

AN ECCLESIASTICAL CENSUS.

A RECENT census of the city of Toronto shows a population therein of about 170,000. The *Telegram*, with most laudable enterprise, followed this up by employing 80 persons to visit the places of worship in that city and its suburbs on Sunday, the 16th December last, and counting the attendants at morning and evening service. A tabulated statement has been issued giving these figures, and with them statistics showing the salary of each minister, the average Sunday collection, the yearly income, the debt, the value of property owned, the seating capacity, and Sunday School attendance, for each of the places of worship in Toronto and suburbs. There are errors no doubt, but the work seems to have been well done on the whole. One denomination is exaggerated in almost every particular, its boasting being a notorious characteristic. But taking statistics to be fairly correct there are some startling facts manifested. The Unitarian and Reformed Episcopal, on the Sunday in question, had congregations each in the morning under 81, and evening 30, and 45 respectively, yet their seating capacity is 500 to 600. Mr. Howland's new sect has rooms to hold 800, with an attendance of 126, and 95. All the minor sects with seats for 6,125 had congregations of 809 and 964, and these people owe \$55,800 on their buildings. The Church of England is credited with 35 congregations, paying stipends of \$35,620 to clergy, and giving yearly \$126,000, owing \$283,000 on property worth \$985,000, with seats for 16,785, with an attendance morning 4,410 and evening 7,288. The Presbyterians have 24 congregations which pay the pastors \$43,000 and subscribe \$133,000 yearly, they owe \$285,000 on property worth \$735,000, they can seat 17,000, and had attendances of 5,685, and 7,965. The Methodists have 27 congregations, they pay \$41,000 to pastors, subscribe \$127,000 yearly, owe \$400,600 on property worth \$1,042,800, they can seat 17,675, and had congregations of 7,178 and 13,930, if the figures are correct. Baptists have 13 places for worship, pay pastors \$16,000, subscribe \$42,000 yearly, owe \$60,000 on property worth \$339,000, can seat 8,600 and had attendances of 1,770 and 2,957. The Congregationalists have 7 places, they pay \$11,600 to pastors, subscribe \$32,400 per annum, owe \$63,700 on property worth \$177,000, can seat 4,900, and had congregations of 1,589 and 2,838. The Romanists give no incomes for their clergy, but admit having a debt of \$61,000 on property worth \$634,000, owned by 9 congregations, they can seat 7,600, and had congregations of 5,500 and 4,000, at the main services. There are in Toronto 145 places of worship, salaries paid to ministers amount to \$161,537, the average Sunday collection is \$5,200, the total debts on religious edifices amounts to \$2,125,757! The property owned is valued at \$4,282,305, the seating capacity is 97,010, the total attendance on morning of census was 31,068 and evening 46,252. These returns show that each attend-

ant on worship in Toronto is under a load of debt for his place of worship, on an average, \$68, and each seat is encumbered with a debt of \$22. The interest paid for these debts amounts to \$127,545 annually! That is, for every dollar given for religious purposes, twenty-five cents has to be paid for interest on debts! Yet with all this tremendous waste there are seats provided for more than double the attendants. The average paid to our clergy is given as \$1000, which is swollen largely however, by the Rector of St. James' \$6000. But this is below the mark, as commutation incomes, &c., are not included. The Methodists give their preachers an average of \$1500, the Presbyterians \$1750, the Baptists \$1200. The total salaries amount to \$161,537, which is \$1100 for each congregation. The average paid each Sunday by each attendant is, Church of England 11 cents, Methodists 6½ cents, Presbyterians 10 cents. This brings out clearly the well known fact that Wesleyan places of worship draw great crowds of the floating population to their semi-concert services, who care nothing about the obligation to give. The average debt per head according to attendance at worship, is, Church of England \$48, Presbyterian \$40, Methodist \$38, which seems to indicate that it would be far from difficult to wipe out all these debts. The Sunday School attendance is given thus, Church 7000, Methodist 7800, Presbyterians 6500, Baptists and Congregationalists 4300, all others 1100. We regard these statistics as highly gratifying in one respect—they manifest the trifling hold of the small, fanciful sects, on the religious public. The size to which the leading Nonconformist bodies have grown in Toronto is not surprising, when we consider that the Church in that city was up to a recent period, to a great extent controlled by those who regarded the very word "Church," as a reproach, and its distinctive principles as unworthy of being taught. The Wesleyans have richly earned their prosperity, by their staunch fidelity to their own cause, and zeal in its promotion. They have never allowed a spurious Catholicity to deaden their enthusiasm for Methodism. Now, however, we can look to the future of the Catholic Church of England in Toronto city and Diocese with confidence. During the short reign of the present Bishop, over seventy new Churches have been opened in his Diocese.

The costly effort to perpetuate the night of humiliation has collapsed. Our younger clergy universally are remembering that they are the sworn and paid officers of Christ's Church, and are not ashamed of their colors and their cause. In Toronto recently the opening of St. Simons, in the North East, and the beautiful church of St. Augustine in the East, and the re-opening of St. Thomas in the North West of the city, with that of St. Mary in the West, and the lay missions in connection with several of the parishes, are signs of life that bear in them the promise and the potency of future harvests to reward the faithful and diligent husbandmen. Peace within the walls is bringing prosperity in the Church's palaces.

THE CHURCH IN TORONTO.

OWING to circumstances which need not be detailed, an arrangement was recently effected with the Rev. Professor Roper, to take sole charge of the parish of St. Thomas, Toronto. Mr. Roper having resigned his post at Trinity College, entered upon his parochial charge on the festival of the patron saint. The church has been altered to some extent, but it will be an absolute necessity to build a new one, using the present building as a parish room for meetings, lectures, concerts, &c. The priest in charge at once inaugurated a thoroughly active round of duties. The services will be made frequent, short, bright, thoroughly in accord with the Prayer Book, the teaching it embodies, and the ritual it demands and justifies. Mr. Roper is a hard worker, intensely in earnest, inspiringly so, he has an ideal of worship towards which he will bend all his energies, and for the accomplishing of which he will have a staunch, hearty, self-sacrificing band of co-workers. Men of this stamp attract their kind by a sacred magnetism of sympathy. Men of strong natures love a strong leader. Churchmen of intelligence, and thoroughly aroused convictions on Church principles sicken at the shilly shally, half-hearted, paltering with truth and shirking it, which some of our clergy display who have been ill taught, or who are only half convinced, touching the most solemn claims of the Church, or who are afflicted with that sad defect of vision, ecclesiastical strabismus, by which they are made to keep one eye on the Church, and the other ever looking after the ways and interests of dissent.

The trumpet blown at St. Thomas will have no uncertain sound. There will be no apologies for plain teaching, no attempts to trick out the doctrines and the ritual of the Church, so that their differences from schism may be minimised. It is to all Churchmen acquainted with the facts, a source of the utmost pride and gratification that so refined and so able a scholar as Mr. Roper, should be willing to accept the charge of a parish, which can hardly for some time be at all worthy his prestige and powers. But doubtless he feels no such disparity, but rather, that any sphere of pastoral labor, however humble, is worthy the devotion of the highest gifts. No event that has occurred in the Diocese of Toronto, has had more hopeful significance, than this reorganization of the parish of St. Thomas. This change reflects the highest credit upon the administration of Bishop Sweatman, and will be to him and to his whole diocese a source of strength and of rejoicing, by giving to gainsayers a rebuke, to the weak hearted a bracing stimulus, and an inspiring example, and to the whole diocese one more spectacle of parochial work and worship on a plane of earnestness, and dignity, and beauty worthy the Church of England.

Words are wise men's counters but the money of fools.—Hobbes.