the interesting proceedings were Principal Grant, who presided, Hon. G. W. Ross, Dr. Daniel Clark and others.

ON a recent Sunday morning, the *British Weekly* says, Dr. Fraser enlarged on the insidious way in which self righteous doctrine will steal into the most orthodox Churches and families. "How often," he exclaimed, "do parents fall into the way of saying to their children, 'Be good, and say your prayers, and God will be pleased with you;' and so we build up in our homes swarms of little self-righteous prigs and Pharisees." There was a distinct movement of hilarity in the audience. The old folks appeared conscious and amused, but the little folks looked very grave, as if they were not at all sure of the joke.

THE *Christian Leader* remarks. How grievous are the wrongs inflicted by flippant journalists writing in ignorance respecting private character. No sooner did the newspaper paragraph appear relating to Mrs. Craik's will than some of these irresponsible scribblers assailed her memory in the most malignant fashion. Why, they asked, had she retained her pension after becoming a rich woman, while less fortunate literary workers were starving? This involved an utterly groundless reflection on Mrs. Craik's character. The truth is, that as soon as that lady found herself personally independent of her pension, she set aside every penny of it to help those in her own walk of literature who were in need.

SHOULD the Queen's wish respecting the Jubilee gift be worthily carried out, the English poor of all future generations will have reason to look back to this famous year with gratitude. With a good deal of effort a Woman's Jubilee Offering of \$750,000 was got together, and presented to her Majesty; but, had its ultimate destination been foreseen, there is good reason for thinking that it would have been more easily collected, and have reached a far larger total. The Queen has decided that it shall be appropriated to a scheme now being worked out for improving the condition of the nurses for the sick poor. A committee for this purpose has been formed, and the Duke of Westminster is at its head.

THE removal of Dr. Graham by death from the chair of Church History and Homiletics in the English Presbyterian College is likely to result in a new distribution of subjects amongst the teaching staff. During the present session Church History will be taught by the Principal till the end of January, after that by Dr. Gibb, while the class of Homiletics will be conducted by Professor Elmslie. In view of the state of the finances and the size of the college, it is a question whether some such arrangement should not be adhered to for two or three years. There is reason to believe that the Committee on Finance are likely to make a strong recommendation in that direction, and to deprecate meantime any proposal to nominate candidates for the vacant chair.

TOISTOI may be quixotic, but his is a sincere quixotism. In a recent talk with a visitor to his country home the farmer-shoemaker-novelist aristocrat said, with an enthusiasm not to be assumed. Oh, yes, every day, according to the season, I labour on my farm. I cut down trees, I chop wood, I mow. Ah! and I plough. You do not know what a pleasure that is. You go along turning up the fresh earth, tracing the long furrows, and do not notice that one hour, two, three hours pass. The blood courses joyously through your veins, your head is clear, your feet scarcely touch the ground, and how hungry you get, and how you sleep afterward!

THE Caledonian Club, which has been founded in Southampton Street, Bloomsbury, London, for the purpose of receiving and befriending young men and women from Scotland who may come to London, was inaugurated lately. In the early part of the proceedings Lord Kinnaird presided, and afterward the Rev. B. Alexander. Several speeches were delivered, including one by Mr. Begg, who has a scheme in hand for the emigration of a thousand families to the lands of the Canadian Pacific Railway in British Columbia, and Mr. John Murdoch, whose remarks as to the deer raid in Lewis did not find favour with the chairman, who cut him short. The new club is under the superintendence of Mr. A. Robertson, who for years was employed as the agent of the Highland Temperance League, and his wife.

THE Rev. J. Hudson Taylor continues to relate in this month's *China's Mission*: the bitter hardships he, with Rev. W. C. Burns, experienced during his early days in China. The sketch closes with an account of a remarkable incident. After they had spoken one day in the city of Ningpo, one of the listening crowd said "I have long sought for the truth, I, and my father before me. I have found no rest in Confucianism, Buddhism, Taoism, but I do find rest in what I have heard here. Henceforth I believe in Jesus. Afterward he asked Mr. Taylor how long the Glad Tidings had been known in England. When he was told, "Some hundreds of years," he looked amazed. "What?" he exclaimed, "is it possible, and yet you have only now come to preach them to us? My father sought after the truth for more than twenty years, and died without finding it. Why did you not come sooner?"

THE congregation of Kelso North Free Church, associated with the early ministerial labours of Dr. Horatius Bonar, celebrated his ministerial jubilee along with the jubilee of their formation as a congregation recently, when a special service was conducted by the Rev. James C. Burns, D.D., Kirkcaldy. There was a large attendance, many belonging to other denominations being present. Dr. Burns preached from Ephesians iv 11, 12. As a congregation, he said, they were one of the very oldest, for they were older by several years than the Free Church itself. He remembered well Dr. Bonar's settlement in Kelso. Dr. Bonar's ministry was a ministry eminent alike for its ability, its fidelity, and its fervency of spirit. Since he left them, twenty years ago, what Dr. Bonar had done as a minister, as an author, as an editor, and as a poet—a Christian poet he would leave to others better entitled and more competent than he to speak of elsewhere at a future time.

THE *Liberator* for December calls attention to the fact that the Earl of Lonsdale, the Marquis of Ailesbury, and the Duke of Marlborough, whose names have of late been prominently before the public in connection with certain cases in the law courts and elsewhere, are each of them large owners of patronage in the Church of England. The Earl of Lonsdale is stated to be the patron of no fewer than forty-three livings, being, in fact, the largest lay and unofficial patron in the country. The Marquis of Ailesbury, it seems, is the patron of eleven livings; and the Duke of Marlborough of nine; the names of

all these livings being given. The *Liberator* says: Here we have a total of sixty-three livings in the gift of three individuals whom no Church but the Church of England would invest with such authority. It is also pointed out that this state of things is due solely to the fact that the Church of England is an established, and not a self-governing Church; and that it would cease immediately with disestablishment.

THE name of the Duke of Sutherland, says the *Christian World*, is an honoured name in the Highlands, and it ought to be. Both the Duke and his heir, the Marquis of Stafford, realize that the wealth and power committed to them is a trust. The tenants on the ducal estate may well be envied by their less fortunate brethren who hold of other landlords. Here is why. The commission appointed eighteen months ago to re-adjust crofters rents, and deal with the question of arrears, has just issued its last report. That the crofters were thoroughly justified in their complaints is proved by the fact that the average reductions of rent amount to thirty-one per cent., while the average amount of arrears cancelled figures at fifty-four per cent. These figures tell their own story of cruel rack-renting. One estate only does not figure on the Black List that of the Duke of Sutherland. There, so far from finding extortionate rents, the commissioners have actually ordered an average rise of nine per cent. upon the rental, while they have no arrears to wipe off. This bright spot only throws its surroundings into darker shadow.

ACCOUNTS are being sent from Lewis, where the recent raid on the deer forests was made, of most distressing poverty, resulting partly from the fact that men returned penniless from the east coast fishing, partly from an epidemic of measles, chiefly from the division and subdivision of the crofts. There is overcrowding in poor little townships scattered sparsely over leagues of country. Of arable land there is no lack, of pasture there is plenty, but sheep and deer have supplanted human beings, and now the old stock seems to be dying on the ground. The dwellings are in many cases rather like the huts of Esquimaux than British homes. It is clear enough that neither the proprietors nor the country at large can settle the Highland question by insisting that they obey the present law. As for emigration, the first question to be asked is whether the country will support the people. So long as the people see so many square miles lying about them practically unoccupied they will have difficulty in believing that there is not tyranny somewhere, especially if they are driven to leave their native land.

AN eloquent young priest in Rome, Silva by name, has left the Church of Rome mainly on doctrinal and not political grounds. He has been preaching with great acceptance, and has attracted great crowds. Referring to this last event, the *Presbyterian Messenger* says: The secession of a man of such mark has naturally caused a great stir, and called forth many comments, in consequence of which Signor Silva has published a declaration stating his reasons for leaving the Romish Church, and embodying the substance of his faith. This declaration has appeared in several newspapers, and it was so much sought after that the copies in some instances were immediately bought up, and one newspaper printed the declaration as a special sheet. Signor Silva has become an ardent student of the Free Church College in Rome, and his future career will be watched with the keenest interest by the friends of evangelical truth in this country. It is a hopeful sign that he has parted company with Rome chiefly on doctrinal grounds. This goes to the very root of the matter, as was the case in the Reformation of the sixteenth century. A mere attempt to reform abuses has never come to much. Silva differs from Arcei and Passaglia in that he has at once taken the decisive step of separating himself from Popish communion, instead of remaining within it under the vain idea that he could secure some amendments in the system.