

THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, FRIDAY, MARCH 17th, 1882.

No. 11.

NOTES OF THE WEEK.

THE Presbyterian Church in St. John's Wood, London, England, of which the Rev. J. Monro Gibson, D.D., formerly of Montreal, and more recently of Chicago, is pastor, reports a membership of 530, against 398 last year.

THE "National Sunday School Teacher," of Chicago, no longer exists as a separate publication. It has been absorbed by the "Sunday School Times," and its Editor, Mr. Hazard, has joined the staff of that paper.

IN Munich, South Germany, the Chambers have carried a motion by eighty-one to sixty votes, for the abolition of undenominational schools. One of the speakers said these schools were supported by all atheists and champions of modern revolution, and were hotbeds of unbelief.

THE Mormon law of "blood atonement," under which so many murders have been committed, is as follows: "There are sins which men commit for which the blood of Christ cannot atone; but, when the man's own blood is shed, and the smoke thereof ascends as sweet incense to heaven, then are his sins remitted." "If we love our neighbour as ourselves, we ought to be willing to shed his blood for salvation sake."

THE public schools of the State of New York were last year attended by 1,021,282 children, a smaller number by 10,000 than was recorded in 1880. Of the 30,826 teachers employed, 23,157 were women. The average annual salary of each teacher was \$375.06, the whole amount expended in salaries being \$7,775,505 22. The State has 11,248 school districts, and 11,894 school-houses. The total amount expended upon the schools last year was \$10,808,802.40.

TO the Moravian Brethren belong the honour of first preaching the Gospel to the negroes in the West Indies. Two missionaries left Herrnhut in 1732, and commenced missionary work on the island of St. Thomas. They were followed by three others the next year. In 1832 the Brethren in the Danish Islands celebrated the centenary of the mission, and during the 100 years as many as 307 missionaries had been employed in the work, and nearly 20,000 negroes had died in their communion.

THE Abbé Valin, of Lyons, has written a remarkable letter to the Pope. It begins thus: "I venture humbly to entreat your Holiness to take into consideration that the arrogant doctrines of Papal domination over Church, governments, and people have never been propitious to the Holy See. Reflect, I pray you, whether the crisis under which the Church at present suffers does not arise from the same cause; whether the loss of the temporal power and the strange position of the Pope, shut up in the Vatican as if in penance, may not be a Divine chastisement."

BISHOP WORDSWORTH, of St. Andrews, Scotland, has for many years industriously applied himself to the somewhat hopeless task of getting Scotch Presbyterians to appreciate the merits of Episcopacy. A new book which he has recently published, purporting to be a review of the lectures delivered in Edinburgh last year by leading divines of the Church of Scotland, is said to be nothing more or less than a defence of the Scotch Episcopal Church. The Belfast "Witness" thinks the Scotch Presbyterians will have none of the bishop's Prelacy. "They had enough of it in the 'killing time' from 1662 to 1688. They want no more of it." If they should now take it to their hearts, "they deserve to suffer more dire calamities than their forefathers suffered under the regime of Dr. Wordsworth's infamous predecessor, Archbishop Sharp."

THERE are at least two sorts of young men who might profit by the example of Mr. William Chambers,

the great Edinburgh publisher—those who are too adventurous and ambitious, and those who are not sufficiently so. From his autobiography, written in his eighty-first year, a contemporary gathers the following instructive particulars: "He began business with 5s. in his pocket. But even then he acted with great wisdom and independence. He avoided the cultivation of acquaintances that would only embarrass him. His first purchase of books he wheeled away in a handcart. He constructed with his own hands a stall, and began his modest business. The books were soon sold, more bought and paid for. All through he observed the safe and sound rule of husbanding profits for the purpose of providing capital. He adhered to the plan—still maintained by his firm—of paying ready money for everything. This sober, old-fashioned plan succeeded."

FATHER SCULLY, the Roman Catholic priest of Cambridgeport, Mass., says in his parochial report: "We have had no fairs, no coffee parties, no moonlight excursions, no dances, no picnics, and no female land leagues." Of all these, he appears to regard "fairs" as the worst. He speaks of them as follows: "Church fairs, by reason of their religious cloak and parental sanction, do more surely and more swiftly the sad work of demoralizing our girls than the very lowest theatres. The church fair book is the passport that takes the girls where they please, to do as they please. It is only a few steps from the virtues of the home to the crimes of the street. Armed with the fair-book, every girl can keep on deceiving her parents and resist their authority by threatening them with the displeasure of the pastor. Nine-tenths of the money is now made and collected by these young girls weeks and months before the fair opens. Thousands of five-cent and ten-cent cards and little books are in the pockets of the very youngest and most innocent children, who go into the very bar rooms soliciting chances and votes. They banish home, church and school from their minds, and think only of the fair; and when it opens, they must be there every night till the last moment." The New York "Independent" says that "a church fair conducted in that way must be the gate of hell," and commends the priest's "earnest words" to "not a few Protestants."

THE Report of the Inspector of Prisons, Asylums, etc., for the year ending 30th September, 1881, is, as usual, clear, full and suggestive, but our columns are so crowded that we cannot discuss its contents at any great length. The first part of it deals with Asylums for the Insane. The number of new patients admitted into the five asylums of the Province during the year was 544, and the total number of persons of unsound mind under public accommodation on the 30th September, 1881, was 2,693. Of these, sixteen were in common gaols awaiting transfer, and twenty-seven were criminals in the lunatic department of the Kingston Penitentiary. According to the census returns of 1881, the population of Ontario is 1,913,460. It would thus appear that on the date mentioned there was one insane person under public accommodation to every 710 of the population, while in 1871 there was only one to every 1,185. It is much to be regretted that insanity is on the increase amongst our population—frightfully on the increase, the figures say, but Mr. Langmuir tells us that the figures indicate not so much the increase of insanity as that of accommodation for the insane. After making all reasonable allowances, however, it is but too evident that insanity has increased in a much greater ratio than the population. Still more deplorable is the fact, also plainly indicated in the statistical tables, that very many of the victims have brought this terrible affliction upon themselves by their own folly and wickedness.

THE Report of the Minister of Education for Ontario, recently issued, is an improvement upon former documents of the same kind, inasmuch as it gives all the proceedings of the department up to the end of the year immediately preceding the date of its publi-

cation. To effect this, it was necessary, for once, to give two years' proceedings in one report. The statistics of Public, Separate and High Schools, requiring to be collected from numerous local returns, are still a year behind, the present Report containing only those for 1880. In that year the total amount expended on education, including moneys derived from Government grants, as well as those from local assessments, was \$3,414,267, being \$18,943 less than the expenditure of 1879. This decrease occurs in the item of new school buildings. The total number of persons receiving education—including pupils and students attending Public, Separate, High, Normal and Model Schools—was 496,855, being a decrease of 3,193. It is in the Public School attendance that this decrease occurs, there being an increase in that of all the other institutions mentioned. This rather remarkable diminution has apparently been going on quite steadily since 1876, and it appears also in the enumeration of the population between the ages of five and sixteen as given in these tables. Is it an actual fact or a mere statistical phenomenon? The census returns might throw some light on the subject, but our copy has not yet come to hand. The reports of the High School Inspectors, Dr. McLellan and the late Mr. Marling, are very able. We will deal with some points in them next week.

REV. A. K. BAIRD, of the American Presbyterian Church, thus relates his experience in trying to obtain students in Canada for Dakota: "On the 17th of October it was my privilege to address the students and Professors of Knox College, Toronto. I fear they rather felt that it looked like annexation. But, if the Canadians can hold their own nationally as well as they do ecclesiastically, annexation is far in the future. Most courteous and cordial was their treatment, but I am free to confess I made little or no impression. The graduating class is quite large and of excellent calibre, but we cannot touch it. We will, for reasons, always get ministers from Canada, good, bad and indifferent, but of the desirable young men now in the Seminary, I question if we get one. Their 'esprit de corps' is most refreshing. They are perfectly enthusiastic over the Home Mission work of their own Church, especially of their great North-West. As far as I could learn, nearly the whole of the class of 1882 is pre-empted for Home Mission work; certainly a large number of the very best. Honor-men in the University and those recognized as the ablest in the Seminary are longing for the rocks and lakes of Muskoka, the plains of Manitoba, and the far Saskatchewan. I got off my little talk to them about our vast Mission fields beyond the Mississippi, our manner of work, great need of men, etc. They listened most respectfully, but, with a kind of half smile, said 'Yes, quite interesting. You have a wide and important work before you in the United States. But, sir, there is a great future for our North-West. It is the wheat field of the world, etc. Large immigration this year, and it is only beginning. The Presbyterian Church leads all others there now. We are doing a great work, and cannot go South.' They seemed to think very well of Dakota, near and somewhat like Manitoba, I presume, but Iowa, and Missouri, and Nebraska, and Kansas, are away so far south and so far from the great centre of the continent—Winnipeg—that they cannot even be considered. The best I could make of the consecrated boys was, 'Well, if there were more of us than are needed for Manitoulin, Manitoba, Muskoka, Nipissing, Saskatchewan, and the regions beyond, we might step over into Dakota.' As I surveyed the little handful of Thermopylists and, in imagination, tried to grasp the great fields looking to and depending upon them for the gospel, my heart sank within me. Alas, poor Dakota! I'm on the wrong side of the line looking for labourers for your wide acres and needy settlements! May I find a similar heroic spirit in our own young men! And feeling a little ashamed for being there at all, on such an errand, I hastened away. But ought not our great and strong Church take a hint from her weak little sister north of the lakes?"