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Notes of the Week.

ASA GRAY, the eminent scientist and professor of botany at Harvard College for many years, and author of numerous works, died of paralysis at Boston last week, aged seventy-seven years. He had been ill for some time. Deceased was a member of almost every famous learned society at home and abroad.

THE second concert given under the auspices of the Toronto Conservatory of Music was in all respects most successful. The audience in the Pavilion was large and appreciative. The varied programme was well selected both as regards the style of music and as a test of the skill of the performers, who acquitted themselves admirably and with great credit to the Conservatory.

FOR two nights in succession the hall of the Y. M. C. A. was filled last week with enthusiastic audiences assembled to hear Mr. George Belford's recitals. He is endowed with the qualifications requisite for brilliant success in his chosen field, a fine presence, a voice of much flexibility and compass, thorough good taste and culture, together with the power of entering into the purpose and spirit of the authors whose masterpieces he so admirably interprets. What enhances his artistic accomplishment is the charm of naturalness, which is always delightful. Mr. Belford is worthy of the success he has achieved, and is sure of a hearty welcome when he again visits Toronto.

AN aggressive Home Mission movement of quite a novel kind has been commenced by Bow Road Church, London, the result of which will be watched with deep interest. The debt on the church buildings having been removed, the Rev. W. M. Smith and his people resolved to prosecute vigorous evangelistic work in their densely-populated neighbourhood, but they found themselves greatly crippled for lack of workers. This fact coming to the knowledge of the Rev. Dr. Munro Gibson, of St. John's Wood, he made a special appeal to his own congregation for workers who should go to the assistance of their brethren in the East end. The appeal was promptly responded to. A number of workers (including sufficient to form a choir) volunteered their services. A managing committee, consisting of members of both Churches in equal proportions, was appointed; and a tea meeting was held at Bow Road to inaugurate the campaign.

THE death of the Rev. William Wilson, D.D., senior principal Clerk to the General Assembly of the Free Church, and also Convener of the Sustentation Committee, the *British Weekly* remarks, recalls to our memory how much that Church is indebted to the co. of Berwick for some of her most distinguished missionaries, professors and ministers. The late Dr. William Wilson was born at Westruther. The late Dr. John Wilson, of Bomba, was born in the adjoining parish of Lauder. The late Rev. Stephen Hislop, who perhaps all round was the most distinguished missionary the Free Church has yet had, was born at Duns. Dr. George Smith, secretary to the Foreign Mission Committee, is at present engaged on a life of his friend and early acquaintance, which, with the interesting materials he has at his command, cannot fail to be one of great interest. The late Principal Fairbairn, of the Free Church College, Glasgow, was born in the parish of Greenlaw, whilst Professor George Smeaton, D.D., of the New College, Edinburgh, was born in the same parish. The late Rev. Andrew Cunninghame, of Eccles, and the Rev. James Hood Wilson, D.D., of the Barclay Church, Edinburgh, were also born in Duns. And this does not exhaust the list.

REFERRING to the cordial welcome extended to Mr. Spurgeon on his return from Mentone, and the celebration of the publication of his 2,000th sermon in connection with the Metropolitan Tabernacle Pulpit, the *Presbyterian Messenger* says: "Evangelical

Christians of every name throughout the world will sympathize with the congratulations offered to the great Baptist preacher on the occasion. Mr. Spurgeon takes rank among the most eminent nobilities of the Christian Church. Few can be compared with him in regard to the loving voice, and none, unless it be John Bunyan, in regard to the popularity of the printed page. He has been a mighty force in support of Gospel truth, and long may he be spared to sound forth the heart-searching and cheering word of salvation. While saying this, however, from our inmost heart, we must not be understood as endorsing all he has done in the "Down Grade" controversy. We venture to think that to make general charges without specification of names and direct proof of the matters alleged is a very questionable way of doing good. Time will show whether more benefit will accrue to the cause of truth, or injury to the brethren of the Baptist Union, by the course that has been taken.

CANDIDATING and all that it implies is forcing itself on the Churches in other lands besides Canada. A correspondent writes to the *Chicago Interior*. The subject of ministerial candidating is one that should be more fully discussed through our Church papers. A friend writes me that he is losing faith in the Church and in ministerial integrity. Like a number of other excellent men, he is looking for a field of labour, but after repeated failures, he has come to the conclusion that he might, with equal confidence, apply for a government office. He says "It is only those who have influential friends in the vacant church, or among ministerial acquaintances, that can secure a pastorate." On account of wire-pulling and other unmentionable methods resorted to in order to obtain a call, he says he is on the point of abandoning the ministry and going into some purely secular business. This brother is a man of ability and has served the Church with credit to himself and success to the community. Some might say, Why does he not seek employment in some of the needy home mission fields? Simply because he could not support his family on the meagre salary paid home missionaries. A young man, single or married, might live on a salary of \$700 to \$800, but a man with a family of four or five children to clothe and educate cannot. Is there not some solution to this vexing problem? Can we not, as a religious body third in numbers and first in everything else, devise "a more excellent way"?

A CONTEMPORARY says: Two prominent Scotch ecclesiastics have passed away. Dr. Phin steadily fought his way through opposition of every kind to the foremost place in the General Assembly of the Church of Scotland. No man could have gained the position without possessing high qualities, and those who knew Dr. Phin best speak most warmly of his high principle and feeling. He undoubtedly had the joy of seeing the Church which he loved so well and served in a spirit of such true self-sacrifice greatly revived under his guidance. Dr. William Wilson, of the Free Church, was the last of the great leaders of the Disruption—one of the most remarkable groups of men ever given by the Redeemer to His Church. In many ways he was not inferior to the greatest of them. His most notable characteristic was his calm sagacity, which made him in the town of Dundee, where he lived and ministered, in his Church, and throughout Scotland generally, one of the most implicitly trusted of men. He was also remarkable for his power of continuous labour, and, by the observance of strict rule, he was able to get through, without any apparent effort, an amount of work probably greater than that of any ecclesiastic of his time. As a preacher he was singularly impressive, and had a great power over many strong minds. His gift of silence was as remarkable as his gift of speech, and that is saying much. Dr. Wilson did not wear his heart on his sleeve, was quiet and reserved in manner, but no man was more beloved by the inner circle of friends. One did not need to know him long before perceiving that he was not more wise and keen than tender and true.

THE New York *Independent* cannot be accused of communistic leanings, neither is it oblivious of the wrongs that are done under the sun. It says: The doctrine of Cardinal Manning that a starving man has a natural right to food where he can find it, even as David took it from the altar of shew-bread and is approved for it, is being exemplified in an alarming way in the Hebrides. We mentioned some weeks ago how the crofters of the island of Lewis had raided a deer forest to supply their hunger. By English law and custom nothing else is so sacred as a deer forest, for that supplies the pleasures of the class that has blue blood and... But these profane and hungry peasants, angry because the land has been taken to feed deer, instead of people, killed the deer in one great slaughter and salted the flesh for food. Of course they will be punished, and six of them have been sent for trial to Edinburgh, where, for want of funds, they can call no witnesses and will certainly be condemned. But they are still hungry. It is said that so poor have been the crops, that in one parish, not meal enough could be found to make a poultice ordered by a doctor. Now this God-fearing, Bible-reading people have been guilty of another piece of violence. A piece of ground where they had pastured their cows was now taken to raise sheep for the proprietor of the island. So a thousand men with banners and papers met and quietly drove off the sheep, not taking a single one for themselves, but just seizing the land that they might cultivate and graze it. Of course this was lawless, and a force of a hundred marines and constables resisted the hungry peasants. They took thirteen prisoners, who will follow the others to Edinburgh and to prison, but the sheep were driven off. "Doth God care for oxen?" Doth God care for deer and sheep? Nay verily, for our sakes was it written, that there may be room for the poor, and that the rich may not lay field to field till they they are placed alone in the earth. There will be legislation for the poor, or Ireland and Scotland will know the reason why.

IN a recent sermon in St. Gabriel's Church, Montreal, Dr. Campbell discussed methods of money-raising for Church and benevolent purposes. He expressed the opinion that lotteries lost none of their immoral qualities by being had recourse to under the guise of religion or humanity. He condemned raffles at bazaars as familiarizing the young with the short way of getting possessions, whereas God's law was that men were to subsist by their industry. He also condemned the statutes bearing on this matter in the Provinces of Ontario and Quebec, which sanctioned raffles at sales for religious and benevolent objects. This involved the vicious principle that a practice which is held to be immoral in an individual seeking his own gain loses its immorality when it is followed ostensibly in the service of religion. Dr. Campbell commended the newspapers that had led the onslaught on the gambling that was going on in communities in the name of business, and hoped the young men would take warning, and not tamper with the temptation of striving to get rich by any other course than honest and persevering labour. At the same time, he could not see why a company of Christians should not combine to hold a sale in the interest of the Church as well as in the interest of their private estate. Whatever was allowable for them in other relations was allowable for them as part of the ecclesiastical community. He did not see any superior virtue in money; and he knew there were good Christian people who could give a great deal more for the Church in the way of time and skill than they could in ready money, and he held that personal service was of more value in the sight of God than dollar bills taken from the pocket. The women of Israel spun the goats' hair for the service of God's house, and he could not see why Christian ladies should not be allowed to use their needles in making articles for church sales, and good singers and speakers to exercise their voices in concerts, if thereby they could do more for upholding ordinances than in any other way—and did it, animated by true zeal for the Master's cause.