

THE CANADA PRESBYTERIAN.

SEMI-MONTHLY ADVANCE.

C. BLACKETT ROBINSON, *Editor and Proprietor.*

OFFICE—NO. 5 JORDAN ST., TORONTO.

TO SUBSCRIBERS:

Post Office money order or registered letter at our risk. Money mailed in unregistered letters will be at the risk of the sender.

The figures following name on Address label indicate the date to which the paper is paid. Thus: John Jones, 31 Dec. 7 shows subscription paid up to end of 1877.



TORONTO, FRIDAY, AUGUST 29, 1879.

THE death is announced of the Rev. M. Willis, D.D., LL.D., so long and so intimately connected with the interests of Presbyterianism in Canada, which event took place at Edinburgh, Scotland, on the 19th inst., in the eightieth year of his age. A full notice from the pen of one who knew Dr. Willis well, will appear in next week's issue.

PRESBYTERIAN CHURCH IN IRELAND—MINUTES OF GENERAL ASSEMBLY.

THE minutes of the meeting of Assembly held in June last have been received, a veritable blue book as it always has been. It is a respectable and good looking blue book of some 230 pages. There are none of the mission reports here, they are printed in the "Herald," a number of which is enlarged to three times the usual size for that purpose. The statistical tables constitute all the appendix that there is. The reports on the colleges, on sustentation, on statistics, on education both collegiate and elementary, and some others, are printed as part of the minutes.

The following are the chief items in statistics and finance:—

| | |
|-------------------------|-----------|
| Synods | 5 |
| Presbyteries | 37 |
| Congregations | 559 |
| Ministers | 635 |
| Families | 79,632 |
| Communicants | 106,776 |
| Added during year | 6,282 |
| Stipends paid | \$227,623 |
| Sustentation Fund | 117,120 |
| Foreign Missions | 73,755 |
| All purposes | 771,889 |

One of the Presbyteries is in India, composed of the missionaries in the field there. One of the congregations is in Nassau, Bahama Islands. It will be seen that the ministers number seventy-six more than the congregations. These are made up of eighteen missionaries outside of the count, itself, professors, chaplains, home missionaries, retired ministers, etc. etc.

Turning to finance, we follow in the main the report on statistics as presented to the General Assembly. The stipends paid as given above are in the aggregate very little more than half the income of the ministers. The stipends average over \$450, and each minister receives almost an equal sum from the Sustentation and Commutation Funds combined, hence the average income is over \$900. Eleven years ago the average income was no more than \$685. The report says that if the increase continues to go on at the

same rate the income of ministers will double itself in twenty-two years. Considering the depression of the times the givings of the people have been sustained in a wonderful way. Some of the funds have suffered somewhat, but not more than might be expected. The Sustentation Fund has fallen behind somewhat, but the dividend of some years past has been paid. It promises well that one-fifth of the whole sum given to missions came from the Sabbath schools.

The Assembly is not representative. In all other cases where the Supreme Court of a Presbyterian Church is called an Assembly, so far as we know with the exception of that of Victoria, Australia, it is representative. A Church Court with a possible membership of 1,200 is an anomaly that cannot long be continued. At the last meeting there were over 300 present. Of course there would not have been so many but for the feeling with regard to hymns and organs. In looking over the roll of those present any one acquainted with the past can see representative elders from country congregations that never thought of sending an elder before. In the eyes of multitudes in the rural districts the proposal to sing hymns in public worship or to allow an organ to be used was the entrance of the thin end of the wedge, and must be resisted at all hazards. It was nothing less than waving the red rag of popery in the faces of the people and it was not to be borne. Hence a motion, which was no more than really a notice of motion, with regard to hymns would not be allowed to lie on the table for a year. It is significant, however, that a majority of ministers voted for liberty in the organ question. It must now be evident to any one gifted with a measure of foresight that it is a question of time, that the wave whether for good or for evil, will not be kept back much longer.

Altogether the state of things as seen in the minutes and statistics is very encouraging.

ROMANISM IN TASMANIA.

WHAT! so far away from Rome, so far away from Dublin, so far away from Montreal? Yes, it is even so, Romanism is rampant even in Van Dieman's Land. Wherever the British flag waves, the Romish hierarchy are taking undue advantage of the civil and religious liberty whereof that flag is the recognized emblem. While entertaining principles utterly inimical to freedom, civil or ecclesiastical, they highly appreciate liberal institutions as an open door to conquest, and as a stepping stone to that absolute domination which is the goal and consummation of their system. In Ontario, in the United States, in Britain, and wherever else they find themselves in the minority, they cringe and fawn for place and power under the name of crumbs of civil right, and beg no more than toleration for their religion; whereas in Spain, in South America—yes, and in the Province of Quebec—they proclaim their creed supreme and exclusive, and scruple not to trample the natural and undeniable rights of man under the iron heel of the most cruel despotism with which this fallen world has ever been cursed.

The supplicant's position is most unpleasant and galling to this proud caste, but with a patience and perseverance worthy of a better cause, they await the time when instead of supplicating they can dictate, and when instead of the humble mein of the alien they can assume the haughty bearing of the lord of the soil. Astute, crafty, well instructed in their chosen pursuit, and utterly unscrupulous as to the means employed to accomplish their ends, they emulate the character of that being in whom intellect dissociated from principle is to be found in the greatest perfection; but he sometimes miscalculates his position, and we need not wonder if they should occasionally make a similar mistake. Such a blunder they seem to have perpetrated in the remote colony indicated in the heading of this article, as will appear from the following particulars condensed from the columns of Hobart Town papers of recent date.

On Saturday, the 21st of June, the Rev. C. Chiniquy, well known to our readers, entered Hobart Town in the island of Tasmania, perhaps as yet better known as Van Dieman's Land. On the Sabbath he preached in two of the churches (Presbyterian and Methodist) and during the week following he proceeded to deliver a course of lectures under the auspices of a committee which was organized for the purpose, as has been done in all the places visited by him in his travels in the Southern Hemisphere, of which travels and of the great success which attended them we have hitherto been able to supply only a few detached and fragmentary notices. The Canadian ex-priest's exposures of their false religion as usual roused the ire of the papists; and their leaders, unable to answer him, and fancying themselves powerful enough to put down freedom of speech, demanded that the civic authorities should close the door of the town hall against him. Failing of success in this quarter, they held meetings—one a very large assemblage in the open air—and, by inflammatory speeches, incited their followers to put to silence by main force the intrepid witness whose truthful testimony was so damaging to their cause. Telegrams were sent to neighbouring towns and villages calling the Roman Catholic population to the assistance of their co-religionists in the city, and negotiations were opened with railway officials with the view of having large bodies of men conveyed to town at reduced rates. Surging crowds thronged the streets, cursing Chiniquy and expressing their determination to die for their religion.

In this crisis the Mayor of Hobart town and the Premier of the Tasmanian Government both acted with a promptitude and decision well worthy of imitation—the former by organizing a strong force of special constables composed of respectable citizens who readily responded to his call, and the latter by calling out the volunteers, consisting of a rifle regiment and a corps of artillery, which were marched through the streets and stationed in the barracks with arms piled and with orders to fall in at the sound of a bugle from the town hall. The government also