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TORONTO, FRIDAY, MAY 2, 1879.

ROMANISTS ON THE GLASGOW
SCHOOL BOARD.

IT looks very much as if the Protestants of the city of Glasgow, Scotland, had been caught napping, when they allowed three Roman Catholic priests to be elected to their School Board. Such a representation is altogether out of proportion to the relative numbers of Romanists and Protestants in that city. It is not at all difficult to explain how it happened, when we consider that, as a rule, a candidate's religion is one of the last things taken into consideration by Protestant voters, whereas with Roman Catholic voters it is the very first. It is quite time that Protestants, in Glasgow and elsewhere, were wakened up to a sense of the danger that arises from the avidity with which Romanists avail themselves of the liberal institutions of countries in which they are in the minority, in order to get themselves into positions of power and influence which will enable them, by and by when their schemes are ripe, to crush these same liberal institutions under their heel. Under a free and enlightened government, Romanists must of course have the same rights and privileges as other people. It is for Protestant electors, by union and vigilance, to prevent their going beyond their rights, or using their privileges to the injury of those to whom they are indebted for them. In the particular case in question the danger is that with three Roman Catholic priests, one Roman Catholic layman if we are not mistaken, one Unitarian preacher elected by the vote of the Secularists, and no doubt several members who are without any decided religious principles, on a School Board composed of only fifteen members in all, the Bible may possibly be excluded from the schools and the teachers forbidden to communicate any religious instruction. Other cities and towns in Great Britain, in the United States, and in this country, are exposed to the same danger. We say again, it is quite time that Protestants in all free countries were wakened up and had their eyes open to watch the incipient movements of the frozen snake that is being restored to mischievous activity by the warmth of their hospitable hearth.

HOME MISSION DEBT.

AS a misunderstanding exists in some quarters as to the amount of the indebtedness of the Home Mission Fund, we return to this matter. When the Committee met a month ago, they estimated that the expenditure for the year ending 30th April would exceed the revenue by about \$7,000.

To remove this indebtedness the Committee adopted a two-fold plan. They struck off 25 per cent. from the grants due supplemented ministers and missionaries for the past half-year. This reduced the debt to \$3,500. To meet this amount they resolved to appeal for contributions to the ministers of the Church. If this appeal prove successful, as there is reason to hope it will, the Committee will end the year free from debt, so far as the current year's expenditure is concerned. They began the year, however, with a debt of \$6,000, and this debt still remains.

The suggestion we made a fortnight ago, and which we again earnestly submit, had a two-fold end in view. *First*, that as the ministers of the Church were to raise by personal contributions \$3,500 so as to render unnecessary a reduction of 50 per cent. from the grants to missionaries, etc., for the past half-year, the elders of the Church might raise other \$3,500 and make up the 25 per cent. actually struck off these grants by the Home Mission Committee. The accomplishment of this would prevent any of our missionaries suffering loss and at the same time would enable the Committee to end the current year's work without debt. *Second*, that the members of our Church should by special contributions raise \$6,000—the indebtedness at the beginning of the year—and thus enable the Committee to present a clear balance sheet to the Assembly when it meets in June.

It appears to us that there should be no difficulty in carrying out these suggestions. We here deem it unnecessary to say a single word as to the ministerial subscriptions, because we cannot believe that there is a minister in the Church but will cheerfully respond to the appeal according to the measure of his ability and to the total amount required.

Nor do we deem it necessary to say much concerning the suggestion to the elders. We have confidence in the eldership of the Church that they will discharge their duty in a matter of this kind. There is, however, this difference between the ministers and elders in this matter. An appeal has been formally made by the Assembly's Home Mission Committee to the former and a systematic plan adopted to secure their contributions, the Convener of each Presbytery's Home Mission Committee having pledged himself to see his brother ministers in his own Presbytery, or by correspondence lay the matter before them. With the elders no such uniform organized plan exists, the Assembly's committee not having issued any special appeal to them. This however need not prove an obstacle in the way of their rendering assistance. There are about 2,750 elders in the western section of the Church, and about 500 ministers. If the ministers raise \$3,500, surely it ought to be an easy

matter for the eldership to raise at least a similar amount, and for the 70,000 members to make good the \$6,000 of old debt.

To accomplish this several plans might be suggested. We observe that in Montreal the Presbytery's Home Mission committee called a meeting of the city elders by whom the matter was heartily taken up, and a resolution adopted to raise not only the 25 per cent. struck off the grants to that Presbytery, but also a portion of the \$6,000 indebtedness, and we are glad to learn that the resolution has been carried out and a large sum already realized. This plan might with advantage be acted upon in all cities and large towns. In country congregations and in places where there is but one church of our body, perhaps the best and simplest and most feasible plan would be for the minister to lay the matter before his Session, obtain their subscriptions, and get the elder of each district to visit a number of members for special contributions. Whatever plan is thought best by ministers should be adopted *at once*. There is no time for delay, if the matter is to be accomplished before the Assembly meets. It is true the Treasurer's books close for the year about this date, but a supplementary statement of these special subscriptions towards the debt can be prepared about the end of May in time for its being submitted to the Assembly.

We again express the earnest hope that no one will wait to see what action the Assembly will take. Now is the time for action on the part of the ministers, elders and members of the Church. During the month of May there is no collection for any of the schemes appointed by the Assembly to be made in those congregations where missionary associations do not exist. It is a month in which there is generally a lull in connection with givings for benevolent or charitable objects. It affords therefore a good opportunity for such an effort as this special one to remove this incubus from our Home Mission work, and we hope it will be taken advantage of by ministers and Sessions. While we suggest systematic plans on the part of all Sessions, we trust none of our 70,000 members will do nothing because they are not personally waited upon, but that all who love the prosperity of Zion will, without delay, forward their contributions to Dr. Reid.

MAY MEETINGS.

THESE gatherings so well known by this term will be taking place in the course of the next two or three weeks in many important centres of the world. In the English metropolis the May meetings occupy an enviable position in regard to their exhibit of revenues, of membership, and of accomplished results. There has been no pause or retrogression, or luke-warmness in reference to their proceedings from year to year. They represent all the Christian interests of the age. Their audiences are composed of all classes of the community, the great middle class of course furnishing the principal share of hearers and of contributions. The most prominent ministers and laymen throughout