

## THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

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OFFICE—NO. 6 JORDAN ST., TORONTO.



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JANUARY 28, 1881.

## THE REV. DR. MACKAY IN TORONTO.

THE snow storm rather interfered with the attendance on Dr. Mackay's lecture in Cooke's Church on Friday evening last. Still there was such a gathering as shewed how great was the interest which had been excited, for despite the storm and uncleaned state of the sidewalks, the under part of that large church was almost completely filled. The Dr., for about two hours, kept his audience keenly interested in his description of the various religious systems of the Chinese and of the different idols which they practically worship, though not in theory, for they are acute enough to have the regular excuse which other idolaters, whether heathen or Christian, always urge in defence of their practice, that they do not worship the material image, but the god or goddess who has entered into it and made it his or her home. Had it not been for the state of the weather, it is very evident that Cooke's Church would have been all too small for those who would have crowded to hear.

Sabbath last was a day which will long be remembered in Toronto, both by Presbyterians and by many others. New St. Andrew's in the morning, and St. James' Square Church in the evening, were filled to overflowing, and indeed many went away unable to secure either sitting or standing room, while the attendance of children in Knox Church was such as to not only fill completely that large edifice, but to oblige some of the little people to leave without their getting within the door. In some respects, the children's meeting was the most remarkable of all that were held during Dr. Mackay's visit, and his address on the occasion was peculiarly appropriate, tender and effective. The intelligent attention of the children was kept up to the very last, and instead of their being tired before the close of the meeting, the only regret expressed was that the speaker had not continued longer, though Dr. Mackay shewed his practical wisdom not less in the nature of his address than in its comparative brevity. It is calculated that fully two thousand (some go the length even of three) persons were some way or other packed into that building, and those who saw that sea of young upturned faces; who marked the eager intelligence with which they followed the speaker's words, and how by their varied change of countenance they answered responsively to the varied turn of narrative and appeal; as well as with what exulting enthusiasm they sang their hymns, especially, "Hold the Fort," will not readily forget the scene, or the occasion, or the man. It was a season much to be remembered, and we doubt not that with not a few, impressions were made the effects of which will remain as long as life lasts; nay, will continue throughout the ceaseless ages of eternity. The total sum realized at the various meetings was comparatively large, about five hundred dollars, but that was about the least important part of the whole proceedings. As in every other place where Dr. Mackay has held meetings, the interest awakened was deep, solemnized and widespread. It is not necessary to give any outline of the addresses. Even the most complete report of these would afford but a very meagre and unsatisfactory idea both of what was said and of the effect produced upon the hearers. The speaker himself is a very special and very powerful element, and no mere description or report can make up for his absence, or in any adequate measure account for the interest excited and the widespread enthusiasm evoked. Dr. Mackay cannot visit every congregation of the Church, but before his work in Canada is finished, we may hope that he will have been in all our cities and in most of the towns, if not also the villages of our land, as well as in very many of our rural congregations, in which, by the way, in many instances, the chief strength of Presbyterianism is to be found. We have no wish to

encourage anything like man-worship or to draw off the interest in the work, so as to centre it to a great extent in the worker. Neither do we think it wise to overwhelm Dr. Mackay with engagements, and thus to tempt him to exhaust his strength, when he ought to be husbanding it for his coming labours in his own chosen field. But while both of these possibilities and extremes are to be guarded against, the more the presence of our pioneer missionary can be safely utilized, for not merely deepening the interest of the Church generally, in strictly missionary work, but for awakening and intensifying personal concern in divine things so much the better. Present indications all seem to point in the direction of a general revival of spiritual and missionary earnestness throughout the Presbyterian Church in Canada, and, however, important and influential Dr. Mackay's presence and addresses are, it is never to be forgotten that they are not indispensable, and that there is no reason why there should be no such revival, if they are not forthcoming. It is well that he should make known, as widely and as effectively as possible, what the Lord has done through his instrumentality, but the prayer of every one of God's people must surely be that the beneficial effects may extend far beyond the reach of his voice or personal presence, and that very many who may never see his face in the flesh, may most devoutly and practically "glorify God in him."

It will be a poor, most disappointing result of all this excitement and of all the expressed, and we believe actually felt, increased interest in the aggressive operations of the Church, if even the necessary funds for carrying on, for the year, all the various departments of that work be not forthcoming in the course of the next three months. This can all be done, and with ease. But how? By every one as in the sight of God doing his or her individual duty according to the power given and the spiritual blessing vouchsafed.

Presbyterianism, when genuine has no idea of its being in accordance with the fitness of things to have a priesthood; purple and a people in rags; but as little can it regard it as either decent or becoming that such a state of things should be reversed, or that God's cause should be degraded and its onward progress stayed from those who say that they seek its welfare and rejoice in its triumph being more concerned for personal indulgence than for God's honour, more set upon the gratification of personal ambition than upon helping on the day when Christ, their acknowledged Master, shall be universally recognized as "Lord of all."

## RESTRICTION ON THE LIQUOR TRAFFIC.

THE licensed victuallers of the Province and their friends are anxious to have the time for closing taverns on Saturdays changed from seven to eleven p.m., and are petitioning the Local Legislature to this effect. Counter petitions are being sent in, and it is very desirable that the friends of sobriety throughout the country should be up and active in this matter, for though it is exceedingly unlikely that any change will take place in the law, it is well to make assurance doubly sure by shewing our legislators, in the usual way, by petition and deputation, that public opinion is overwhelmingly against the proposal, and that if there is to be any change it must be altogether in the opposite direction.

## THE REV. W. J. KNOX LITTLE AND WOMEN.

THE New York "Independent" is rather hard upon the Rev. W. J. Knox Little, the somewhat celebrated Ritualist who visited Toronto a short time ago and caused a little spurt of excitement in Holy Trinity. Mr. Little is a worthy enough gentleman, we doubt not, but he is not the prodigy his admirers think he is, nor the oracle he himself seems to claim to be. Evidently the "Independent" takes very little stock in him, and certainly in his case it calls a spade a spade with a good deal of vigour and directness. It says:

"The Rev. W. J. Knox Little of England, is going about the country enlightening our people as to the beauties of Ritualism. In the course of his travels he has preached in St. Clement's Church, Philadelphia, a 'Sermon to Women,' some gems of which we find in the Philadelphia 'Times,' which are as English as they are amusing. He praises women so much, but from such praise deliver the women we know! He says:

"There are those that think that women can be taught logic. This is a mistake. They can never by any process of education arrive at the same mental status as that enjoyed

by men; but they have a quickness of apprehension, which is usually called leaping at conclusions, that is astonishing." That is rather grasping for the Rev. Knox Little to claim all the logic for his own sex. But we remember that he is acquainted chiefly with the ritualizing species, and we never knew either sex to be afflicted with anything better than a leaping at conclusions that is astonishing. Our women's Mentor has a word to say for unmarried women which is characteristic:

"Widows and maiden ladies are designed by Providence for the purpose of giving a tone to society."

"Surely; but have not wives the same duty?"

"They should all be religious women. An irreligious woman is a bad man spoiled."

"But is not a bad man spoiled already?"

"For this disgusting product of modern times—a woman who does her own atheistical thinking—I have nothing but contempt."

"And it is evident this mannikin has nothing but contempt for women who do their own thinking, whether it be theistic or atheistic."

This is hard enough, but something worse follows in the "Independent's" notice of Mr. Little's address to wives; and we cannot but acknowledge that the preacher's foolish self-sufficient talk lays him fairly open to such great plainness of speech.

"It is in his prelection to wives that Mr. Knox Little spreads himself most and silliest:

"Wifehood is the crown glory of a woman. She brings to it the gifts of the Creator—endurance, loving submission, and intricacy [sic] of thought. In this sacred and holy relation she is bound for all time. To her husband she owes the duty of unqualified obedience. There is no crime that a man can commit which justifies his wife in leaving him or applying for that monstrous thing—divorce. It is her duty to submit to him always, and no crime that he can commit justifies her lack of obedience. If he is a bad or wicked man, she may gently remonstrate with him, but refuse him never."

"So this mannikin sets himself up for a little god, does he? He would be obeyed implicitly. He would wed a slave. He would bind her fast and grant her no redress, though he were as great a knave as he is—Ritualist. This kind of talk is not like to do any hurt, because common sense teaches us better. We know that, if divorce is allowed to a man for a woman's infidelity, it must be allowed the woman for the man's. We know, too, that Paul allowed divorce for desertion ('A brother or a sister is not under bondage in such cases') and certainly it may be allowed for outrageous cruelty. This teacher of woman is himself a husband, we believe. He says:

"Think of the blessedness of having children! I am the father of many children, and there have been those who have ventured to pity me. 'Keep your pity for yourself,' I have replied; 'they never cost me a single pang.'"

"Fortunate man! He might have been born in Patagonia, where, when a child is born, the father is always carefully put to bed. He might have been the patient of whom the young doctor said that he had lost the child and the mother, but hoped to save the father. But he was born an Englishman, and a sillier one never crossed the ocean."

## EDUCATION IN ONTARIO.

THE Report of the Ontario Minister of Education for 1879 has been laid before the Local Parliament. From this it appears that the total receipts for that year, while still very large, amounting as they do to \$3,226,730, shew a falling off as compared with those of the previous one, of \$20,591, and of very nearly \$200,000 as compared with those of 1877. This, however, greatly arises from the expenditure on school-houses having since 1871 been very great, so that the country is now tolerably well supplied with these, and outlay in that respect is not now so much required, nor will be for some years to come. In the payment of teachers' salaries there was an increase in 1879 of \$61,614, while in building school-houses the decrease was as much as \$107,367.

The school population (comprising only children between the ages of five and sixteen) as reported by the 1875 census, was 494,424, and of these the number of pupils reported was 467,845, an increase for the year of only 412. The number of those of school age, not attending any place of instruction for at least four months in the year, was 27,409.

The number of schools reported was 5,123, in which 6,596 teachers were employed. Of these teachers there were about 300 more females than males. The salaries paid are not high, and it is strangely anomalous that those given to lady teachers is so much smaller than the corresponding ones to gentlemen for doing substantially the same work. We are told that the average salary of male teachers in cities is \$662, while the average for the other sex is only \$296. The same law seems to prevail in towns, villages, and rural districts. In some cases the salaries paid even to the men were as low as \$135. The lowest paid to any woman is not mentioned, as we suppose the officials were very naturally ashamed to put it on