GENERAL AGENT FOR THE

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British American Presbyterian FRIDAY, SEPTEMBER 5, 1878.

STATISTICS OF THE PRESBYTERIAN OHURCH IN CANADA CONNECT-ED WITH THE CHURCH OF SCOTLAND.

1872.

We have already given an outline of the statistics of the Canada Presbyterian Church for last year and hasten to do the same for the sister Church in the same provinces. We have already expressed our her chief pastors, saying the very reverse. conviction that such statistics are exceedingly important, and that therefore every the will to persecute all who oppose is as exertion should be made to have them as nearly as possible complete in reference to every congregation. It is a poor discreditable thing for the officials of any congregation to be so indifferent as to forget to send in the statement of the various items required, and it is still more discreditable if it is thought that the facts are such that they had better be concealed. As in the Canada Presbyterian Church, so in the Kirk, there are, it seems, office bearers who have an invincible repugnance to giving any information about the numerical strength and intermal working of the congregations with which they are connected. It is a pity that it should be so, and wherever this is the case people will conclude, whether rightly or wrongly, that there is in such congregations something greatly out of sorts

and needing concealment very much. The members of non-reporting congrega tions, as given in the Statistics published in the Presbyterian for September, is painfully large, being nearly one half of the whole number, viz. 66, out of 185. Seven of these 135 are Mission Stations having 129 charges proper. There are one hundred and eleven ministers in charge, with five who are Professors in Queen's College, and eleven on the retired list. During the year four names were dropped from the list-viz. two by death, one by change of residence and one by resignation. There were eight translations during the year, and only one ordination. The total number of families. as can be estimated by taking former statis. tics for non-reporting congregations, was 11,608 which, at five in each, would prove an adhering population of 58,040, while according to the census of '71 there eight to

The number of communicants is 17,042 which, it is said, is rather under than over the mark. The increase reported by 72 Kirk Sessions was 566.

The number of children at Sabbath solvols is reported at 10,496, with 1,127 teachers an increase of 1,451 scholars and 129 teachers in three years. In Bible classes the attendance is moutioned as 1,499. In 51 Schools the contributions of the children amounted to \$2,426. As many as 18,486 volumes (are reported in Sabbath School

The whole amount of stipend paid or pronused to 110 ministers was \$84,855 or an average of \$771 each The highest stipend was \$4,000 and the lowest \$512. The minimun stipend to be arrived at in country congregations is declared to be \$1,000 with manse and glebe, or at the very lowest \$800. In the contributions to the different schemes of the church, the reporting congregations figure very well, but the total can only be Peninsula, and there is every reason to had from the books of the different Treas. urers.

They are as follows :-The General Sustentation Fund... \$8,043 Widowa Fund Bursary Fund... 748 Manitoba Mission ... 1,203 French Mission 832 Juvenile Mission to India ... 920

> Total \$14,172

The amount contributed for Queen's College Endowment during the year was \$4. 178. The gross amount received for that purpose up to the end of last month was \$100.333.43.

We shall hope to see those statistical accounts more complete by another year.

PRESBYTERIAN COLLEGE, MON-TREAL.

The next session of this College will open, in the new buildings now creeted, on the first day of October. The opening lecture will be delivered in Erskine Church at half-past seven o'clock, p.m., when the Rev. John Campbell, M.A., will be inducted into the chair of Church History and Apologetics. We congratulate the College upon the addition thus to be made to the professorial staff and upon the completion of buildings which are at once an ornament to the city and an honor to the Canada Prosbyterian Church, and which will greatly increase the comfort of sindents and the general efficiency of the institution.

ROME UNCHANGED.

Poor ranting George Gilfillan on one

occasion was moved to say, what he no doubt intended to be very liberal and very epigrammatic, that "there was blood upon the skirts of Roxae, but that blood was dry!" -meaning, we suppose, that while Rome had shed blood in her day, she had turned over a new leaf and was not to be thought capable of anything so maughty in those enlightened times. There is blood upon the the skirts of Rome, and V is dry, no thanks to her for that. She would make it wet enough again it she had only the opportunity, as witness the Gavazzi riot of days not long gone past, and the Antigonish stonings of not many weeks ago. To put to silence, as 't were, the apologetic rant in which pseudo-liberals indulge in on her behalf, that Church is continually, through her people and through the utterances of Episcopal "pastorals" are proclaiming that strong as ever if only there were the power, while the "infallible" old man at Rome ever and anon puts forth his toothless anathema, to show what he would like if the world were regulated a ccording to his idea. In Topics of the Week, last issue we gavean extract from the recently issued allocution which told its own story. Issued about the same time as this allocution is the "Invito Sacro" of Cardinal Patrizzi, the Cardinal Vicar of Rome, and the inmediate representative of the Pope, whose acts are virtually those of the Holy Father. In this "Invito" the Cardinal complains very bitterly of the religious liberty enjoyed in Rome by Protestant preachers-who, in His Eminence's choice language are "hireling apostates and ministers of the Reform" -and charges these apostates with secretly disseminating "falsified Bibles," and " inviting young and uneducated persons to hear lectures." Such a state of things is characterized as in every way abominable. and accordingly the Cardinal warrs the faithful against such men and denounces their being permitted such liberty as scandalous. With inimitable simplicity he regrets that the Holy Father can do no more in the way of protection but issue this warning, and very innocently adds that "assuredly he would do so, if he were enabled to employ other means, to bridle the insane license of the impious pervertors of sound doctrine." Now what does all this mean? It means that Rome has not foregone the sword or force to put down opinions of which she does not approve, and further that, even on the Cardinal's own showing, the Protestant Ministers in Rome have been and are very successful in their labours. This " Invito," which contained such complaints against the Government was posted up outside the Churches. The authorities regarded it as an invitation to rebellion and ordered its agents to pull them all down. One of the agents, in one case at any rate, does not seem to have been very careful about his way of proceeding, for Le soaked a cloth in holy water, unfastened the paste with it, and in this way secured the document. The very next morning a pamphlet appeared criticising the "Invito." This was by "a Waldensian Evangelist," and it is made a matter of great outcry that it was not suppressed. The fact is, free speech in Rome is rapidly destroying the power of the Pope, even in in his very stronghold, but the same cursing, persecuting spirit is only the more bitterly displayed on that account.

The allocution, according to an ultramontane print, "marks the crisis between the Church and Liberalism throughout the anticipate that both sides will push the matter with all their energies. The Italian Government is not disposed to falter, any more than that of Germany, in dealing with this gigantic opponent of all human progress, and it will be well for itself if it is not. Everywhere the Papacy is being arrayed against the civil powers, at least wherever freedom of speech is allowed, and the "inevitable conflict" must come off. whatever some may say who are continually crying " Peace, peace, when there is no peace. In Britain, in Canada, in the States, in Belgium, Germany, Italy, &c., the struggle, in one form or other, is going forward and the one object is over kent in view in all the doings of the priesthood, viz :- To have civil governments, obey the behests of Rome, and give her all she asks, or be thwarted at every turn and, if possible, utterly overturned. Working on their ignorant adherents, those priests have been able to shake and all but overturn the strongest ministry England has had for many years; they have ruled Canada through holding the balance of power between unserupulous politicians of both parties; they are struggland to do the same in the States, and wherever they find the principles of free speech manifesting their presence, and asserting their power, there are they at this their congenial work.

in a recent pamphlet against the doings of the priesthood in Belgium says, and his words are worthy of being seriously ponered:-

A celebrated French writer, M. Lavelege,

"If I consider it my duly to oppose Ultea montament, that is just because wherever it proveils it brings about an overthrow of true religious feeling. The cause is manifest. If the priests use religion to gain power, how can mon who love freedom fail to oppose a worship which supplies arms to enslave thera? When Voltaire said ' Eccase Tenfame, he did so because he saw on the priest's robe the blood of St. Bactholomew. When in Spain the priest Santa Cruz burns railway-stations and shoots prisoners, and the friends of the Pope send him money and congratulations, can it be imagined that that increases the admiration of the nations for a faith in whose name such deeds are done? Only consider the state of religion inflands where the Romish clergy have always had the supremacy, and observe also their political condition: is there anywhere a sadder sight? In order that Belgium may not tread the paths of Spain and Mexico, it is the duty of every faithful citizen to oppose with all his strength the pestilent influence of ultra-montanism.

FICTION VERSUS SCIENCE.

The American Booksellers' Guide has the following very suggestive paragraph in ono of its late issues:--

"Amongst cultivated readers of the prosent day there is less novel reading than there was a few years ago. The story of human experience is not less interesting, nor are we likely soon to do without the artistic and dramatic recitals of fiction; but the upper strata of readers, those who read books, and give the direction to higher literary effort, are becoming more and more interested in the real world and real heroes. In a word, science and history furnish at present the most attractive reading, and are the fashion in literature."

There is a great deal of truth in this, and it is an encouraging symptom. Of course there is still any quantity of novel reading both among high and low, but the excitement even from fiction is found by an increasing number to be neither so pleasant nor so permanent as what arises from narratives of scientific discovery, travelling adventure, or the great occurrences of the past and the present. The general run of the heroes and heromes of fiction are, in short, found to be rather stagey, or if not that, so shadowy and unsubstantial that one is glad to escape from them to what has a ring of greater genuineness about it, and will give one a better feeling of having gained something by its acquaintance. What is true of grown-up readers is equally true of children. Those painful religious novelettes with which Sabbath-school libraries are flooded have become a dreadful creatures equally insipid, and whose recorded sayings and doings are equally unsatisfactory and unnatural, ought surely to be laid on the shelf for a season. Is it not possible to get up an interesting child's book except with the whole generation of these prim Mariohettes pirouetting as they have been doing for so many years past? We have no objection to a good story, whether for children or adults. Very much the reverse. But these goody-goody books are all so like each other, and have all so little in them, that they are in danger of feeding our children with the east wind. or making them die of inanition or disgust.

THE OUTRAGE UPON THE REV. MESSRS. CHINIQUY AND GOODFELLOW.

chimquy and Goodfellow returing from the Church a brutal and murderous attack was made upon them, by which they were both seriously injured, the Presbytery express their deep sympathy with these brothren ander the unprovoked attack made upon them, and their indignation at the gross outrage upon the rights of our ministers and our go upon the rights of our ministers and our go upon the rights of our ministers and our go upon the rights of our ministers and outrage and outrage upon the rights of our rights

DR. WALLACE, OF EDINBURGH.

The week before last we noticed that the Ediaburgh Presbytery of the Church of Scotland had expressed its diapprobation of the teaching of Dr. Wallace, the minister of Greyfrars and Professor of Church History in Edmburgh University, as calculated to unsettle men's minds in reference to the resurrection of our Lord and as characterized by irreverence. The following is the formal deliverance of the Presbytery, which has been handed to Dr. Wallace in order that he may have an opportunity of retracting or explaining the extracts given. Such denial or retraction to be lodged by the first week in October:--

I. The Presbytery find that the language used by Dr. Wallace in the extracts which he read to the Presbytery on the 5th of May last, from certain sermons previously preached by him in Old Greyfriars' Church, and printed in pages 3 and 4 of the Committee's Report, * is consurable, as having a tendency to lead men to doubt the reality, and to undervalue the importance, of the resurrection of our Lord.

II. The Prosbytory find that in passages quoted from the book entitled "Recess Studies," and which are printed on page 5 of the Committee's Report, † as also in a passage from a sermon quoted by Mr. M'Kenzie in a letter to the Daily Review of the 9th December, 1872, under signature "Parish Minister's Son," which passage is printed on the aforesaid page, Dr. Wallace has used language which is censurable from the irreverence in the treatment of sacred subjects by which it is characterized.

III. The Presbytery find that the lauguage employed by Dr. Wallace in certain portions of "Recess Studies," which are quoted in page 8 of the Report, from A to is consurable, as having a tendency to shake mea's faith in the inspirations of the Holy Scriptures, and in the true and proper divinity of the Lord Jesus Christ; the Presbytery refer particularly to the expression of Dr. Wallace's own opinion in the words—"These convictions spring spontaneously out of the contact of their spirits with the Bible, and are capable of forming a foundation on which a new and living theology might be built up in the mind of the nation by the free action of the Christian intellect on its appropriate objects."

Further, the Presbytery find that in a portion of a sermon preached in Old Grey-friars Church, which was reported in the Daily Review, and is quoted in the commit tee's report, pp. 11-13, § Dr. Wallace has used language which is consurable, as being fitted to an either the minds of ordinary hearers on the truth and importance of such fundamental doctrines of Christianity as the Trinity, the union of the Divine and human natures in the person of Jesus Christ, His incarnation, miracles, resurrection, ascension, and second advent.

And the Presbytery also find that in pasbraries are flooded have become a dreadful nuisance and bore. Can nothing be done to abute the evil? Those everlasting Lucies and Georgies, or some trifling little which is consurable, as having a tendency to weaken men's attachment to the Word of God and the Confession of Faith; and that in page 6 A B, ** and page 7 A, ++ he has so expressed himself as to disparage the character of those ministers of this Church who, according to their ordination vows, faithfully and fully preach the doctrines of the Bible and of the Confession.

the Dible and of the Collession.

* But some men say. Are we then to suspend our belief in the miracles of Christ, and more purificularly in the greatest of all, His resurrection until such time as the further investigations of learned men shall succeed in setting the question at rest. I say, no! If a valuable possession of mine be litigated, and I to surrender possession until the proceedings are concluded? We Porhaps I may goin my case at all events it is preuntine to renounce possession until an adverse decision to me has been given.

given.

With reference to that great, and in some many respects exceptional matter, the resurrection of respects exceptional matter, the resurrection of our Lord, I believe that, if time permitted, I should be able to give such a representation of it as would satisfy the longings of Christian hope without out-raging the just demands of reason.

But I would ask, Are there no higher things than a belief in the resurrection of our Lord? Is not a little of the Spirit of Christ a higher thing than a strong faith in His resurrection?

The Presbytery of Picton, N.S., at its last meeting adopted the following resolution in which we hope will be acted upon energetically:—

In which we hope will be acted upon energetically:—

In having appeared that while the Rev Chas. Chiniquy was lecturing in the Presby terian Church at Antigonish, the meeting was disturbed in various ways by Roman Catholies who finally took pe ession of the building—and that on the Rev. Mossrs-Chiniquy and Goodfellow returns from the Church a brutal and murderous attack was

serviceable for the highest ends of human highers and welfare; and numbering among his design a come of the best and brighters spirits of the time and some of the best and brighters spirits of the time and welfare; and numbering a midealing pietre of the come of the best and brighters spirits of the time and withholding part of the teuthold I not tell you the letter is of importance, he was an orthoday of the letter is of importance, he was a form of the letter is of importance, he was a role of the pardonable horetic. Ho was wrong upon the pardonable horetic. Ho was wrong upon to any, he hald the the Father, Son, and the horetic in the port on of Clirist; he was strong upon to any, he hald the the Father, Son, and the hofficet, we cancer by figurative above the form makes of the divine energy, instead of the children makes of the divine energy, instead of the century presentarialist in his feeding, explaining any oven the linearnation into contenting very his form the presentation and second advent of Christ was requested and rooment in human salvation, for that evolution, and second advent of Christ was equal; only by his own roven no and affects of spirit of Christ; and handling the factor of second with a freedom that was equal; only by his own roven no made he would have been roylled as an infield, and probably an the work of a men would have been roylled as an infield, and probably an atheist; he would have been expelled from the pit of nearly every Church in Britain; he would have been roylled as an infield, and probably an atheist; he would have been expelled from the pit of nearly every Church in Britain; and we would have been ever and frem hand of religious monster. But how did he for in hand in all and and honor all his days the high places of his country. Church and soats of religious learning; and we had see an infield of the chosen put we have been ever and frem hand of the chosen put we had been an interest and thought and learning than by under one an apealable wrong. I do not make light of ina

the utmost of your strength, and to the very furtaest of your opportunities.

With rogard, for example, to the crucial question of the authority of Scripture, the persons now
doscribed will not be found wanting in a reserver
and affectionate estimation of the treasure of servand affectionate estimation of the treasure of servtruth that has descended to us from the past. But
they believe scriptural statements, not shape because they find them in the Bible, but in \$1.2 h for
themselves they perceive them to be true. They
do not so much believe certain things to be true tecause they are in the Bible, as they believe in the
Bible because they find in it things that are true.
Many things in the Scriptures they hold fast because they recognise their force and rightness;
other things they are uncertain about but tret
with provisional respect, for the sake of the rereonce due on other grounds teleton, or imperfect devioped morality. The whole they accept as a Divine
A ord reaching to the spirit of man, and would red
droam of molifying the position of the Book as the
fountain of spiritual instruction in the Church. The
same extraction is the spirit of man and would red
droam of molifying the position of the Book as the
fountain of spiritual instruction in the Church. The
same extractions of the same of right and truth
they receive due respect, but nothing on the mer
ground of being authorised and decreed.

** Even when performed in a superior manner. they receive due respect, but nothing on ground of being authorised and decreed.

ground of being authorised and decreed.

• Even when performed in a superior manner, Prealyterian worship falls to give sufficient expression to the conception of common praver, and when back it is very bad. If, in addition, the sermon happens as not saldom it does, to be ofther a tissue of force or frigid dogmatism, or a piece of insight platitude, from which all originality has been cradical out by the traditional findity engendered through two centuries of orthodoxy enforced by penalty, the whole service is a disappointment.

14 Ware all the cleave of the different Churche

Here all the elergy of the different Churches to speak out in public what they think and sy privately, it would probably be found that at least the tail of them, and that by much the more intelligent half, are more or less discontanted on the subject.

SLANG.

The Philadelphia Ledger has the follow ing expression of opinion on the slang phrases and style of so-called wit that is so prevalent in the present day, even among people that ought to know better. The everlasting straining after what is thought to be funny is surely a strong symptom of both intellectual and moral weakness, and when it shows itself in the mere misspelling of words, and silly catch and cant phrases, weakness can no farther go. It is thus that the Ledger moralizes over the matter: "Slang is not wit, norther is the misspelling of words humour. And we may go oven further and say that the prevalent disposition to present everything serious as well as trilling in a ridiculous light is not well as trilling in a ridiculous light is not only bad as a matter of taste, but mischiovous as a matter of morals. Yet there are many people whose sole efforts in writing and in conversation appears to be in the direction of what they consider 'smartness.' This constant trifling with the sad realities of human life, with the serious work of human kind; with the events of the day and with the facts of history; with the character of the living and with the memory of the dead, is lowering the tone not only of literature but of morals. The world itself is not a huge oke, however some people may so affect to consider it." consider it."

This tendency is too common in Canada, as well as in the country where the above was written. Every whore one meets with helpless weaklings who are possessed with the absurd idea that they are witty, and are therefore bound, in season and out of season, to "say something funny." They have a sort of everlasting snicker upor their faces, or they affect the grave mocking style as if they were troubled with misanthrophy or some stomachie deraugement, which moves them to a continuous snarl, as if the world had used them very ill and had made them unfortunately see an oud of all perfection. One scarcely knows what to do with the whole tribe. If one smiles as good nature would prompt, there is a risk that the foolish slang-dealers will be confirmed in their delusions, and have the mania about their cloverness coufirmed beyond all romedy. It is scarrely worth while to get angry, the more especially as that would be put down to envy or dallness in not "seeing the point." And then as to wearing the latter than a to wear the many or t then as to weeping, which would be the most natural exercise in the circumstances, that too has its draw-backs. If we have the misfortune to have any of the class referred to among our occasional readers we entreat of them to have pity upon themselves, and be merciful to their neighbours. Let them rest neurod their alang-purases are rather tiresome, and their Josh Billingissue are dreadfully thread bare. Let them speak and not like other people for a little change of exercise.