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TORONTO, WEDNESDAY, AUGUST 1st, 1888.

THERE is not a man in Canada at the present time under sentence of death. Some of our American exchanges consider this a remarkable and at the same time gratifying fact. There are a few men at large, perhaps, across the lines with our neighbours, who would be probably under sentence of death very soon if we could catch them. That fact is not particularly gratifying.

THE strange tendency of human nature to magnify exceptions is strikingly seen in the Methodist Church just now. Scores, probably hundreds of ministers, went to new circuits at the beginning of last month, took possession of their parsonages and went quietly to work in their new fields of labour. Nobody outside the circuits said anything about the changes. There was some friction in a few congregations, and a lock-out in one or two, and this has been magnified into a "revolt of the laity." This "revolt" reminds us of a similar one that our good neighbour the *Guardian* discovered a year or two ago. The Presbytery of London, England, appointed a committee to prepare a re-statement of some of the doctrines of the Confession of Faith. The *Guardian* thought that was a "revolt against Calvinism"—Neither revolt is serious

THIS is the season for the display of pure, unalloyed, unrelieved selfishness. On the deck of almost any crowded steamer you may see passengers occupying two seats each while others are compelled to stand. In almost any railway car you see tourists who sit on one seat and cover the next one with their baggage or fishing tackle. A passenger going by boat to Hamilton or Niagara might have to stand during the whole trip while some of his fellow-passengers occupied two seats. No rational being would go if he knew he would have to stand all the way. Strange is it not that the selfishness of human nature always comes out most conspicuously when people travel. Such exhibitions are all the more unpleasant at this season of the year because everybody is travelling for pleasure. Odious at any time, selfishness is specially so when people are supposed to be enjoying themselves.

It has often been said that the Pan-Presbyterian Council never discusses practical questions. The last meeting was a noted exception. The members came down from the lofty region of the abstract and discussed the duties of the minister, the elder, the deacon, the deaconess, the best modes of preaching, praying, and, in fact, of doing almost everything that has to be done in connection with a Presbyterian congregation. The duties of the Church courts were also well handled, and, whatever else may be said about the meeting, no one can say that it was not practical. The proceedings, when published, will make a most useful volume, if we may judge from the brief reports that have come across the Atlantic. And yet it is well to remember that the Lord's work must be done by individual men and women. Church courts, councils, conferences, conventions, and bodies of various kinds have been in session in one place or another since last spring. The journals have teemed with reports of their proceedings and, no doubt, it was pleasant to attend most of them. Individual exertion however must do the real work. Individual men and women must, as Abraham Lincoln used to say, "keep pegging away."

THE New York *Evangelist* very nearly got into trouble the other week. It occurred in this way. Dr. Cuyler wrote a vehement protest in its columns against part of the Republican platform. The Brooklyn doctor is a Republican, but he cannot stand the free whiskey plank, and he threatened to go to the woods on election day instead of going to the polls as usual to vote for the party candidate. No sooner had the good doctor's letter appeared than an avalanche of replies came down upon the *Evangelist* office. Then some explanations came and other explanations followed to explain the explanations. The *Evangelist* was compelled to call a halt and to explain that its readers were a very mixed constituency and would not stand party politics. It also tells its readers in a tone almost pathetic, that there are political papers enough and six days in the week to read them. Nobody knows how much party feeling there is to the acre in Canada or the United States, until he lets in a little politics, where politics are not supposed to be. Let a preacher drop a party sentence in a sermon, or a religious journal give a hint that may be construed to have a party leaning, and then comes the storm. The *Evangelist* is a wise old paper, but it got nearly caught this time. Any paper, or any man may get caught in the same way in election times.

A CONTEMPORARY thus sums up the Sabbath newspapers of the city of New York.

THERE are printed every Sunday, in these papers, between 750 and 800 columns of reading matter. Of these about 400 columns are filled with political, foreign and other real or invented secular news, editorials, literary criticism, a small amount of religious matter, and a vast amount of sneers and travesty of religion; and a quantity of infidelity and blasphemy. About 300 columns are filled with sensational matter, such as sporting and theatrical news, gossip, fashion notes, scandals and society tit-bit, weakening, dissipating things, better to be unknown. About sixty columns are given to reports of crime attempted or committed, with all the debasing, extravagant and sensational descriptions to inflame the imagination and incite to like deeds. About twenty columns are given to literary criticisms, and clippings from magazines, books and reviews and three or four columns to art.

Who is responsible for laying these 750 columns before the public every Sabbath morning? Mainly the people who buy the papers and advertise in them. Were there no demand there would be no supply. With sorrow and shame it must be admitted that many of the patrons of the Sabbath newspapers are professing Christians. The scallawag class, even in New York, could not long support a great daily paper. To publish a first-class daily journal an immense revenue is required, and the money that goes to make up that revenue is usually contributed by respectable people. It is saddening to think that any number of professing Christians should strike at man's greatest blessing—a well-kept Sabbath.

PRESBYTERIAN STATISTICS.

THE Statistical Report submitted to the Presbyterian Council at its recent meeting by the Rev. G. D. Mathews, D.D., Convener of the Committee, possesses great interest. To some, statistics are exceedingly attractive, while to others they are simply repulsive. They have their uses, and, if reliable, can tell their story with a considerable degree of impressiveness. It is with difficulty and by slow degrees that anything like complete returns from well-organized Churches can be obtained. It will be readily understood then that the Council Committee have had peculiar difficulties to contend with in the compilation of the remarkably complete and diversified report they were able to submit. There is a decided advance in fulness and variety of detail on that presented four years ago.

For the present, attention is confined to the two main items of numbers and finance; other points of interest may be dealt with at another time. Seventy-eight organized Churches spread over the globe report to the Council Committee this year. On the European Continent there are twenty-six Churches with 383 Presbyteries, fifty-seven Synods, 4,844 pastoral charges, 5,527 ministers, 23,995 elders, 6,327 deacons, 442 licentiates, 133 theological students, 469,091 communicants, 2,898 Sabbath schools, 10,458 Sabbath school teachers and officers, and a Sabbath school attendance of 374,400. In the United Kingdom of Great Britain there are twelve Churches, with 292 Presbyteries, thirty-four Synods, 5,081 pastoral charges, 5,763 separate congregations,

4,636 ministers, 34,016 elders, 23,598 deacons, 907 licentiates, 640 theological students, 1,295,918 communicants, 7,934 Sabbath schools, 91,675 Sabbath school teachers and officers, with 951,774 in attendance on these Sabbath schools. Next come the returns from the Asiatic Continent where there are three organized Churches, with ten Presbyteries, two Synods, 126 pastoral charges, seventy-six ministers, thirteen elders, thirty-one deacons, eighty licentiates, seventy-seven theological students, 10,018 communicants, ninety Sabbath schools, 234 teachers and officers, and 5,085 pupils in attendance. Then comes the Dark Continent. In Africa there are eight organized Churches, with sixteen Presbyteries, six Synods, 223 pastoral charges, ninety five separate congregations, 210 ministers, 1,057 elders, 1,553 deacons, eight licentiates, thirty-six theological students, 54,320 communicants, 215 Sabbath schools, 222 teachers and officers, and 19,300 attending. On this side of the Atlantic there are eighteen organized Churches, constituting 635 Presbyteries, by far the largest number on the list, 108 Synods, 14,839 pastoral charges, 15,379 separate congregations, 11,918 ministers, 56,199 elders, 30,780 deacons, 1,013 licentiates, 2,027 theological students, 1,561,640 communicants, 15,749 Sabbath schools, 121,902 Sabbath school teachers and officers and an attendance of 1,446,890. In Australia, there are eight organized Churches, forty Presbyteries, two Synods, 376 pastoral charges, 1,142 separate congregations, 384 ministers, 1,167 elders, 2,030 deacons, twelve licentiates, nineteen theological students, 31,639 communicants, 615 Sabbath schools, 4,493 teachers and officers and 47,523 Sabbath school scholars. New Zealand comes next with two organized churches, thirteen Presbyteries, 153 pastoral charges, 483 separate congregations, 153 ministers, 635 elders, 1,663 deacons, six licentiates, seventeen theological students, 18,622 communicants, 323 Sabbath schools, 2,455 teachers and officers, with an attendance of 27,873. The list ends with the Western Islands, where there is only one organized Church, with four Presbyteries, forty-six pastoral charges, fifty-six separate congregations, thirty-one ministers, 300 elders, 350 deacons, three licentiates, four theological students, 8,977 communicants, sixty Sabbath schools, 634 Sabbath school teachers and officers and 6,922 in attendance. From Foreign Mission Churches, the German Reformed Church, and from scattered congregations in various lands there have been no returns. It is estimated that in Foreign Mission Churches there are 55,000 communicants, in the German Reformed Churches, 100,000, and in the dispersed Churches, about 10,000. This would give a total of seventy-eight organized Churches, 1,392 Presbyteries, 209 Synods, 25,689 pastoral charges, 27,966 separate congregations, 22,955 ministers, 117,382 elders, 66,322 deacons, 2,471 licentiates, 2,953 theological students, 3,603,225 communicants, 27,914 Sabbath schools, 232,073 Sabbath school teachers and officers, and 2,879,721 attending Sabbath schools.

The financial statistics are for various reasons very incomplete. Several interesting items can however be gleaned from the returns. The English Presbyterian Church contributed for congregational purposes, \$870,000; for Home Missions, \$8,710, for Foreign Missions, \$98,585; total for all purposes, \$1,032,640. The Irish Presbyterian Church raised for congregational purposes, \$449,965; for Home Missions, \$30,380; for Foreign Missions, \$61,120, for all purposes, \$797,490. The contributions raised by the Church of Scotland were, for congregational purposes, \$1,298,920; for Home Missions, \$47,990, for Foreign Missions, \$173,395; total contributions, \$2,031,670. The sums contributed by the Free Church of Scotland were, for congregational purposes, \$2,156,055; for Home Missions, \$66,695; for Foreign Missions, \$349,870; for all purposes, \$2,924,360. For congregational purposes, the United Presbyterian Church of Scotland, raised \$1,186,500; for Foreign Missions, \$198,365; for all purposes, \$1,599,085. The Presbyterian Church in Canada reports to the Council, \$1,324,630 for congregational purposes, for Home Missions, \$49,595; for Foreign Missions, \$113,685; for all purposes, \$1,643,735. The Churches in the United States are the largest contributor on the list. The Presbyterian Church, in the United States of America heading it with \$6,190,685, for congregational purposes; \$611,020, for Home Missions, for Foreign Missions, \$823,880; for all purposes, \$11,431,345. The aggregate reported to the Council as contributed for congregational purposes, is \$20,431,