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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, DECEMBER 26, 1879.

THE AUGMENTATION SCHEME OF THE U. P. CHURCH, SCOTLAND.

IT is well known that the Free and United Presbyterian Churches, of Scotland, follow a somewhat different plan in their efforts at securing to all their ministers a respectable minimum income. With the Free Church the principal part of the stipend is paid out of the Central or Sustentation Fund, while the supplement, greater or less, is supplied by the individual congregation, according to its ability or inclination. With the United Presbyterians this plan is reversed—the chief part of the salary being supplied by each congregation, and the supplement being given by the Church as a whole.

We shall not at present discuss the relative merits of these plans of Church finance. Both have their strong points, and, it is equally evident both have their weak ones. All we wish to do at present is to give a short account of the progress made by the United Presbyterian Church in this matter; not on account of its being either more interesting or more important, than what has been achieved by the Free Church, but simply from the facts having been recently given in the "Missionary Record," in a paper which has all the weight of official authority and accuracy.

Till within some thirteen or fourteen years the United Presbyterian Church did comparatively little in the way of augmenting the stipends given by its smaller and weaker congregations. The highest aim in those days was to bring up the lowest stipend paid to \$600 and this was but very partially and languidly accomplished.

In 1866 it was found that of 620 ministers on the Synod's Roll a large number were not receiving more than \$500; a still larger, not more than \$600; and fully one half of the whole Synod not more than \$750, and that in many cases without a manse.

This was felt to be a discreditable state of things and it was resolved to make a prompt and steady effort in order to wipe off the reproach. It was at once determined to raise the minimum stipend to \$750. Previously no congregation had received more than \$250 of supplement, but the resolution made it necessary to increase that amount to \$50. Immediately the Supplemental Fund rose from \$4,500 to \$7,850; and within little less than a year, more than \$20,000 were raised for this purpose alone. The progress of the scheme has since been very steady. The minimum stipend given has been gradually raised till now it is \$1,000, with \$100 for house rent when there is no manse.

In order to foster liberality among the congregations, a certain graduated scale is adopted, so that those who give most receive proportionately most. If any congregation does not contribute at least \$2.50 per member it receives nothing; if between \$2.50 and \$3.00, it gets at the rate of half a share; if between \$3.00 and \$3.50, it gets three quarters; and if above \$3.50 it gets a full share.

The result has been that of 544 congregations the

stipends of only eleven are now under \$800, and in only eighteen additional are they under \$900, while 134 with whom the Home Mission Committee have had dealings have been raised to \$1,000, with manse or allowance for house rent.

The contrast between this state of things and what prevailed at and before 1866 is very striking, and very encouraging to others to go and do likewise. The whole tone of feeling and the scale of giving has been changed and raised. So much has this been the case that a congregation is mentioned as contributing \$1,500 yearly to the Fund, whose minister, in 1866, thought it might be possible by a special outpouring of the Spirit to get \$125 from it.

The highest contribution of any congregation to this fund is about \$8,000. This is a large sum, though small compared with the contribution of one Free Church congregation to the Sustentation Fund every year amounts to \$30,000. Like many Church funds the Augmentation Scheme of the United Presbyterian Church in November needed, by the 31st of December, \$70,000 more than it had in hand, in order to keep up the minimum at \$1,000; but, bad as the year's business has been, it was confidently expected that all that was needed would be supplied. We shall be glad if such should be the case, and if our own funds turn out as well.

A SEASONABLE SUGGESTION.

A MUCH respected correspondent writes to suggest the pressing necessity for special persevering prayer as the chief and most effective instrumentality, in the circumstances, for replenishing the coffers of our different missionary schemes. We have no doubt that there has already been, and is now, a very large amount of this. Without it there would be very little hope of anything else being greatly if at all effective. We are quite sure that our correspondent does not for a moment call this in question. In addition, however, he would have a special season set apart for this purpose, when the Church as a whole might unite in earnest importunate supplication to Him whose are the silver and the gold and who has the hearts of all men in His hand, that He would be graciously pleased to pour out on all His people a spirit of greater liberality and deeper interest in the advancement of His cause in the world, and by making them realize more vividly what they as individuals owe to redeeming grace, lead them to exert themselves correspondingly in the good work of spreading that glorious Gospel which has brought so much peace to their own consciences, joy to their hearts and brightness and purity to their several homes.

The reasonableness and propriety of such a suggestion are unquestionable. If professing Christians really believe in the efficacy of prayer at all, they will need no urging to take the hint and act upon it. The testimony of some of the best and holiest of men is that for God's work they always got all the money they really asked for and actually needed; and, acting on the same principle and engaging in the work in the same spirit, we do not think the Presbyterian Church in Canada will meet with a different experience or will have to give a different testimony.

THE DANGEROUS CLASS.

IN a great many of our Canadian exchanges grievous complaints are made of young half-grown blackguards and loose fellows of the baser sort in general, gathering in knots at street corners, especially in the evening and on Sabbath afternoons, and there indulging in noisy horse play, with foul language and correspondingly foul practices—smoking, shouting, squirting tobacco juice at windows, insulting ladies and any decent person that may happen to pass, etc. In short the ruffian dangerous element among the young must be shockingly on the increase if half of these statements are true. And we rather fear it is. In some respects there is not a more detestable creature on the face of the earth than a gawky, half-grown, or whole grown lad, with his hat on the side of his head, a cheap cigar or an imitation meerschaum in his mouth, his hands in his great-coat pocket, with peg-top pants of a loud pattern, high heeled boots of ridiculous make, a vacant, impudent leer on his prematurely vicious and sodden countenance, and surrounded by half a dozen younger candidates for the same degree in the same school, to whom his words are as scripture and his oaths as wit. Dr. Arnold of Rugby used to say he never felt so indig-

nant and so helpless as when he saw a big bad boy, of this kind, the oracle of a group of juniors whom he was corrupting as fast as he could, and yet in such a way that he could neither be prevented nor punished.

It ought not to be difficult for Christians to say what is the great remedy. And surely that ought to be applied with tenfold zeal and liberality when in every village, town, city, and country district of our Dominion, the evil is both clamant and increasing.

Many years ago a grave, thoughtful, Christian man who had taken a prominent hand in establishing a church in a certain locality, remarked to a friend as they watched the antics of a group of such lads perched on a snake fence near by, "They blame us for having opened this station too soon. We have been too late. Don't you see? We have lost a generation." How many all over Canada could re-echo the cry and sympathize with the sorrowful regret. It won't do, however, to indulge in mere regret. The corruptors of our youth are all at it and always at it. If the plague is to be staid, those who say they have the one only and effective remedy, must be ready to go as far and risk as much.

ONE of the leading English Wesleyans, the Rev. Dr. Rigg, scouts the idea of a union between the body to which he belongs and the Church of England. He says that it is now too late for such a union. We would think so too. English Wesleyanism at present has little in common with the State Church.

A RECENT conference held in Edinburgh, at which Principal Rainy, Dr. Adam, and Mr. Taylor Innes made speeches, passed a resolution stating that disestablishment is the only means of solving ecclesiastical difficulties in Scotland, and declaring that Scottish candidates at the coming election should make their position on the question fully known. Scotland is certainly waking up.

PROFESSOR VON OOSTERZEE, the well-known preacher and theologian and commentator of Holland, says that a wave of infidelity is steadily advancing over Protestant Europe. Germany has already suffered from it; Holland is now suffering from it; Scotland is beginning to suffer from it. In twenty years it will reach its height. So the good Doctor affirms. It may be, after all, that his predictions are only apprehensions. Prognostications of evil are not always fulfilled.

IT certainly is a strange story which comes from Ceylon, that an Anglican priest at Kaltura has refused to marry a daughter of the late Dr. Norman Macleod to an assistant Government agent, Mr. H. H. Cameron, and that the refusal was made on the fanciful ground that the priest could not perform a ceremony in which a Presbyterian was one of the parties to the contract. As the result of this, a journey of twenty-six miles had to be made to find another minister. Norman Macleod, as is well known, was one of Queen Victoria's chaplains for Scotland. This report has been followed by another, which is in the nature of a denial. Mr. Cameron, it is affirmed, did not intend to get married at Kaltura, and there was "no absolute refusal" to perform the ceremony. This at best is confusing. If there was no "absolute refusal," the inference is that there was a partial one, and if there was a partial one, how came it to be given if Mr. Cameron had no intention to get married? The priest and his Bishop decline to meet the charge under shield of a resolution "not to enter into newspaper discussions." But while this is very strange, and while, if true, the conduct of the chaplain was very offensive, yet after all the strangest part of it is the British Government having such chaplains in its pay. If the poor man's conscience would not allow him to marry a heretic of a Presbyterian, just as the consciences of some of his brethren don't allow them to bury Dissenters "and such," how can it be helped? Not, certainly, by asking them to do violence to their consciences, but by relieving them of Government pay and secular official position, so that they may be able to follow their convictions still more fully without giving any legitimate ground for complaint and without inflicting wrong upon any who, as part of the community, have now to pay in part their salaries, and at the same time to bear their absurd and offensive insolence. Had this chaplain got his pay only from those who endorsed his opinions, his conscientious refusal to celebrate marriage in any case could have