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TORONTO, FRIDAY, APRIL 21, 1882.

A COPY of Dr. Patterson's "Life of the Rev. Dr. Geddie" has been placed upon our table, and will be noticed in an early issue.

THE report of the recent meeting of the Woman's Foreign Missionary Society at Peterborough has just come to hand as we go to press. It will appear next week.

WE direct attention to Prof. McLaren's urgent call for labourers, male and female, to engage in Foreign Mission work. There is abundance of the material required, and we are very far from supposing that the spirit of self-sacrifice is extinct. We feel confident that a sufficient number of those possessing the necessary qualifications will respond to the appeal.

LAST week's Halifax "Witness" says "Rev. J. M. King, of Toronto, has had the good degree of Doctor of Divinity conferred upon him by the Senate of Knox College. He is the first Doctor made by the College. Every one who knows him will say that he will wear the honour with peculiar fitness. He is a sound theologian, an edifying preacher, an indefatigable Church worker."

WE again remind all whom it may concern that the accounts of the various Church funds close on the last day of April, and that all sums intended to be ranked among this year's contributions ought to be in the hands of the different Treasurers before that day. The Church can't afford to make every year spasmodic special efforts. The more reason why the general standard and spirit of giving should be indefinitely raised. The most liberal are in no danger of hurting themselves or their families by giving too much to the cause of Christ. But there are many more than the least liberal who are greatly in danger of hurting the souls both of themselves and their children by giving a great deal too little. There ought to be some approach to proportion in the treatment of different interests and enterprises, and surely that proportion is not reached if there is not so much given in the course of the year for the support and extension of Christianity as for a child's education during the twelvemonth, or for the entertainment of friends for a few hours.

THE BIBLE IN THE SCHOOLS.

JOB wished that his adversary had written a book. When the "Globe" criticised the Canadian pulpit so severely some weeks ago, probably more than one preacher said in effect, "Oh, that our critic would preach a sermon." The wish has been gratified. The "Globe" has preached a little sermon. The action of the Synod of Hamilton and London in regard to the use of the Bible as a class-book in our public schools was the occasion which produced this little sermon. The theme is, "The Bible should not be read as a text-book in the public schools." The sermon is not an able effort. It is weak. If there is one preacher in the Presbyterian Church, from Newfoundland to British Columbia, whose sermons give such conclusive evidence of mental imbecility as this "Globe" sermon affords, that preacher should leave the pulpit and join the editorial staff of some daily newspaper. The only good thing about this little sermon is that it is divided into "heads," according to the time-honoured custom which so many modern critics condemn. After a very commonplace introduction, which contains the usual flourish about "religious liberty," the preacher enters upon the discussion of the overture in this way.

Firstly—"It is an infringement upon the rights of minorities." Ah! indeed. But have majorities no rights? The "Globe" preacher says that in most sections there are small minorities of "Agnostics," "Catholics," and "various classes," whose "rights of conscience" would be violated if the overture became the law of the land. That would be a serious matter, no doubt, but it would be quite a proper thing to violate the rights of a Presbyterian, Methodist or Baptist majority! There may be nineteen Presbyterian ratepayers in a section whose consciences tell them that the Bible should be read in the school, and one Agnostic who is not very certain he has a conscience, but would rather not have the Bible read. The nineteen Presbyterian ratepayers must have their consciences concussed to save the conscience of the Agnostic! The Presbyterians of Ontario are tired of that kind of rubbish. Catholics are out of the question, for they have schools of their own. The "Globe" has more than once denounced and ridiculed Mr. Blake's theory for the parliamentary representation of minorities. If a minority must respect the decision of the majority in a constituency, why not in a school section? What in the name of common sense is the use of voting, if the will of the minority is to override the will of the majority? Should one or two Agnostics in a section have power to ride roughshod over all the Christians in the section? How long would we have schools if Agnostics had to furnish all the funds for their support?

Secondly—Stripped of its verbiage, the "Globe's" second "head" may be stated thus: "Lazy schoolboys get severely whipped for not preparing their lessons, and if the Bible is made a text-book it will become associated in the minds of many pupils with task-work, and drudgery, and often with tears and stripes." The overture simply asks that the Bible be made a class-book—not a text-book. The friends of the Bible wish to have it read in the public schools, and no one has ever asked that it be put, as the "Globe" alleges, "on a par" with profane history, grammar and arithmetic. Does the reading of the Bible imply "task-work," "drudgery," "tears" and "stripes"?

Thirdly—The third objection is that some teachers regard a "large part of Bible history as a myth, its miracles as feats of legerdemain, and its doctrines as on a par with ancient mythologies." It is contended that such a teacher would do a vast amount of harm to the minds of pupils in teaching the Bible. This contention has force, but it may certainly be assumed that any section that would knowingly employ a teacher of that character would vote the Bible out of its school. Besides, the number of such teachers is exceedingly small, and laws are not made for exceptional cases. Abuses occur under the very best laws, but the existence of an abuse is no argument against a good law under which it may occur.

Fourthly—The fourth head is put in figurative language thus: "By such legislation there is danger of making the sacred book an apple of discord amongst the sects." No, not the least danger, if the sects agree beforehand on the legislation to be sought and the place which the Bible is to have in the school. The preacher candidly observes that "this ought to be a puerile and baseless objection." So we think it is, but not any more "puerile and baseless" than its three companions. The "sects," we have good reason to believe, will, at an early day, take action similar to that taken last week by the Synod of Hamilton and London; the Local Legislature will undoubtedly change the law at their request, and our contemporary will be relieved from sermon making, and allowed to concentrate its powers on such genial subjects as the Boundary Award, the Onderdonk Contract, and the N. F.

THE CENSUS RETURNS.

AS our readers are already aware, the first volume of the Census has been given to the public. It contains six tables. The first of these gives the superficialities, dwellings, families, population, sexes and conjugal condition; the second gives the religions; the third, the origins; the fourth, the birthplaces; the fifth, the population of electoral districts compared for 1871 and 1881; and the sixth, the population of cities and towns having over 5,000 inhabitants, compared with what they were ten years ago.

We find that Canada contains 3,470,392 square miles, or 2,221,061,447 acres; that there are, or rather were

when the census was taken, 753,017 dwellings occupied, 46,583 unoccupied, and 9,882 in process of being built. Of the total population, 2,183,854 are males and 2,135,956 females. The number of widows is more than double that of widowers.

We have not space to give all the details in reference to the religions professed by Canadians, or rather their denominational peculiarities, for with very insignificant exceptions all claim to be Christians. The Roman Catholics, as was to be expected, have the largest number, footing up to 1,791,932. Next to them, as far as one body is concerned, comes the Presbyterian Church in Canada, which numbers 629,280. This is considerably more than are found connected with the Church of England or with any one body of the Methodists, though if all the different sections of the latter are taken together, the Presbyterians have to take the third place in point of numbers. It is curious, in view of recent discussions, to notice how small the number of Presbyterians out of connection with the body already mentioned. Those connected with the Church of Scotland are put down at 32,834, the Reformed Presbyterians at 12,945, and other Presbyterians at 1,106. So that altogether, with the exception of 46,885, all the Presbyterians in the Dominion are connected with one Church organization. Some people who do not know anything better are sometimes ready to say that Presbyterianism is a phase of religious belief so thoroughly Scotch that it scarcely finds a footing among any not of that nationality. There are only 115,082 inhabitants of Canada who were born in Scotland, and though these statistics give 699,863 of Scottish descent, we suspect the kin-counting before this could be made out would be found to be of the most absurd, capricious and unreliable character imaginable. But even though it were true that all these seven hundred thousand had a streak of Scotch blood in them (and in many cases it must be very faint), no one would say that the Presbyterians have retained every one in the most remote way connected with Scotland, and yet they must if Presbyterianism is a mere question of nationality. But what is the use of talking? Every moderately well-informed person knows that Presbyterianism is growing with the country's growth and strengthening with its strength, altogether apart from any question of nationality.

In Ontario we find that the adherents of the Presbyterian Church in Canada are returned as 402,572, while the adherents of the Church which claims to represent the Church of Scotland in the Province has the hearty number of 7,964, or about the sixtieth part. The modesty of the late proposal in connection with the division of the Temporalities Fund is very strikingly seen when such numbers are considered.

When we come down to Toronto, we are met at the threshold with the fact that, contrary to what is general in Canada, the females are very considerably in excess of the males. Passing from this to note the number of Presbyterians, we find that the Presbyterian Church in Canada gets credit for 14,518 adherents; the Church of Scotland for forty-five, and all the other Presbyterians for forty-nine; so that, so far as these returns show, there is only the nearest handful of Presbyterians outside the Presbyterian Church in Canada to be found in Toronto.

The Church of England has, in Toronto, double the number of adherents given to any other denomination, and this is out of all proportion to its strength in other parts of the Province.

During the past ten years Methodism has grown more rapidly, both in the Dominion in general and in Ontario in particular, than any other denomination. The Presbyterians come next, though the Baptists, considering their numbers, have rather the advantage in Ontario. For the present we can only give the following statement of the numbers adhering to the Presbyterian Church in Canada in each of the Provinces:

Table with 2 columns: Province/Territory and Number of Adherents. Includes Prince Edward Island (29,304), Nova Scotia (94,700), New Brunswick (39,102), Quebec (45,651), Ontario (402,572), Manitoba (13,928), British Columbia (3,488), and The Territories (475).

We suspect there must be some mistakes somewhere. For instance, in Edmonton, where Mr. Baird is stationed, it is said there is not a single Presbyterian, and at Prince Albert, all told, only 363.