

# British American Presbyterian

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## Contributors and Correspondents.

### ENCOURAGING.

Editor BRITISH AMERICAN PRESBYTERIAN

SIR,—I feel constrained to send you a few notes of the progress of the Canada Presbyterian Church in this place, in hopes that it may stimulate and encourage others in the great work of gathering precious souls into the kingdom, and edifying the body of Christ. This is one of the oldest congregations of Western Ontario, having had a succession of faithful pastors, some of whom are still laboring in other parts of Christ's vineyard, and others have gone to their reward. Owing to the isolation hitherto from railroad facilities, the population of the village has decreased, although we expect an increase presently from the construction of the Credit Valley Railway. In such circumstances it was not to be expected that the membership of the Church could be kept up to the same point. But owing mainly to the fact that most of the old settlers of this neighborhood were industrious, careful, church-going people, many of them have been able to settle their families in the neighborhood, and thus we are surrounded by a generation of excellent young people, who support in a liberal manner the ordinances of religion in their midst. Some years ago, the congregation here erected a very handsome brick church, with basement, spire, and gallery, capable of seating 400, and it is now pretty well filled, the most of the pews being let. When ordained here in March, 1871, the membership of the church was 14; it is now 180. The largest addition was at the last communion, a few days ago, when 29 were added to the communion roll. The removals in the same period were 2. I commenced a Bible-class when settled here, with about half a dozen members; there are now over 40 attending, and the average attendance at Sunday-school for the same time has gone up from 25 to 85. We have two prayer meetings in the week, one in the church, and one about 1 1/2 miles out, and both are very well attended. The liberality of the people has increased in like proportion. Contributions to the schemes of the Church in 1870-71, were \$109 67; and in 1872-3, \$208 37. Their liberality towards their minister has been equally manifest. In my settlement here, the stipend promised was \$700 and a manse. The first year they paid me \$738 88; and at the last annual meeting of the congregation the stipend was raised to \$800, including the year just as well as the current year. Besides this regular stipend, myself and family have been remembered in many ways which I need not mention. The last of these is a present from the congregation of a handsome sum of money, to enable us to take a trip in summer for health and recreation. These things are indicative of outward prosperity at least, and we are not without evidence of a deeper feeling underlying these outward expressions of regard for the minister and ordinances of the word. It is surely encouraging to see a more regular attendance upon divine worship, greater earnestness in listening to the word, greater devoutness of manner, and reverence towards divine things, and in some cases clear evidence of much devotional feeling, and earnest seeking after God. We trust that the spirit is moving on many hearts. May good impressions deepen into a real work of grace, and may the drops of mercy with which we are favored multiply into a grateful and refreshing shower!

Yours very truly,  
J. B.

The Mansé, Streetsville,  
June 24th, 1873.

### COMMERCIAL AND POLITICAL MORALITY.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—As the conductor of a religious, (or, should I say ecclesiastical?) religious journal, it is undoubtedly your wisdom to abstain from becoming a political partisan. I believe this will contribute to the legitimate influence of the B. A. PRESBYTERIAN in the sphere which it is designed to fill. But while you keep aloof from party politics, there are aspects of politics and commerce which, as a religious journalist and from their intimate connection with the welfare of the country, you would be unfaithful to your duty and to the country did you not open your columns to, and speak out upon with no uncertain sound.

The new phase of the Pacific Railway scandal, as it has been named, presented by the publication of a part of the correspondence, and the character of the late election in South Ontario, to those who are acquainted with it, cannot but fill every honest man and patriotic citizen with anxiety and alarm. There is a sort of repulsive, snake-like fascination about the disclosures made by the letters referred to, and when they are finished one feels a recoil as if from some deadly polluted thing. It is not often that the people get so far behind the scenes to learn so much of the

character of the men at the head of our affairs, political and commercial. The glance we have just got is sufficient to fill every simple, upright mind with indignation and shame. We have still faith to believe that in the great body of Canadian merchants, and in a noble minority of the politicians, there is a high standard of morality. It ought to be highest in the highest places, where unhappily it is lowest. The specimens we have seen of morality in the two cases mentioned are such as if practised in private life would justly doom a man to contempt and infamy.

The building of a Canadian Pacific Railway, as a national undertaking, upon wise and honorable commercial principles, and by wise and fair means, is one that might well excite the patriotism of any government, or of any railway company. But instead of this what do we see? It is made the prize of the hard, keen, unprincipled selfishness and greed of one man and his accomplices in a game of grab, intimidation, and compulsion. Our political leaders—and I speak of them now apart from all considerations of party—conspire with a monied magnate, first of all to make him their tool, and they engage him in a scheme to impose upon the public by lying, hypocrisy, and fraud. He does it for money, they do it for office. It is interesting to watch the development of the plot, and to follow along the crooked track of cunning, deceit, and chicanery. There is to be a bogus advertisement to delude the public, but Sir H. is professedly to have the contract. Then it turns out that our politicians were only playing a deep game of their own, and never intended to do as they professed. But the man of business, helped by their lust of power, and the exigencies of their case, was too much for them, and beat them with their own weapons. Into the pit which they digged for others they fell themselves. Their sin has found them out. Foreigners were enlisted in a work peculiarly national, and then that was denied. The almighty dollar was freely used. Priests and young lawyers were employed, and the leading men talked over by hirelings. The press editors and proprietors were tampered with by this astute millionaire. Members of legislature are plied with money, the price of leading men all over the Province is fixed, and the government that began with dishonesty is at last helplessly entangled in the coils of the hunter, cornered, outwitted, at the mercy of one man, and capitulate for a consideration. That is a record of dishonesty, lying, untruth, and corruption! And these are our rulers; the men whose hands the most momentous interests of the country are entrusted. The influence of their example is felt throughout the length and breadth of the Dominion, its steals its way insidiously into every municipality and corporation, and affects the public character of the nation in every civilized country. Surely this is a subject which a religious paper should not pass unnoticed, and which good and patriotic men throughout the whole land should denounce and frown upon.

The other matter, the election in South Ontario, I personally know about, and it has been equally criminal with the above, and the history of it is equally disgraceful to both political parties. Years ago, the Reformers here in an evil hour weakly stooped to bribe, and they have never since had clean hands. Nobody pretends to deny that the most open and unblushing bribery was employed on both sides at the last election, and whether the candidate of the one party or of the other was successful, he deserved any other name than the honorable. Representative government, so far as South Ontario is concerned, is a sham and a cheat. It would be vastly more fair and honorable to set up the riding at auction, and knock it down to the highest bidder. Its so-called representative represents simply the number of dollars he has invested in it, the political caucuses he has bought. The franchise is an article of trade. Every other man almost that you meet in either side is polluted. The very atmosphere feels as if it were thick and poisoned with corruption. The liberties, the highest interests of the state, of all good men, are bartered for money, and sacrificed by men who are traitors to the trust committed to them by their fellow citizens under a free government. What most awakens anxiety and alarm is, that members of Christian churches and office-bearers are beginning to justify this, to connive at it, and sanction it, by lending their countenance to these infamous proceedings. Sir, it is surely high time for Christian men, for every patriotic citizen, to take a stand for truth and honesty and purity. My exceeding anxiety for them, as a lover of my country, the dangers which are evidently threatening us, will be accepted, I hope,

as my apology for so long a letter. I have no doubt that while you keep clear of political partisanship, the B. A. PRESBYTERIAN will never either be silent or utter an uncertain sound when public morals are endangered or set at naught, and consequently the honor of the country and the safety and stability of our institutions imperilled.

I am, dear sir, yours truly,  
MONITOR.

### CHURCH PSALMODY.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—It is stated in the Record for this month that at the recent meeting of the General Assembly "a committee was appointed to consider the substance of an overture from the Presbytery of Ottawa ancient sacred music, and report to next Assembly." What the Committee so appointed may advise in their report to next Assembly, and how their report may be disposed of remains yet to be seen. But meanwhile the subject of the overture is open to remark, and is worthy of a larger share of attention than it has yet received from our Church courts, or from most if not all our congregations. Indeed it does not look well that when the matter of Church psalmody has been taken up by the Supreme Court—and this has been the case repeatedly—it has been taken up at the last of its sittings, when comparatively few members were present, and these were exhausted with their previous labours. Now I wish to show, among other things, that the culture of sacred music is a matter of no inferior importance, and deserves to be warmly encouraged by our Church office-bearers.

It is not to be forgotten that David, "the sweet psalmist of Israel," provided largely for the culture of sacred music, and especially for the comely exercise of it in the house of God. "He appointed certain of the Levites to minister before the ark of the Lord, and to record and to thank and praise the Lord God of Israel." "So the number of them, with their brethren that were instructed in the songs of the Lord, even all that were singing, were two hundred four-score and eight." Martin Luther, too, with all his manly heroism for the truth of God, was intensely eager for the due praise of God. In the history of the Reformation, from the pen of the late D'Aubigne, it is said, "Luther, in translating the psalms, thought of adapting them to be sung by the Church, and thus a taste for music was diffused throughout the nation." "Next to theology," Luther would say, "I give the first place and the greatest honor to music." A schoolmaster ought to be able to sing, he would further say, without which I would not even look at him. From Luther's time the people sang; the Bible inspired their songs, and the impulse thus communicated at the epoch of the Reformation afterwards led to those magnificent oratorios, which seem to have carried that art to its highest pitch of perfection. There is also another name that ought to be given here, the name of the late Dr. Andrew Thomson, of Edinburgh. If he was a powerful controversialist, he was also an eminent, fine melodist, and partly by his own compositions (such as Sprouston, Redemption, at St. George's, Edinburgh), and partly by the influence of his famous preceptor, R. A. Smith, (whose musical compositions are numerous and admirable), he exerted himself with good effect in stirring up the Churches of Scotland to a better appreciation and a better performance of "the service of song in the house of the Lord." And without the aid of the foregoing names, should it not be clear from the nature of the case, that the culture of sacred music is of great importance? Yes, of greater importance than many examine. The influence of it will be adverted to immediately. But at present I wish your readers to observe, that the service now spoken of has direct reference to God, that it is mentioned with immense frequency both in the Old and in the New Testament, and that after we have got to the better world, it will still be engaged in even after prayer and preaching, and the sacraments have become unnecessary, and if so, should any one fancy for a single moment, that we need not concern ourselves how we sing, or that in praising God in his own house we may offer him that which has cost us nothing.

But some people will probably say that in arriving at improvements in sacred music there is danger of weakening the spirit of piety, or what is worse, of bringing in the form of religion in place of its reality. There are good people who are apt to say this, and I fear that there are some worthy elders and ministers who are apt to say so too. But why say so? The notions referred to would have some foundation, if the music

employed within our churches were to be of an elaborate kind, or of such a kind as few could join in. But this is not the kind of music that is sought for; and I cannot believe that the committee on music, to report next year, will countenance any such music as that. What is desirable throughout our congregations is the employment of simple, good, diversified tunes, meeting the requirements of the current metres, and sung in two, if possible in four, parts, with proper spirit, and harmony and power. Now if such music were general among us, instead of exiguishing, or even weakening piety, I am thoroughly persuaded, and the persuasion grows with my years, that it would help to promote it. Demonstration of this is, perhaps, impossible. But I argue the point in two ways. We are influenced for good by what is good. A preacher would injure the efforts of his preaching if he were frequently to fall into mispronunciation, and bad grammar, etc., whereas in pronouncing his words correctly, and using the proper words of speaking, he would tell on his hearers with better effect. And so with our congregational music; instead of being coarse, or slovenly, or jarring, let it be tasteful, and sweet, and withal diversified, and our piety will be sure to be aided thereby; we shall find ourselves better disposed to praise God with the whole heart. But to add another and a better argument—the argument of fact. In any congregation, or in any denomination where piety is strong, is the music poor? It is not. There may not be one organ or even a choir; but the voices of the praying families, Sabbath school teacher, Christian visitors joined with the voices of their fellow worshippers, make up, assuredly, "grave, sweet melody," just because the people are pious, they wish to honour God with their best music, and just as their piety improves, their music (other things being equal) improves too. It is therefore unwise for any of our good folks or our worthy ministers, to discourage the culture of sacred song. If they have no musical ear themselves, let them have regard for the ear of others. And through you, Sir, I invoke all that wish well of our Church to lend assistance in this matter, fully persuaded, as they ought to be, that like all other arts, sacred music requires to be cultivated, and that where it is cultivated in a proper way, it will give a help to the cause of religion. It is also worthy of a moment's notice, that efforts in this laudable direction have been going on, and are still going on, in various branches of the Church of Christ. Not to speak of the Wesleyan Methodists, or the Episcopalians, it is enough to mention other bodies with whom we are more closely connected. The Free Church of Scotland, and the United Presbyterian Church of Scotland, besides issuing denominational tune-books, have severally organized Committees on Psalmody, who take measures for establishing classes of music, and grant certificates to duly qualified preceptors, and annually report on these and other kindred points to their respective supreme courts. It is therefore the conviction of these bodies, that the subject spoken of in this letter is one of no mean importance, and that much as they attend to Home and Foreign Missions, to Sabbath Observance, to Sabbath Schools, to Union and Temperance, they also find a place for Sacred Music. And in this respect, may it not be hoped that very soon we shall follow their example? Indeed it is far to suppose, that the Committee spoken of at the outset of this letter shall give a report to the assembly next year that will lead the assembly forthwith to institute a standing Committee on the matter.

Months however must yet intervene: and some good may be effected meanwhile through the medium of your paper. It is possible therefore that, if you insert the foregoing in an early issue, I may say a little more on the subject.

Yours truly,  
C. P.

July 8, 1873.

### PRESBYTERY OF TORONTO.

An ordinary meeting of this Presbytery was held in the usual place on the 1st inst, when a fair amount of business was done. Rev. Mr. Christie was appointed moderator for the next twelvemonth; but in his absence Rev. Mr. Meikle occupied the chair.—An extract minute of the General Assembly was read and the appointment of Rev. John Campbell, M. A. to the chair of Apologetics & Church History in the college of Montreal. In connection therewith there appeared for the Session of Charles Street, Toronto, Messrs James Brown and Joseph Gibson, and in the congregation Messrs C. Paterson, Q. C., Charles Durand and Wm. Munro, who severally expressed their regret at the thought of losing the pastoral services of Mr. Campbell (who had laboured with so much acceptance among them), but bowed to the action of the supreme court in this matter, as also to Mr. C's acceptance of the appointment, and declared their earnest wishes for his comfort and success in the new sphere which lies before him. Along with these oral statements, corresponding statements were read from the records of the session and the congregation. Mr. Campbell made a brief statement, recapitulating the

kind testimonies which had just been given. Several members of presbytery gave utterance to the general regret occasioned by the severance which was about to be effected, and thereafter, on motion made, the presbytery appointed Rev. J. M. King to preach to Charles Street congregation on the 6th inst, and in accordance with the Assembly's instruction to declare the connection between Mr. Campbell and the congregation dissolved. At a later stage, the following minute was also adopted: In taking leave of Mr. Campbell, the Presbytery desires to put on record an expression of the high estimate which it has formed of his character, ability, and eminent qualifications for the work to which the Assembly has called him, and of the deep sense which it entertains of the ability and success with which he has labored as the first pastor of the Charles Street Church, of his uniform courtesy and kindness as a member of this court, and of the active and useful interest he has taken in the various operations of the presbytery. The Presbytery, at the same time, while regretting Mr. Campbell's severance from it, congratulates him in his unanimous appointment, at so early an age, to a position of great honour and usefulness, and follows him, with its cordial wishes for his comfort and success therein. Rev. Mr. Reid was appointed interim Moderator of the Session of Charles Street and the supply of the public was left to the H. M. Committee.—Commissions were read from the Colonial Committee of the Free Church of Scotland, in favour of Revs. John Bain Scott, Donald Sutherland and Archibald Stevenson, all of them probationers, and the Presbytery received them as probationers of the P. C. Church, instructing the clerk to transmit their names to the convener of the committee on the distribution of preachers.—An application was made from the congregation of Orangeville for the appointment of one to moderate in a call with a promise of \$600.00 as annual salary. Mr. McKittrick was heard as commissioner; and Rev. A. McFaul was appointed to preach and moderate, as applied for, on Wednesday the 16th inst, at 7:30 p. m.—Rev. J. Pringle reported for a Committee formerly appointed, that they had conferred with the people about Alton village, as also with the congregation of Caledon West, and would recommend the Presbytery to supply these conjointly. It appeared from a minute of the Presbytery of Guelph (in whose bounds the congregation of Caledon West are) that said Presbytery are quite agreeable to this proposal and so it was finally resolved upon, with the understanding that the supply provided already for Caledon West shall also be extended to Alton till the first of October, when the new management shall come into operation.—Mr. John Scrimger, M. A., Alexander Gilroy and Mr. D. J. C. Neswell, all of them theological students, appeared before the Presbytery and were taken on public prohibitory trials for license, agreeably to have obtained from the General Assembly. The discourses given by these students, and the examination to which they were subjected, proved satisfactory. And after answering the questions which are usually put on such occasions, they were licensed to preach the gospel of the blessed God.—Various other matters were brought up and disposed of, but possessing no public interest. And the next ordinary meeting was appointed to be held in the usual place on the first Tuesday of September, at 11 a. m.

R. MONTEATH, Pres. Clerk.

### PRESBYTERY OF OWEN SOUND.

This Presbytery met in the Division Street Church, Owen Sound, on the 1st inst. The resignations of the Rev. Messrs. Brown and McInnes, which had been laid on the table at the previous meeting of the Presbytery, after hearing the several parties interested, were accepted, and the usual steps were ordered to be taken for dissolving the pastoral tie between these gentlemen, and their respective charges. The Presbytery thought of sending out a deputation to Mr. Brown's congregations, as they considered the matter not ripe for issue; but Mr. B., urging the immediate acceptance of his resignation, and stating that he would not under any circumstance continue in the charge, the Presbytery with reluctance yielded to his request and accepted his resignation. A committee was appointed to draft a minute expressive of the regret with which the Presbytery parted with Messrs. Brown and McInnes and also of the high estimation in which they are held as pastors and co-presbyters. The congregations of Clarksburg and Williamstown having applied for a moderation in a call to a minister, the Presbytery, after hearing their commissions, agreed to grant them the moderation asked for. A moderation in a call was also granted to the congregation of Big Bay, Latona, formerly a part of Rev. Mr. Cameron's charge, also had a moderation granted. A commissioner from the congregation at Meaford appeared and asked that the congregation be separated from that of Griersville, and that the former be granted a moderation in a call. The application for separation prevented the Presbytery from granting the moderation sought; and accordingly the Presbytery ordered that both congregations be cited to appear for their interests at an adjourned meeting to be held on the 22nd inst., with certification that if Griersville do not then appear, they will be held as consenting to the change sought by Meaford. Mr. Whitaker, student of Divinity, was then taken on trial for license. He delivered five discourses on subjects prescribed at the last meeting, and was examined in Greek, Hebrew, Theology, Church History, and Church Government. The whole examination was cordially sustained, and the questions of the formula having been put by the moderator and assented to by Mr. W., he was duly licensed as a preacher of the gospel.