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## Contributors and Correspondents

### PRESBYTERIAN CHURCH IN IRELAND.

The Minutes of the last meeting of the General Assembly of the Presbyterian Church in Ireland now lie before us. It is a goodly volume, though not nearly so thick as our own Minutes. Like ours, the Irish Minutes give the statistics, but not the reports of the schemes; the reports appear in an enlarged number of the *Missionary Herald*. The statistics do not take up so much room as with us. All the items (twenty-five) are given at one view running across the two pages; while in ours they (forty-four) occupy two pages lengthwise, and the reader has to turn from one place to another to get the whole. The following are the main items, which will give a bird's-eye view of the strength and resources of the Church. The sterling money has been turned into dollars:

Synods	5
Presbyteries	59
Congregations	589
Ministers	439
Families	78,445
Communicants	107,252
Stipend	\$21,000
Sustentation Fund	125,000
Missions	60,000
B. S. Contributions	10,000
Given for all purposes	213,000
Total Ministerial Income	613,000
Average Ministerial Salary	870

There is another Presbytery but it is in India, and so it has been left out. The ministers, however, include the Foreign Presbytery together with the Jewish missionaries. In all there are 18 on the roll who live out of the country. Besides these there are on the roll 81 assistant ministers, 10 retired ministers, 11 professors, 5 Home missionaries, 4 chaplains in the army, 2 retired missionaries, 1 agent of the Church, 1 superintendent of mission schools, and one college president. The present writer thinks that the Church in Ireland has hit on the happy medium in answer to the question—Who are to be on the roll? All ministers in the service of the Church are put on the roll, such as professors, whether of theology or of arts and science, missionaries, agent of the Church, superintendent of mission schools, and so on. In addition to these are retired ministers and missionaries who have spent their life work in the service of the Church, and have retired from old age or infirmity. One exception might be made. The president of a college which is altogether under the control of the State, the appointments made by the State has no claim to a seat in the Church Courts. So far as the Church in Ireland has gone, the door is not opened wide as in the United States, the abuse so flagrant there is avoided. Of the 689 on the roll, 569 are actually pastors. Many of the others, the most straitlaced among ourselves will admit, such as professors in theology and others.

It is a somewhat striking fact that of the 569 congregations no more than nine are vacant at any one time. We have Presbyteries in which there are that many at a time.

There are now three sources of ministerial income, or rather there are three to which all the pastors are related. These are, first, stipend; second, endowment; and third, the sustentation fund. The first is variable in the income given, the highest being about \$8,000 and the lowest not more than \$100. The endowment consists of the capitalised fund formed by the commutation of the life interests in the Regium Donum at the time Disestablishment and Disendowment took effect. The fund aggregates more than half a million sterling. The Sustentation Fund brings in as seen above \$122,000, and the aim is to reach at least \$150,000. Congregations are required to give to this fund a minimum in proportion to the number of communicants in order to their pastors receiving a full share out of it. The Endowment and Sustentation Fund combined secures a salary to each minister of some \$450 per annum.

The Minutes proper differ in some respects from the Minutes of our own Assembly, as well as from the minutes of other courts so far as known to the writer. In the first place, Presbyteries furnish written reports which appear on the Assembly minutes. These reports begin with the name of the Moderator of the year, and then an account of the care of students is given, then ecclesiastical changes, and some other matters. Every student's name comes before the Church in that way, the year of his standing, what classes he attended during the year, and what college or seminary. Secondly, a number of reports appear to be deemed of such importance as to be inserted in full in the minutes. The Reports on Statistics, on Sustentation, on Elementary Education, and one or two others of less note are so honored. These three reports occupy no less than thirty-two pages of the minutes, that is excluding the statistical tables. The Sustentation Fund

Scheme receives much thought and deliberation. The Convener of it is Thomas Sinclair, Esq., who is not unknown in Western Canada, for he was a delegate to a meeting of the Assembly of the Canada Presbyterian Church some years ago. He has now a seat in the General Assembly, by virtue of his office as Convener of the Sustentation Committee. The battle in the cause of common schools is one that is fought year after year, and needs to be. The policy of the enemies of non-sectarian schools is not to change the law directly, but to evade the law as far as possible by back-stairs influences with the Government and with the Commis. oners. In this it is managed that schools taught by Nuns, Sisters of Charity, Monks, and so forth, are grafted on the National system. More than that, rules are enacted with reference to model and other schools, in order to lessen their power and usefulness. The Committee on Elementary Education keeps constant watch on every movement of the enemy, and as soon as anything is done, or proposed to be done, there is remonstrance, petition, or such other means used to thwart the evil policy. Sometimes a deputation is sent to Government. A detailed report of the proceedings of the Committee is presented every year to the General Assembly. This year the report, with recommendations, occupies almost six closely printed pages.

The interest in Missions seems to be kept up in spite of the increased attention paid to the Sustentation Fund. It may be said even to be on the increase, for it was resolved at last meeting of Assembly to sanction the recommendation of the Board of Missions, to send the Convener of Foreign Missions to visit the foreign fields, and he has since started on his journey, expecting to be away for a year. The Convener is the well known Rev. William Fleming Stevenson, who is as distinguished for his literary qualifications as for his pastoral devotion and success. He has just passed through the United States, and has sailed, or will soon sail, from San Francisco for India and China. The expense of his mission has been guaranteed by a few friends, so that the Mission Funds will not suffer.

### A VISIT TO EGANVILLE.

I have just returned from spending five days in the above place, preaching and administering the ordinances of the Lord's Supper. I had no idea there was such a large Protestant population in and around Eganville, and I think many of my brethren are under the same impression, and so our Church has in some measure overlooked this field. This summer, Mr. John Mordy, student, has occupied the field, and a very great measure of success has attended his labors. Truly God has greatly blessed the work of his hands; and if that field were worked up with the same wisdom, life, and energy for the next twelve months as it has been the last six, there would be a large self-sustaining congregation, including Eganville, Lake Dorie, and Scotch Bush.

Evangelistic meetings have been carried on there for a number of weeks, mostly by Mr. Mordy, assisted by Mr. Wilkie; and on visiting that field one could see that God is doing a great work. On Saturday I baptized five adults, and received between forty and fifty new members at Eganville and Lake Dorie. On Sabbath, eighty sat down at the Lord's table, and I believe that number could be doubled in less than twelve months if a suitable man could be got for this place.

On Sabbath afternoon I preached in what is known as the Scotch Bush, about ten miles from Eganville, and now in connection with it. This is likewise a place of far more importance than is generally supposed—a large open country, with a very industrious and intelligent people—farmers well off and active, and I believe an equally large addition will be made here in a few weeks.

I may here add that the labors of Mr. Wilkie in Admaston have been no less blessed to the advancement of the Lord's cause in that part of the Master's vineyard, over seventy members having been added to the communion roll there a few weeks ago. Having spent some time there, I can also testify to the good work which has been done through the instrumentality of Mr. Wilkie. G. B.

White Lake, August 27th, 1877.

The oldest synagogue in America dates New York, 1684.

Rev. J. CAMPBELL, M.A., of Cannington, has resigned the Manila portion of his charge.

The Rev. John Anderson, pastor of River Street Presbyterian Church, Paris, has returned from the Lower Provinces, looking much the better of his trip.

### CHURCH EXTENSION.—MINISTERIAL LIBERALITY. No. III.

My first article on Church Extension, three weeks ago, mainly bore on the dividing of double charges, and the manifest advantage of the same both to ministers and people, besides the large addition that would thereby be made to the list of congregations.

My second has mainly in view, the setting of efficient and devoted ministers in important mission centres, at whatever cost to the Church meanwhile. The working out of this important scheme would reap an early and very abundant harvest.

Church development is also greatly retarded by so many vacancies, and the difficulty experienced in getting them filled. Church legislation is much needed for the proper working of our machinery in this respect. A troublesome individual in a weak congregation often neutralizes the labors of a devoted minister, and he yields to the strain. Vacancies, long continued, tend towards dissolution. Congregations do not generally give for the support of the Gospel according to their increasing ability, to the same minister; and wealthy ones, believing that talents and piety have their price, act as if they had only to pick and choose. On the other hand, ministers frequently make weak congregations stepping stones to better ones. Ordination vows are too often lightly taken and broken. Ministers are being debased to mere hirelings. Change is becoming increasingly the order of the day; and where a large amount of private enterprise for preferment is carried on, zeal for the saving of souls and the glory of God becomes impossible. This evil on both sides is rapidly developing itself. One way to check it, would be to imitate the example of the late Rev. Dr. Carlisle, of Birr, Ireland. He had been minister of a large and wealthy congregation in Dublin, had a good income, was held in high public esteem, and enjoyed the best society in the city. From devotion to the cause of Christ he voluntarily resigned his charge, went to Birr, where the population was almost entirely Roman Catholic, and labored to the end of his life, uncheered by the presence of good society, on a small income, often ill-treated, and making himself a living sacrifice, that he might win some. Did the tide of self-denial flow in this direction, the gain to religious life and Church prosperity would be enormous.

Spasmodic appeals are yearly put forth to make up short-coming contributions, especially for Home Mission work. These would be unnecessary if ministers were to preach by example as well as precept. In the published Minutes of the General Assembly for last year there is a Table of Averages, showing the proportion of the giving of each Presbytery to the different schemes of the Church. Two of the columns show the rate per family and communicant. In several cases the average is shamefully low; and in no case is it so high as it might be. I have sometimes thought were there a column for the average per ministerial family from all sources, the irregularities would be seen to be vastly greater. Were all ministers to come into line and lead their people with their contributions, the results would be very different. When a minister gets a call, a certain salary always accompanies it, and that is an important item in deciding the acceptance of the same. His services are as much thereby remunerated as are a builder's, on his being paid the contract price, or a mechanic when he gets his day's wages as promised. He ought therefore to give a share of his income obtained from that or any other quarter for the support of religion as much as any of his people.

If the Bible rule of giving one tenth as a minimum is right, every Christian should act on it. A minister with \$600 a year should give \$60; and as the power to give increases with the income, one who has \$3000 a year ought not to give less than one-third, or \$1000; so on upwards. Were every one to tax himself in this ratio he could speak to his people in a way that he cannot now do. Not only might our Home Mission Fund rise to a possible five times its present amount thereby, but the possible gross total would also approximate to a similar equivalent. "There is that withholdeth more than is meet, and it tendeth to poverty," tells a tale in regard to many a resignation. Let all try the first part of the verse—"There is that giveth and yet increaseth." Dare to tell the Lord by His own promise, then the cry, "Canada for the Lord," would speedily reach the utmost bounds of this great and wide Dominion, and the people would lie at his feet.

MADOC.

Two evangelists have been sent out from the "Pastor's Training College," by Mr. Spurgeon, to make a tour through the United Kingdom.

### WHAT THE ROMISH CHURCH SAYS ABOUT THE KILLING OF HERETICS.

Father Stafford, of Lindsay, Ont., and many other Roman Catholics have spoken in terms of strong condemnation of the murder of Hackett at Montreal, last 12th of July. Father Macnamara, of New York, would do the same if he were to speak on that subject in accordance with his address to the Orangemen on that day. Well, I have no desire whatever to cause any Protestant to hate Roman Catholics. I will yield to no one in kindly feelings towards the latter. I must say, however, that I am disposed to "fear the Greeks even when they bring gifts." The Romanist is allowed, you commanded, by his church to utterly disregard even his oath, if by so doing he can advance her interests. I have no doubt that many Romanists have the very best feelings towards Protestants, but they are far better than their Church. I maintain that the murder of Hackett was in accordance with her teachings. If his murderer were to confess to the priest that he killed him, the latter—if he were to speak as a good son of the Church—would say "you did just what was right. It would be an unspeakable blessing if the brains of every Protestant were blown out." I proceed now to prove what I have stated. I shall refer to works which, at the present moment, the Romish Church receives as authoritative.

Collet, whose work is a standard one in Maynooth College, says that death is one of the punishments which the Church has appointed for heretics. Reiffenstuel says the same. St. Thomas Aquinas, another authority at Maynooth, says that heretics deserve to be killed. Several of the Rhemish notes to the Bible contain the same doctrine. Cardinal Bellarmine repeatedly says that heretics should be put to death. So does Maldonatus. Several Councils decreed that heretics should be rooted out. Several Popes did the same. Of course they were infallible. Dominic, the founder of the Inquisition, is a Romish saint.

The Church of Rome, therefore, tolerates heretics only when she believes that it would not be safe for her to meddle with them. I maintain, then, that every Romanist who murders a Protestant, or who "speaks peace to him, but mischief is in his heart," is a good son of his church; and every one who cherishes kindly feelings towards a Protestant, is not a good one. Let any one refute me who can. As I have already said, I have no wish whatever to cause bad feelings in Protestants towards Romanists. Many Protestants, however, are greatly deceived by Rome's hypocritical professions of friendship. It is well to put them on their guard. (2 Cor. ii. 11.) T. F.

Metic, Que.

### NEWS OF FEMALE MISSIONS.

The Rev. W. Calderwood writes as follows of the work at Saharanpur, India.

We have had several girls' schools at this station for a dozen years past, and Mrs. Calderwood and I have talked almost daily about them, and yet until a few days ago, I never saw a single scholar in one of them. Now I have been able to make a sort of inspection of the school, although, as far as I am concerned, there is still something "behind the curtain." I was surprised when Mrs. Calderwood told me that the Mohammedan teacher of one school thought that I might visit the school without breaking it up, and I accordingly went. On reaching the door of the court, we heard a good deal of bustling and excitement within, and when we entered, all the girls over nine or ten years of age had fled from the large verandah in which the school is held into a room just behind it. All was as silent as the grave. The young Indian ladies were getting a nearer sight of a real living white man than they had ever before expected. A score of eyes were peeping at me through crevices and openings of the three doors of their hiding-place.

After a while the smallest of the girls on the verandah were induced to open their mouths and pronounce some of the letters of the Hindustani alphabet. Then the larger ones within, under the instruction of the Mohammedan teacher (who was hiding with them), began to read portions of Scripture, etc., so that I could hear them through the door. To my dictation, they wrote a little on their native wooden slates, and performed some problems in arithmetic, passing their slates through the door for my inspection. These slates are boards about as large as those in use in the American schools. Every time they are used they must be rubbed over with white chalk mixed in water. When this is dry, they can be written on with a native ink and bamboo pen. The writing can readily be washed off.

For twenty years I have heard of the ignorance and superstition of the zenana women. It was, therefore, a real gratification to hear in one school nearly half a hundred of those who, in a few years, will be at the head of so many zenanas, answering questions which comprised a tolerably full statement of Christian doctrine, and

repeating, apparently with delight, beautiful hymns in praise of the only true Saviour. Less than a score of years ago the gospel was shut out from all these girls, who now gladly collect to read and learn it.

May we not truly feel that the Lord "hath done great things for us, whereof we are glad?"

### A STATE PAID POPISH COLPORTEUR.

Some time ago our School Inspector visited the Protestant Schools here in that capacity. On that occasion he presented to one of the scholars—the son of one of my elders—a book entitled, "The Branch of Roses, etc.," printed by the Sadlers, from which I take the following extracts:—

At the beginning, a boy who has vainly tried to get employment, says to his mother, "I did hope something from Mr. Ollivant, for he looked a kind man; but when he asked me a few questions, and found I was a Catholic, I saw immediately my chance was gone. His face quite changed; you know he is a Scotchman, and an elder in the kirk!" (Of course, this is fitted to make Roman Catholic readers form a very bad opinion of Scotchmen, especially elders.

However, there are many Scotch elders who have Roman Catholics in their service, and treat them with the greatest kindness.) The boy next asks, "Why are people so bitter against Catholics, mother? And if ours be the only true religion, how is it that God seems to help all the other people more?" Part of her answer is as follows, "O my child! I who know by experience the difference between the two religions, can assure you that a Catholic, though in poverty, misery, hunger, and cold, possesses a treasure of happiness unknown to the richest and apparently most favored Protestant. Whatever you may seem to lose by it my dear, dear Allan, bless Almighty God that you belong to His own flock."

(What the treasure of which she speaks is, she does not say. But let the words "Catholic" and "Protestant," be changed into "Christian Protestant" and "Romanist," and it would be very easy to prove the truth of the statement thus produced.) The boy said, "I will be more submissive, more grateful to the good God. I shall say my Rosary for that to-night, mother. The dear, blessed Virgin will help me." The mother then went to the chapel to say her prayers. There before the altar, "she besought the intercession of the Blessed Virgin, of that dear and Holy Mother, who never despises the petitions of her children—the help of the weak, the refuge of sinners, the comfortress of the afflicted; and a holy calm impressed her soul."

"She remembered she was a Catholic, and she counted all her sorrows as nothing, when counterbalanced by that great and unspeakable happiness." She gave the priest eighteen pence to say a mass "for the benefit of any poor soul who required only one mass to relieve him from his sufferings, in hopes that when in glory, he would remember her and hers." Well, some wealthy "Catholic" merchant dreamt one night that his father, who died a good Catholic some time before, appeared to him in glory. "My son," he said, "I am now happy, and I owe my happiness to a poor widow, who procured the mass to which I owe my deliverance, with the last farthing she possessed. Seek in No. — street, and prove your gratitude by benefits to her and her child." Well, to make a long story short, the merchant found out that the widow already spoken of, was the one who had done so much for his father. He obeyed his command, and so all ended well. The widow's son, years after, used to tell his children the story of his boyhood's days, summing up in the words of the Apocrypha "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." In another story it is said, "No one has ever been known to perish who called devoutly on the name of Mary." In another, speaking of the Procession of the Host it is said, "Well, he knew that he was walking that day in the very presence of Jesus Christ, who, concealed under the appearance of bread, suffered Himself to be brought forth by the hands of the priest into the midst of His people, that he might satisfy His burning love for their salvation, and receive the testimony of their grateful adoration in return."

Several other extracts of the same kind might be given, but let these suffice. Now suppose a School Inspector were to give a Roman Catholic child, as a reward, a book as strongly Protestant as this one from which I have quoted is Romish, the consequences would be like those which followed Tam O'Shanter's shout, "Weel dune, Cutty-Sark!" when he saw the witches dancing in Alloway Kirk, or those which followed, when Mayor Beauclerk of Montreal had lately handed him street-car tickets printed on orange-coloured paper. T. F.

Metic, Quebec.

The opposing barbarities of Bulgarians and Bashi-Bazouks have left the country a wilderness, where women and children wander starving, naked and unprotected. Suleiman Pasha proposes to distribute them among the large cities of the south. Crops are rotting on the ground, with no one to reap them, and no provision is made for the winter. The Turkish regulars are said to be finely disciplined, and refrain from any outrages, but both Governments neglect to restrain their savage irregulars. The Bulgarians are behaving much in the same way as the Bashi-Bazouks. It will be impossible for Christians and Mohammedans to ever live together again in the disturbed districts. Even Russian sympathizers severely condemn Russia's conduct; first, in instigating the Bulgarians to revolt, and then leaving them to the mercy of the Turks, whose right to treat them as rebels, is hard to question.