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TORONTO, WEDNESDAY, NOVEMBER 14, 1883.

THE "Guardian" quotes our article on Calvinism as a motive power in the cause of theological education and makes it the basis of a very sensible appeal to rich Methodists to aid Victoria. Our earnest wish is that the appeal may be highly successful. It would mightily please us to know that THE PRESBYTERIAN had been the means of stirring up these people. One of the reasons given by our excellent contemporary *Methodists* do more to equip and endow colleges is so good in its way that we must lay it before our readers:—

We might, indeed, have argued that Calvinism needs colleges to teach it more than Arminianism. Unless a man is early caught, and taught, and trained in that peculiar creed, he is not likely to ever be a Calvinist; but men, by independently studying the Word of God and the nature of man are almost sure to become Arminians.

Our esteemed neighbour might quite safely have gone one step farther and said that *all men while in the state of nature are Arminians.*

A CAPITAL illustration occurred last week of the manner in which the press is now doing a part of the work formerly done by the pulpit. When ministers of all our churches were no doubt busy "reading up" on Martin Luther and putting the leading facts of the Reformation in shape for their congregations, out came the "Globe" with a well written history of the great Reformer. Of course everybody read it, and so far as giving a sketch of the Reformer's life was concerned, the preacher's work was anticipated. The principal sources from which the "Globe" writer got his facts were no doubt the same as those available to most ministers. The subject, however, was not exhausted when the historical facts were given. The *causes which led to the Reformation and the results which flowed from it are capital pulpit themes.* In so far as the press laid the *facts* before the people it was a helper to the pulpit. Indeed, a well conducted secular press might be a mighty aid to the pulpit in a hundred different ways. In this case the aid was palpable and timely.

AS elocutionists, English and Scotch speakers are as a rule, greatly inferior to Americans and Canadians. The difference was noticed by many at the meeting of the Pan-Presbyterian Council in Philadelphia. The reading of some of the ablest papers there by men from the other side of the Atlantic was so execrably bad as to be quite inaudible at a short distance. It seems that Matthew Arnold, at present in New York, is no exception if we may judge from the following pen-and-ink picture of his first appearance:—

Mr. Arnold came forward and produced a huge roll of manuscript from an inner pocket. He spoke in a low and seemingly affected voice, which made it difficult for any one at a little distance to understand what he said. His delivery was exceedingly faulty, and an unhappy habit of raising his manuscript at stated intervals closely to his nose and lowering it again with the regularity of a pendulum, and speaking with a falling inflection of the voice in the middle as well as at the end of every sentence, changed what would have been a warm audience into a visibly listless and sleepy one. He had not spoken three minutes before cries of "louder" were heard all over the house, and as he continued in his set way, without paying the least heed, a number of people rose up and left the hall.

They showed their good sense by so doing. Some very high-toned lecturers seem to think that it is evidence of high breeding and culture to mumble through their piece. Most men of common sense are of the opinion that if a speaker has not interest enough in his audience to speak so that they can hear him

had better not speak at all. Chief Justice Coleridge must have given our neighbours some fine specimens of oratory. If John Bright comes across next summer he will give them a point or two. The great Tribune is one of the finest speakers in the world.

A PRESBYTERIAN minister in one of the American cities recently refused to take part in the services at the funeral of a deceased fireman on the ground that a public parade with music was improper on the Lord's day. For the same reason he refused the use of his church. Of course the rev. gentleman was visited with the usual amount of hostile criticism—perhaps the word abuse better describes what a minister has to endure when he dares to act conscientiously in such circumstances. When the excitement died away, however, it was found that a large number of the best people of the city approved of the gentleman's conduct and some of the secular papers strongly endorsed the manly and honest course he pursued. Referring to funerals conducted in this way on Sabbath the New York "Evangelist" says:—

It is high time that cities, great and small, should refuse to have the quiet and decorum of our American Sabbath invaded by the mere love of excitement and display of a small portion of the community, and under colour of doing honour to the dead. The thing will not bare examination. Such noisy parades are distasteful to real mourners; and no church or minister ought to favour them at any time, least of all on the Sabbath.

Might it not be well for Canadians who are inclined to lay all the Sabbath desecration at the door of the Dominion and Provincial Governments because they do not give us more legislation, to ask themselves if all reasonable means are being used to lessen Sabbath breaking as the law now stands. The running of railway trains is only one form of Sabbath desecration. Can Sir John Macdonald or Mr. Mowat be blamed for not passing more stringent Sabbath laws if ministers encourage Sabbath parades with music that may be just as annoying as a passing railway train. So long as any number of the spiritual guides of the people try to get a little cheap popularity by encouraging such exhibitions on Sabbath, politicians may well be excused for not running their heads against powerful railway and steamboat companies. Probably the most dangerous foes of the Sabbath are its professed friends who glory in a street parade on the Lord's day and declare that the music of a brass band is a means of grace.

THE AUGMENTATION OF STIPENDS.

A GITATION of a scheme to provide more adequate support for a poorly paid ministry has given place to enlightened and systematic action. After keen discussion and mature consideration a plan was devised at last General Assembly for aiding weak congregations to support their ministers. The object aimed at is that every settled minister in the Presbyterian Church in Canada should be provided with a salary of not less than \$750 a year and a manse, or its equivalent. No person accountable for his actions would think of describing this as a munificent provision for a deserving and laborious body of men.

It is neither large nor extravagant, but its realization would be a decided improvement in the circumstances of not a few worthy Christian ministers. Presbyterians, as a rule, approve most heartily of an educated ministry. They do not approve of afterwards subjecting them to uncalled for privation and unnecessary humiliation by doling out a scanty pittance to a university graduate which would be spurned by the average clerk in a business house.

Our people generally know from experience that the cost of living has very considerably increased within the last few years. In several gratifying instances congregations have considerably and spontaneously increased their minister's income, while others have allowed the slender salary, with its much diminished value to continue.

It is generally supposed that in towns and cities people are more considerate of a minister's requirements and comforts than those who live in the country. There is no doubt, much praise-worthy liberality among business men in the cities and they are afforded frequent opportunities for its exercise. There are many well-to-do farmers who give liberal things; but the fact remains that both in town and country there is far too much niggardliness in contributing for purposes of religion and charity. There are those who have prospered in business, their expenditure has largely increased, but whose contributions for the

maintenance of the Gospel show no proportionate advance. There are well-off farmers whose giving for ministerial support is as paltry as it was twenty and thirty years ago, notwithstanding the greatly enhanced value of their farms. The average contribution per member last year for ministerial support was \$4.62—a slight decrease on the average contribution of the previous year. An increase in this branch of personal giving over the whole Church cannot surely be regarded as unreasonable. If the scheme so carefully matured, now being submitted to the Presbyteries, is to be successful, an enlarged rate of giving is an absolute necessity.

An encouraging circumstance connected with the plan for improving the condition of ministers now inadequately supported is the active interest and co-operation of the pastors of the wealthiest congregations in the Church. Influential business men also are giving effective aid to make the scheme successful. This is as it should be. Many a sensitive minister feels hampered in advocating increased liberality in the matter of ministerial support. They feel as if it were a personal plea. In the successful working of the scheme now inaugurated the efficient committee, whose work it mainly is, very properly place its advocacy in the hands of those to whom the slightest suspicion can in no way attach. To carry on efficiently the Home Mission work of the Church and to raise the amount necessary to give settled pastors in weak congregations an income of \$750 and a manse the sum of \$60,000 will be required for the current year. For the supplemental scheme \$35,000, and for Home Mission work \$25,000 are required.

There is nothing really to prevent the accomplishment of this most desirable purpose. Many people spend in the course of a week on superfluities and amusements more than is requisite to make the scheme of the General Assembly a splendid success. All that is needed is wise, systematic effort, united and individual, and many homes where there is pinching and discomfort will be gladdened by the Church's liberality.

"THE SOLITARY MONK WHO SHOOK THE WORLD."

FOUR hundred years have passed since Martin Luther was born in the humble home of a miner in Eisleben. His name is still honoured, and the work he did remains and is more fruitful in good results than ever. Strenuous efforts were made to silence his voice and the sword was unsheathed to kill the Reformation. It continued to advance. The thirty years' war tried its endurance but failed to extinguish it. With renewed vigour it proceeded on its victorious way. If the idea was entertained by some that the cause represented by Luther and the noble band of reformers was becoming feeble through age, the grand response to the proposal that the four hundredth anniversary of his birth should be observed proves that the Reformation is a mightier power than ever.

In the Luther celebration just held there has been a degree of heartiness far beyond what some were prepared to expect. This shows that the people of this age do not forget the services rendered to vital religion three centuries ago. It is an impressive evidence that the blessings of the Reformation are still highly appreciated. Reactionary tendencies, visible enough in certain quarters, are not to be regarded lightly. The vagaries of ritualism are not to be despised, but the remarkable demonstrations in connection with the Luther celebration show how little hold they have after all. Evangelical Christianity has a firmer place in the popular heart and intellect than many are willing to acknowledge.

There are strong reasons why the memory of Martin Luther is still so lovingly and widely cherished. He was singularly gifted. His true strength lay in the sincerity and depth of his convictions. He had an intense sympathy with truth. His spiritual experiences were real and profound. He struggled towards the light with soul agony. His ardent longings after reconciliation with God were the outcome of the deepest sincerity. The failure of the mechanical methods then in vogue only increased his disquietude. He appreciated the sympathy and helpfulness of the kindly Vicar-General Stanpitz, but only when he comprehended the meaning of the Scripture, "The just shall live by faith," did he find the peace he had so long and painfully sought. The prevailing corruption in the Church, from its highest dignitaries down to its