

# THE CANADA PRESBYTERIAN.

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## Notes of the Week.

The endowment fund for the Aged and Infirm Ministers of the church has now reached the sum of \$147,560. It recently received from the late Mr. Wright, of Colborne, a legacy of \$9,000 and another of \$3,000 from the late Rev. Lachlan Cameron. When the endowment reaches the sum of \$180,000, Sir Donald Smith has promised to add \$20,000, making it the round \$200,000.

The time for the great annual gathering of bodies ecclesiastical and many other kinds of bodies is again drawing near. The General Assembly of the Presbyterian Church North meets in Pittsburg at the end of May and officials are now busy making ready and intimating arrangements with railway, steamboat companies and others. Our own Assembly meets in June. The Christian Endeavor in Boston early in July. Steps are being taken to have the Pan-American Congress meet in this city. And so on, it will be now for some months. Congresses, Synods, Conferences, Assemblies and conventions of all sorts will be in full blast.

The *Herald* and *Presbyter*, of Cincinnati, is quite right when it says: "No more dangerous controversy has ever been precipitated on this continent than that now raging in Manitoba over the school question. Twenty years ago the Province was Roman Catholic, now it is overwhelmingly Protestant." It goes farther than the case warrants when it adds that "the excitement is so great, and the contention so bitter, that a religious civil war is threatened." We are Anglo-Saxons, and our way to fight out our battles is by patient, persistent, but constitutional means. This battle, serious, and pregnant with the most weighty and far-reaching results, will be fought out in that way.

On the question of Disestablishment in Scotland the *British Weekly* says: "The true centre of the movement for religious equality is the United Presbyterian Church. There has been for years a growing sense in the minds of men belonging to other communions that the United Presbyterians have been throughout, absolutely and magnificently right. It warms one's heart to think of the invincible fidelity to principle, even when it turned against interest, which has marked that Church's history. The political storm has left the United Presbyterians as a whole, unwavering, and it is to them rather than to the Free Church, that the friends of religious equality may look for the last line of defence."

The *British Weekly* in a late number says some very plain things about the Rev. Dr. Rainy's defects as a leader, as seen in the movement against Church Establishments by the State. It refers to his lack of organising power in a general and vigorous use of the press, and enlisting the sympathy and interest of others who might be helpers now and continue his work after him. It says: "No leader surely does his part who has not a quick and friendly eye for those who are to come after him, who does not eagerly welcome them to his intimacy and his confidence, who does not seek to lay upon them their full share of the burden, who does not realize the incalculable importance of taking into possession whatever is new and luminous, and forcible in the rising mind of his church."

Those who have read and laughed and wept by turns over the fascinating pages of the "Bonnie Brier Bush" will be glad to read from its author this note which appears in the *Bookman*: "I have already written additional Drumtochty sketches, which will fill about a third of a volume similar to the 'Brier Bush,'" and I see my way to

the other two thirds. When that volume is finished I shall finally abandon Drumtochty, because I shall have exhausted the available types; and to go on would be to make bricks without straw. I should like to write a story dealing with the darker side of Scottish life—and there is a darker side that I have not yet touched—but that is a big task and a difficult one. In the meantime, I shall try my hand at other stories, dealing with phases of English life, quite different from anything in the book."

The Board of Foreign Missions of the Presbyterian Church in the United States of America makes the following statement of the finances to March 1st, 1895.

Appropriations made May 1st, 1894.....	\$1,000,000 00
Appropriations added to March 1st, 1895.....	23,521 71
<b>Total appropriated.....</b>	<b>\$1,023,521 71</b>
Less amounts appropriated and not needed...	1,705 00
<b>Total appropriated.....</b>	<b>\$1,021,816 71</b>
Deficit of April 30th, 1894.....	101,597 79
<b>Total needed for year.....</b>	<b>\$1,124,414 50</b>
Received from all sources to March 1st, 1895	465,791 98
<b>Amount to be received before April 30th 1895 to meet all obligations.....</b>	<b>\$ 658,622 52</b>
Received last year, March 1st, 1894, to April 30th, 1894.....	407,876 20
<b>Increase needed before the end of the year.</b>	<b>\$ 250,746 32</b>

The *Presbyterian Witness*, of Halifax, referring to a remark made in our columns some time ago stating the readiness of Presbyterians in this Province to be bled by wandering beggars of all sorts, for all kinds of objects, commends the greater caution shown by Presbyterians in the Maritime Provinces. It says: "Of the Presbyterians in the Maritime Provinces we can speak much more favorably than this. They are generally very cautious as to the person who shall have access to the pulpit, and as to the object to which they shall devote their money. We do not ourselves hesitate to warn our people against encouraging irresponsible *sorners* who go about seeking money for their own purposes. Sometimes we have had to discourage in very severe terms persons who professed to be evangelists; but generally speaking the people are commendably cautious, and can be trusted to keep clear of worthless and knavish characters."

The Manitoba Separate School question continues to absorb a very large measure of public attention. While there is a considerable difference of opinion as to whether there really is any well founded grievance, and while those who think there is and some who think there is not suggest several different ways of getting over the difficulty, there is, in Ontario at least, very great unanimity of opinion against any Federal interference with Manitoba. Judging from the tone of the press generally, there appears to be felt an uneasy, dark, foreboding fear that, if the Federal Government interferes in this case, there is no telling how soon other grievances may be discovered in the other provinces, for which with equally good reason its interference may be sought by the same overbearing power which is demanding it in this case, and whose demands it is feared may be yielded to. No matter what party may be in power, it is seriously felt by all sober thinking people, that Federal interference is an exceedingly dangerous weapon to play with, and that the present is a crisis of more than ordinary gravity not only for Manitoba, but as regards the whole future of the Confederation. Whatever Manitoba's final action may be, it has certainly acted wisely in taking time to consider calmly the whole situation before taking another step.

On the 2nd inst., under the auspices of the directors and faculty of Chicago Theological Seminary, the Rev. James Orr, D.D., Professor of Church History in the United Presbyterian Hall, Edinburgh, Scotland, began a course of ten lectures on "Recent Phases of German Theology." These lectures are not only open to the students, and immediate friends of the Seminary, but also to theological professors and ministers of other denominations in the city and vicinity. A warm invitation is extended to all. The lecturer, a graduate of the University of Glasgow, has had a brilliant career as a scholar. In the university he seems to have swept all the prizes in his departments of study before him. He is spoken of as one of the most distinguished students in Mental Philosophy in the University of Glasgow during the last twenty-five years. He is the author of "The Christian View of God and the World," now in the second edition, which he delivered as a course of lectures on the Kerr Foundation.

The Session of Knox Church of this city has issued a very attractive circular of memorial services which began in the church last Sabbath to be continued by a social reunion on the 11th, and by services next Sabbath. On the 7th the preachers were Rev. D. H. Fletcher, D.D., and Rev. Wm. T. Ball, and on the 14th, the pastor, Rev. Dr. Parsons will preach a children's sermon in the morning, and make a presentation of Bibles. At 3 p.m. a Sabbath School anniversary will be held, at which former superintendents and Rev. Alex. Gilray will give addresses. In the evening Rev. Professor McLaren will preach. The card contains the dates 1820, 1844, 1895 and the following historical memoranda:—September 1820, first permanent Presbyterian services, November, 1820, Committee chosen for organization, December 25th, 1820, present site of the church decided by Jesse Ketchum; December 20th, 1844, Union of Presbyterian Church of York with Knox Church; April 16th, 1880, Rev. Dr. Parsons inducted pastor. On the outside of the card are interesting cuts of the first church, built of brick in 1821; the same church as enlarged in 1844 and burnt in 1847; and of the present handsome structure, which so narrowly, a few days ago, escaped the same fate.

In gruesome contrast to the extravagance and display made at the marriage lately of Miss Gould in New York is the fact that in that city are one hundred thousand women working from twelve to sixteen hours a day for an average wage of sixty cents and less; and other thousands, men, women and children, are literally dying for want of sufficient and proper food and clothing, even though they labor night and day. Significant in this connection is the fact that at the time this marriage occurred a resolution was introduced and adopted in the Legislature of the State of New York which reads as follows:

Whereas, There are 100,000 women, on many of whom families are dependent, employed in New York City, whose average wages are 60 cents a day, while a large proportion receive much smaller sums; and

Whereas, From this terrible and unprecedented condition of affairs arise untold misery, immorality and crime; and

Whereas, The oppression and suffering of these women arouse our deepest concern as legislators, and our every feeling of compassion and gallantry as men; therefore, be it

Resolved, That the Speaker of this Assembly appoint a committee of five with power to hold public hearings in the city of New York to look into the nature, extent, and, as far as may be, the causes of this great evil, said committee to make report to this Assembly at the earliest possible date, with suggestions for remedial legislation.

There is a volume of painful suggestion in these incidents and others like them for those who are perplexed and distressed over the solution of the dark social, the labor and moral problems of the time which never cease to force themselves upon the notice and the hearts of all who are concerned for the good of their fellowmen.