

GENERAL AGENT FOR THE  
**BRITISH AMERICAN PRESBYTERIAN,**  
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TOPICS OF THE WEEK.

The Rev. Mr. Chiniquy has been mobbed down in Antigonish. This is quite in accordance with the old stupid system of the Church of Rome. It wants freedom of speech and action to none but itself.

The Goodrich murder in Brooklyn is now so far cleared up, as the perpetrator of the deed has been discovered. Goodrich has led a life of low sensuality and, as a consequence, of heartlessness and duplicity. The ways of transgressors are very "hard."

The Synods of both the Presbyterian bodies in the Maritime provinces have accepted the basis of Union, in the one case unanimously, and in the other by 80 to one. This, of course, with the decisions of the supreme courts in Ontario, settles the matter unless there is an amount of opposition from congregations and Sessions not at all anticipated.

To all appearances the Carlists are gaining ground in Spain. Their cause is that of absolutism both in Church and State, and of course has the sympathy and support of the large majority of the clergy. We cannot believe that such a cause will eventually triumph. If it do, it will be only for a season, leading to a more thorough and permanent overthrow of tyranny and superstition in the not-far-off future when the reaction comes.

In Britain the agitation against established churches is surely though slowly gathering power. Mr. Gladstone has promised to move during the next session of Parliament for a Committee to enquire into the whole question of Patronage, and the general feeling of the Scotch people with reference to it. If such a Committee don't awaken an amount of discussion and agitation which will all tend to the abolition of the Established Church, not merely of Scotland a decided minority. Why then should a church be kept up at the expense of all for their special benefit?

The Pacific Scandal still affords material for discussion and disputations more or less acrimonious. Very few try to defend Sir Hugh Allan, except on the plea that he is no worse than his neighbors unless it be in the extent of his depredations, and his apparently unconsciousness of anything in his procedure being wrong. Evidently Sir Hugh wonders why people should make such a fuss about the whole affair, and certainly those who would have bribed as freely if they had had the means should be chary about casting stones even at one who evidently has such faith in the power of gold, and such contempt for the power of principle that he believes a man's course of action will always be regulated by the amount of money that can be provided and actually paid. Conscience with such men becomes a farce, and principle the merest dream.

INCREASING LIBERALITY IN THE CHURCHES.

It is quite true that ministers are not at all paid as they ought to be, and that a large number of church members are very stingy in their contributions to the support of the Gospel. At the same time it is to be acknowledged and looked upon as a token for good that the spirit of increased liberality is abroad among the churches to a markedly increased extent. There is no likelihood of any of our Ministers being spoiled by the liberality of their hearers, or saved altogether from enduring hardness as good soldiers of Jesus Christ. Still let us be thankful that there is progress, and let every one be ready and rejoice to acknowledge this. It is quite true that people in general are able to give than they once were, and that they must give now if they would not actually fall behind, seeing everything is so much dearer than it was some twenty years ago. Still after all allowances of this kind have been made, we are inclined to believe that there is absolutely more liberality among members of our churches, and an increased desire to make pastors more comfortable and thereby more efficient in their work. The stipends are creeping gradually but surely and pretty generally upwards. What ten or twenty years ago was looked upon as the maximum for country congregations is now treated as the minimum, and people are

beginning to feel ashamed at what they then looked upon as positively a liberal provision both for the present and the future. We don't mean to say that all has been done that ought to be. Far from it. At the best what has been done is only a beginning. Still it will not be always on the grumbling, complaining key, but when progress is actually being made, to acknowledge it gladly and gratefully. No doubt in certain congregations the advance is very long in coming. The old minister has, in many cases, to die before an increase of stipend is thought of, though no one can deserve such an advance so much as he who has borne the burden and heat of the day. Poverty and pinching is still known where there is no reason why it should. But the tide has noticeably turned; the wants of a Minister's house are better appreciated than they were formerly. Sensible men who find it difficult to live in a comparatively humble, modest way on \$2,000 a year, or even more, naturally begin to enquire how the minister is to manage on \$500 or \$600, with everything to buy at the highest market rates. A bare subsistence, it is felt, is not sufficient, and if the whole of the churches are looked over it will be found that there is a very general movement in favour of doing more for the ministers than was formerly calculated upon. Sincerely do we hope that this movement will become universal. It is quite true that it does not follow that a liberally supported ministry should always be a really efficient one. But on the other hand it is beyond all question that, as good Matthew Henry says: "A scandalously supported Ministry very speedily becomes a scandalous Ministry." We may hope then that the increasing liberality displayed in many of our churches is to be regarded as an intimation that the work of grace is proceeding with increased power, and that men are giving to a greater extent, not because they are badgered or scolded into it, but because the Lord is opening their hearts, and thereby making their hands open as a matter of course.

Ministers and Churches.

An organ has been introduced into the Presbyterian Church, Prince Albert, Ont.

The proceedings of the Presbytery of Cobourg was received too late for insertion this week.

The Rev. Wm. Cochrane's first letter appears in this issue, and will doubtless be read with interest.

The Presbytery of Brockville inducted Rev. James Douglas, on the 9th inst., into the pastoral charge of Kemptville and Oxford Mills, and on the 10th, ordained Rev. A. Glendinning Missionary at N. Augusta and Fairfield. On both occasions Mr. Taylor preached, Mr. Lochead presided and addressed the minister, and Mr. Hastie the people.

At a meeting of the members of the Presbyterian church, Embro, which convened on Monday of last week, the congregation were unanimous in presenting a call to the Rev. Gustavus Munroe, recently of Glenary. The call was signed at the meeting by upwards of 400 members and will, in all probability, be sanctioned by the Presbytery and it is trusted will be accepted by Mr. Munroe.—Cos.

A congregational meeting was held in the Presbyterian church, Meaford, on Monday last, at which it was decided, with entire unanimity, to give a call to the Rev. D. B. Whimster, who has for some time past been preaching in the church. Mr. Whimster's ministrations have been already productive of good and are generally acceptable to the congregation, who earnestly hope he may be induced to respond favorably to the call.

The Presbyterian Congregation, Streetsville, in giving their pastor, the Rev. J. Breenridge, leave of absence for a few weeks, to seek health and recreation, presented him before leaving with \$40 for travelling expenses; and on Saturday evening last, some friends employed in the Streetsville Woollen Mills duplicated the amount by presenting him, in addition, with another \$40 as a token of esteem. Such marks of attachment between pastor and people must be very gratifying to all concerned.

At Teeswater, on last Tuesday evening, the Rev. Thos. Wardrope, of Guelph, assisted by the Rev. G. Brown, of Wroxeter, and Rev. D. Davidson, of Langside, laid the corner stone of a brick Church, forty-two by sixty-five feet in size. The edifice to cost \$8,000, and will be creditable to the congregation of the Canada Presbyterian Church in that place. There was nearly four hundred persons present. Mr. Wardrope delivered a lecture on "Canada, our Country," in the Town Hall, which was well attended.

The Canada Presbyterian Church choir, Bowmanville, held an exceedingly interesting reunion in the church last Friday evening, the 11th inst. The attendance was large, coming from many of our neighbour congregations. The programme consisted of an essay on music, two readings, a recita-

tion and a number of anthems by the choir; the whole proving one of the best entertainments of the kind held in the church. A dash of strawberries and cream did not by any means mar the pleasure of the meeting. Dr. Allison acted as chairman, and his happy introductions, with the other attractions previously mentioned made the meeting a most enjoyable one. The Rev. Mr. Smith thanked the kind friends for their attendance, and the choir for the services they rendered to the church, as they had given their efforts gratuitous number of years, and in all their work and singing necessary for the successful leading of their services of song they deserved the hearty appreciation and sympathy of the congregation.—Cov.

Book Notices.

BLACKWOOD FOR JUNE.

Has its usual quota of readable matter. There is a single installment of "Parisians," while "Doctor Abroad" and "A True Reformer" are completed. A sovereign—but not too sovereign—a notice of Arnold's last book on "Dogma," and an article on the "Shah," with the usual political paper denouncing Gladstone and all his belongings, complete the number.

THE CANADIAN MONTHLY FOR JULY.

Has come to hand. An article of 18 pages on the History of Kingston occupies the place of honor. It is somewhat proxy, but still the facts mentioned are not without interest, and one can read through the paper without any very great effort. It is not necessary to give the headings of each of the articles, as there are none of any noticeable excellence. As usual, "Current Events" will be read with more interest than any other part of the number. It is gradually becoming larger and larger, but it does not increase correspondingly in either piquancy or power. At the same time there is always more or less in this rambling commentary on passing events which will be looked upon with interest by a not a few, whatever may be their party leanings. With all his desire to appear impartial, the writer evidently inclines more and more to the side of Sir John McDonnell. Even when he has to condemn ministers, he does it with uncommon gentleness, "as if he loved them," while he "goes for" George Brown and his following with a will, whenever he has or can make an opportunity. We are not at all astonished at this, though it is not exactly in accordance with that impartiality so much preached and boasted of. To be sure, it may be replied that the "Grits" gave more occasion for hostile criticism. This is quite possible, though it is somewhat difficult to see how. Of course they claim to be guided by a higher moral standard than their opponents, and, truth to tell, fall frequently short of their ideal in actual practice. After making every deduction, however, we feel that the history of past struggles and past legislation shows that their claims to superior purity in plan and effort have not been altogether without foundation, and if the writer of "Current Events" were as impartial as he claims to be, we think he would acknowledge at least this much. We are glad to know that the "Monthly" is steadily gaining in circulation, and this not so much for what it is as yet, as for what it may become by and by.

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW FOR JULY.

Contains a large amount of valuable reading. In the absence of a Canadian theological quarterly we strongly recommend this publication. Wealthy members of our churches could not do better in a quiet way than subscribe for it and direct a copy to be sent to their minister as well. The four dollars would be nothing to them, but they are a very great deal to only too many of our earnest and hard-working pastors. When a minister's income is so limited that he cannot subscribe for a Review without feeling that he is injuring his family, his congregation may very anxiously enquire who is to blame for such a deplorable state of things.

THE CANADA CHRISTIAN MONTHLY.

Is intended as a continuation of the publication "Good News," issued so long by the late Rev. Robert Kennedy. It is under the editorial management of the Rev. James Cameron, of Chatham, and is meant to occupy something of the same place in Canada as is so well occupied in Britain, and to a certain extent, the world over, by the "Christian" and the "Family Treasures." The number for July is issued as a specimen. It is well got up, and its contents are both interesting and instructive. We wish Mr. Cameron all success in his venture, and hope we shall long continue co-workers in the same great and good cause.

AN ESSAY ON THE USE OF INSTRUMENTAL MUSIC, BY A "LAYMAN."

Takes a view on this much vexed question favorable to the use of instrumental helps. The whole ground has been gone over already pretty thoroughly on both sides. We are pleased to leave it where the General Assembly left it—an open question.

HARPER'S MONTHLY FOR JULY.

Is a fully average number of an old established favorite.

CONTINUED FROM FIRST PAGE.

eminent minister already quoted has justly said, "piety alone cannot do everything; it will be the better for instruction, where science can instruct it; and psalmody is a thing to be taught and learnt, to be cultivated and improved." If the practice of music were more general in our congregations, it even a few persons in all of them were to meet for tuning-singing, say weekly or twice a week for a month or two, I am bold to say that our church psalmody would be largely improved.

At all times, however, and in spite of all discouraging circumstances, I would ask our leaders in church psalmody (if they see the need) to reflect on the influence which they can wield, and to take measures accordingly. If they know the psalms or hymns before-hand which are to be sung, let them choose appropriate tunes, not clerical tunes for solemn words, but plaintive tunes for spirited words, but the reverse. At a marriage, it will not do to be gloomy; nor yet at a funeral will it do to be merry. And so, as is obvious to any one, the tunes that are sung to sacred verse, should not be at variance, but in harmony, with them. And yet this common sense rule is often disregarded. I well recollect that after a very spirited address, delivered by a foreign missionary years ago, I gave out the lines, "O city of the Lord, begin the universal song;" and oh, how vexed I was, as also the congregation seemed to be, when the preacher struck up St. Paul's instead of Davizes, or Pembroke, or St. Alban's, or any other of that class. Very lately too I was more than disappointed when in one of our largest and wealthiest churches, after the words were read from the pulpit, "Let all that dwell above the sky, or on the earth below," the tune commenced for them was Ballermor! which is not at all a spirited tune (as the words required,) but a grave, or a rather subdued tune. And another thing to be seen by our music leaders is that the time of many of our tunes be quickened a little, I mean quickened as compared with the time that was in vogue with Presbyterians twenty or thirty years ago. There are times, of course, as French, St. David's, Old Hundred, and many others, which would be numbered if sung in a racing style. But there are many others which would tell well, if in many of our congregations they were slightly accelerated. This acceleration, I am happy to say, has appeared in a number of our congregations, in rural as well as in city congregations, and with good effect. Lowell Mason has said, "A movement a little too slow will lead to a drawing, stupid, and sleepy performance, quite at variance with singing merrily unto God." And another good authority has said, "As a rule it may be said that ordinary congregational singing is too slow, and it would be perhaps better to err on the other side of quickness than slowness; remembering, of course, that hymns or tunes in themselves penitential or solemn must never be sung too fast." These are sensible words, and are well worthy of general notice.

But now, sir, I must close. The subject indeed is a large and important one, and yet I forbear soliciting more space for it in your columns at present, and simply remain,

Yours truly,  
 C. P.

July 15, 1873.

Dominion News.

The population of Paisley, in Bruce, according to the census taken the other week, is 1,000, that of Port Elgin 941.

McKay's brewery at New Edinburgh is about to be converted into a Presbyterian church.

The Chinese at present in Toronto report that in a few weeks six more of their countrymen will arrive in the city.

The Ottawa papers record the interesting fact that Mrs. Ross, of Albert street, gave birth to four children, three boys and one girl; mother and children doing well.

The village council of New Edinburgh, a suburb of Ottawa, have passed a by-law for the prohibition of the sale of spirituous liquors within its limits. The by-law will be voted upon on the 1st of August.

The report that Rev. C. Chiniquy was stoned is confirmed. He lectured on the 7th of July at Antigonish, a town largely composed of Roman Catholics. The meeting was a disorderly one, and several persons were injured at the close. Mr. Chiniquy and Rev. Mr. Goodfellow were stoned in the street, and had to take refuge in a friend's house, where they were obliged to remain all night. The affair is likely to create bad feelings in the eastern part of the Province between the Protestants and Romanists.

United States.

An educational party of 150 teachers has sailed from New York for a European tour.

Rev. Henry Ward Beecher publishes a general and specific denial of the scandalous charges which have been made against his moral character.

The United States Government has made a proposition to the British Government for an interchange of postal cards on the same basis as the arrangement with Canada.

The German population of New York city are much excited over the decision rendered by the Board of Excise, first, that lager beer is intoxicating, and, second, that no licenses for the sale thereof in any garden or saloon will be granted on and after the 18th of this month.

The Methodists are excited over the decline of Methodism in New York. The lamented decline has been a failure to increase with the increase of population. They have increased immensely in wealth and influence.

REV. PROF. MILLAREN'S FAREWELL ADDRESS.

From the Ottawa Free Press.

At the Sabbath afternoon temperance meeting Rev. Prof. Millaren delivered his farewell address as follows:

In addressing you on this occasion, I desire to say some words on the relation of the Church to temperance. As I am about to enter on the work of training others for the Gospel Ministry, it may be a matter of interest to the friends of temperance to know the views on such a vital topic which I carry with me, and which as opportunity may occur, I shall without hesitation touch. I presume also that the intrinsic importance of the theme is sufficient to seem for it a hearing. The attitude which an organization so prominent and powerful as the Church of God, may assume on such a question, cannot be regarded as of trifling moment. There are few questions upon which it is more desirable to arrive at clear and solid judgments. The relation which the Church sustains to temperance is in various aspects manifest. It needs no argument to show that intemperance renders abortive the efforts of the church to do her work. In so far as this degrading vice prevails, the work of the church, whether in saving the souls of men or in ameliorating the condition of society, remains undone. Drunkenness and religion cannot dwell together. It is equally manifest that intemperance renders men largely inaccessible to religious influences. It keeps them away from the house of God and the means of grace. Poverty and rags, when superinduced by vice, necessarily destroy a man's self-respect, and make him shrink from association with the respectable. And when those who habitually indulge in strong drink go to church, they take with them a clouded intellect, a blunted conscience and debased feelings and appetites, which unfit them for attending to the message of life. It is quite palpable that the prosperity of the church and the progress of temperance are closely linked together. And no church which is not blind at once to its own welfare and to the highest interests of the human race, can be indifferent to temperance. What, then, can the church do to promote it? This depends on two things, viz., the nature of the Church, and the moral quality which attaches to the use of intoxicating drinks. As respects the Church, I hold that it is a divine and not a human organization. The laws by which it must regulate and govern all its actions and procedure are laid down in the statute book of her King. They are found in the Bible. Ministers and other rulers in the Church have no right to go beyond the law laid down there. It is their duty to administer the laws as they find them, not to invent new ones. I once heard a gentleman whom I greatly respect declare that no church could allow any one who uses intoxicating drinks to be a member. I took exception to that position then; I do so now. I cannot make total abstinence a term of communion in the Church, because I find no law in Scripture which so treats it. Could the Church make total abstinence a term of communion the Church's duty would seem very simple. It would be almost as simple as the proposal of the servants of the parable when they saw the tares growing in the field, to root them out, but it would be quite as unsafe. For if one class of men may invent and impose one term of communion which is not found in the Bible, another may impose another, until the yoke of bondage becomes absolutely intolerable. The short cut is not always the safe one. I am reminded of what I have read in Bunyan's Pilgrim, Great Heart and his hand once came to a place where their road divided. They were uncertain which path to follow. One looked much cleaner and more promising than the other. But Great Heart struck a light and examined his roll, and he discovered that the path which seemed the cleaner of the two ended in a fit of mire no one knows how deep. The world is full of such roads. They promise fair, but they end in a fit of mire no one knows how deep. What is right in a more human society may not be lawful in the Church of God. A mere voluntary association may make such rules of membership as it pleases, but the terms of Church fellowship are laid down in the word of God. If the Scriptures forbid the use of intoxicating drinks, as they forbid falsehood, theft or murder, the Church could have no difficulty in enforcing total abstinence by its discipline. Drunkenness is so forbidden, and there is no difficulty in dealing with it. If, however, the Scriptures do not anywhere enjoin total abstinence, but only lay down certain general principles, such as the duty and love to our neighbours and respect to their welfare in all that we do, then the Church must content herself with acting in the same manner. Where the Bible has not spoken with authority the Church may not legislate. But a thing may be in its nature lawful which in the existing state of society is highly inexpedient. The apostles, in writing to the Romans and Corinthians, insist on the distinction between the lawful and the inexpedient. What is unlawful the Church must resist with her discipline. What is inexpedient must be judged by each Christian for himself under a due sense of his responsibility to God for his conduct. To decide that a thing is in itself lawful is to go by a very short way in determining the individual Christian's duty in reference to it. Paul believed it was lawful either to eat flesh or drink wine, yet he declares that, "It is good neither to eat flesh, or drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak." On this platform we take our stand. Here we can plead with every man who has a heart to feel for his fellow-man, and ask him, for the sake of those who stumble, are offended and made weak, to deny himself. We have only to look around us and observe the degradation, misery and vice which invariably attend the habitual use of intoxicating drinks as a beverage, and to see that in total abstinence we have a simple, safe and efficacious means of averting those terrible evils, to discover the duty of every man who will govern himself by the law of love. No man suffers in health, in character, in purse, or in reputation by abstinence. And who is there that pretends to love his neighbour will refuse to do what he feels is no sacrifice, when he knows that by so doing he may win him from ungodly evils? And if any one feels that to abstain