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SCHEMES OF THE CHURCH.

1894 AND 1895 COMPARED.

Western Section—5th February.

	1894	1895
Assembly Fund	\$1,272.40	\$1,561.63
Home Mission	23,034.35	28,727.82
Augmentation	8,042.37	9,005.74
Foreign Mission	26,435.27	36,462.42
French Evangelization	12,471.18	11,220.40
Pointe-aux-Trembles	5,258.00	5,146.73
Manitoba College	1,120.70	999.81
Wid. & Orph'ns Fund	2,003.71	2,788.91
A. & I. Ministers Fund	3,194.95	3,449.65

Eastern Section—1st February.

	1894	1895
Foreign Missions	\$20,840.00	\$19,555.00
Home Missions	6,343.00	6,765.00
Augmentation	1,703.00	2,643.00
College Fund	6,373.00	6,605.00
Bursary Fund	504.00	544.00
A. & I. Ministers Fund	2,288.00	1,805.00

While a change in some of the above figures would be hailed with delight, yet on the whole they will be read with profound thankfulness by many who are deeply interested in the work of our Church, and who have feared lest the "hard times" would very seriously lessen the contributions to that work.

It is cause for gratitude when a Christian people do not begin at their Christian work in cutting down expenses. It shows that while there is great room for advance, the Church is on the right track, and is making its giving a matter of conscience and not of convenience.

This is true, not only in regard to the General work of the whole Church, but of congregational work as well. The annual reports of congregations show in most cases a fairly successful year, and where this is the case, in spite of the general financial depression, we may be sure that the spiritual results of the year have not been less than usual. The congregation and church keeps up its financial standing in "hard times" rises by the very effort to a higher moral and spiritual level.

Depression and discouragement in worldly matters is one of the means by which God disciplines His people into stronger faith, greater worldliness and unselfishness, higher and nobler ideals of life. If as a church and people

we have wisdom to discern the times, and learn their lesson, the shadow that has been hanging over the country, will but prove one of the shadows of spring time that comes laden with blessing, and it will depart leaving behind it the freshness and verdure of a better, higher, holier type of living.

"WE CANNOT CHECK MANITOBA."

A FEW years ago, when the Jesuits Estates Act was passed by the Government of Quebec, and Protestantism appealed to the Dominion Government to have the Act disallowed, they were subjected to vexatious delays, and were refused on the plea of "Provincial Rights"; and when a deputation, headed by Principal Cavan, at length obtained a hearing from the Governor-General, they were in effect told to be quiet, and live at peace with their Roman Catholic neighbors.

Now, when the Province of Manitoba has resolved to free her young and vigorous life from the bondage of separate schools, and to train together her future citizens, the Roman Catholics are, with persistent energy, endeavoring to get the Dominion Government to grant remedial legislation. The matter is soon to be considered by the latter, but whatever the issue there may be, Manitoba is not likely to yield her provincial rights, nor will she in her youth permit her feet to be bound (a la Chinese) and thus be forever crippled in the march of progress.

Concerning the Roman Catholic Church, as a Church, we have not one word to say. Every man has a right to his own convictions, and these convictions should be treated with respect, even though we may think them wrong and may seek to change them; but against the encroachments of that system in the state, there should be a continuous and vigilant protest.

The press on both sides of the line, has little but ridicule and censure for A.P.A., P.P.A., &c., but how seldom is there a word against that larger society which by its ceaseless aggressions, leads men in self-defence to band together for their rights. Let the Church of Rome keep to its work as a Church, and all such societies would soon cease to be.