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GENERAL AGENT FOR THE BRITISH AMERICAN PRESBYTERIAN.

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British American Presbyterian.

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THE PROGRESS OF TOTAL ABSTINENCE.

There can be no doubt at all in the mind of any one who is at all alive to what is passing around him, but that the principles of Total Abstinence are coming to be adopted and acted on by an increasing number of people, while they are exercising an ever growing influence upon the habits of our people and the character of our legislation. The evils of intemperance are so widely spread, and are so practically brought home to every one that the wonder is not that efforts, vigorous and sustained, should now be put forth to counteract them, but that these efforts should have been so long delayed, and should hitherto have been crowned with such limited success. Time was and that not long gone when Total Abstinence had almost to apologize for being in existence, and had to stand continually upon their defence. Now the tables are turned, and those who are not Total Abstiners feel that the duty lies with them to show cause why they are as they are. Even the Prohibition of the Liquor traffic altogether is now discussed with ever increasing eagerness, and politicians of every shade of sobriety or the reverse, have to calculate the influence of the Prohibitionists and so far to go in with their ideas. On the other hand the liquor interest is on this very account increasingly active and energetic in defence. Notoriously the Licensed Victuallers of England, have done very much to weaken the Gladstone Ministry by opposing as one man all those who are in its favour. They fancy that that ministry has shown too much regard to the opponents of their trade and have therefore rallied all their forces in opposition. In Great Britain the liquor traffic has frightful proportions, and is cherished and established by law as no other trade is. The grog shops of England have already converted more than a million of the people into paupers, and if their iniquitous work is not stopped will speedily make a still greater army of wafis and strays. It is not so bad here but the same process is going on, and the same results will unless active counteractive measures be taken inevitably follow. Every one is beginning to see that the sober and industrious have to pay eventually for all this wreck and ruin and no wonder then that the question comes to be asked "why allow it to go on at all?"

Dr. Holland, in Scribner for last month, puts the matter very fairly and pithily. Referring to the terrible fact that sixty thousand Americans march year by year to a drunkards grave filling sixty thousand homes with shame and sorrow; burdening the public with paupers; crowding the prisons with felons, lessening so far the productive industry of the country; ruining fortunes; breaking hopes; engendering disease and wretchedness and destroying both body and soul in hell before the time. The Doctor adds the following sentences which all in Canada as well as in the States would do well to ponder seriously:—

The prosperity of the liquor interest, covering every department of it, depends entirely on the maintenance of this army. It cannot live without it. It never did live without it. So long as the liquor interest maintains its present prosperous condition, it will cost America the sacrifice of sixty thousand men every year. The effect is inseparable from the cause. The cost to the country of the liquor traffic is a sum stupendous that any figures which we should dare to give would convict us of trifling. The amount of life absolutely destroyed, the amount of industry sacrificed, the amount of bread transformed into poison, the shame the unavailing sorrow, the crime, the poverty, the pauperism, the brutality, the wild waste of vital and financial resources, make an aggregate so vast, so incalculably vast, that the only wonder is that the American people do not rise as one man and declare that this great curse shall exist no longer.

Does not some woman doubt that women are suffering a thousand times more from rum than from any political disability?

The truth is that there is no question before the American people to-day that begins to match in importance the temperance question. The question of American slavery was for anything but a baby by

the side of this; and we prophesy that within ten years, if not within five, the whole country will be awake to it, and divided upon it. The organizations of the liquor interest, the vast funds at its command, the universal feeling among those whose business is pitted against the national prosperity and the public morals,—these are enough to show that, upon one side of this matter, at least, the present condition of things and the social and political questions that lie in the immediate future are apprehended. The liquor interest knows there is to be a great struggle, and is preparing to meet it. People both in this country and in Great Britain are beginning to see the enormity of this business, are beginning to realize that Christian civilization is actually poisoned at its fountain, and that there can be no purification of it until the source of the poison is dried up.

We have no doubt about what the Doctor says being realized to the letter. Within ten, or within five years the temperance question will be the question of the day in comparison with which all others will seem small and insignificant. During the last three years 6,297,000 bushels of different kinds of grain were consumed in Canada in manufacturing intoxicating drinks to the dreadful injury both of our health and morals. It remains for the decent, thoughtful people of the country to say whether or not such waste and ruin shall be permitted to go on and with ever increasing power for evil.

If the Christian people of Canada wish to put this great evil down they can do so. If they don't the responsibility lies on their heads.

TEACHING IN SABBATH SCHOOLS.

We fear the same might be said of a very great many scholars in our Canadian Sabbath Schools, which is mentioned in reference to those in England by the London Sunday School Teacher. In a paper on the results of local examinations of Sunday Schoolers in England, it is declared in that periodical that "the facts of Scripture are not impressed upon the minds of our scholars as they ought to be," and in evidence of this it is said of one examination "that a very large proportion of the candidates were unable to tell us anything concerning the life, mission, or death of John the Baptist. One said that he was a custom-house officer; another that he was a disciple that loved Christ; another that he was a publican; another that he was beheaded by Cæsar; and another that he was crucified between two thieves." Indeed, "it was the exception, not by any means the rule, when a question relating to the historical portion of the Book was answered correctly," even by those who had been six or seven years in the Sunday-school. It is added that, side by side with the ignorance thus shown of Bible fact generally, there was a full acquaintance with the fundamental truths of the Christian faith. "That Christ died to save sinners and that he would save all who put their trust in him were truths with which all the scholars seemed familiar. Questions which related to the object of Christ's death or which bore upon the nature of true and acceptable prayer were, as a rule, answered exceedingly well, and in some instances by the very candidates who blundered so amazingly on other points." It is certainly pleasant to know that the Sunday-school does so well its most important work of bringing a knowledge of Christ and his salvation to the children, but it is a pity if those who have been for years in the Sunday-school are little better informed as to the Bible record generally than are the average church attendants who have been taught only in the family and from the pulpit.

Indeed we fear that a good deal of Sabbath School teaching does not amount to much. Too many teachers don't prepare for meeting their scholars, and therefore don't teach for the simple reason that they themselves don't know and will not learn. The consequence is that the children get disgusted and either leave school altogether or merely fool away the hour. There is a mighty army of earnest devoted teachers, but there are also too many that are careless, irregular, uninterested, and consequently uninteresting. When teachers cannot fill up the half hour, or 40 minutes of teaching without yawning, looking at their watches, and making the children read chapter after chapter without one word of remark no wonder the scholars are not very eager.

In general the teacher that is thoroughly interested in the work and diligently and prayerfully prepares for it beforehand will not have to complain of the children. But if a teacher can never be reckoned or to be in his or her place punctually at the hour, no wonder the class soon disappears. If an hour or two a week cannot be spared for earnest preparation it would be better in ordinary cases for each to drop the Sabbath School teaching altogether. Their labours are not likely to come to much.

A congregation in connection with the Canada Presbyterian Church, has been organized at Riviere du Loup. Funds are being raised to build a church to be called "Rintoul" Church, in memory of Rev. William Rintoul.

THE REV. MR. HARRIS.

We regret to have to make the announcement this week of the death of the Rev. Jas. Harris, of this city. Mr. Harris was one of our oldest citizens, having been connected with Toronto since 1820, in which year he came from Ireland and settled in what was then York. At that time there were only two Presbyterian ministers west of Kingston, viz., Mr. Jenkins of Richmond Hill, and Mr. McDowall, of Earnest town. The Presbyterians in the York of those days were but few. Mr. Harris, however, in circumstances far from encouraging, set about organizing a congregation. He was most energetically seconded in this work by the late Jesse Ketchum, Esq., who, besides giving all the land on Queen Street now belonging to Knox Church, also built a church entirely at his own expense leaving only the internal fittings to be paid for by an assessment upon the pew holders. Mr. Harris was inducted as pastor of this church in 1828, and on the 2nd Sabbath of September of that year, dispensed the sacrament to 28 communicants. From that time the congregation grew and prospered with the growth and prosperity of the city—continuing the single Presbyterian body in the city till 1827, when the present St. Andrew's Church was built, and a congregation was gathered in connection with the Church of Scotland. When the disruption took place in 1844, many of the members of St. Andrew's Church left and formed a Free Church. This new congregation called the late Dr. Burns, and resolved to build a new church to be called Knox Church. Before, however, further steps were taken, overtures were made by Mr. Harris' congregation for a union with the Free Church—it being understood that Mr. H. would retire on an annuity and all would unite in welcoming Dr. Burns as pastor. This was done. Mr. Harris from that date ceased to be a regular pastor, but continued his connection with Knox Church up to the time of his death, and during all that time discharged the duties of ruling elder.

Upon the whole the course of Mr. Harris has been a quiet and comparatively an uneventful one. Of a naturally modest and retiring disposition he has taken no prominent part in public matters during the last 30 years, though still interested in the prosperity of the Church and doing all in his power to promote its best interests. His quiet, consistent godly life, secured for him the respect of all, while those who were privileged with his acquaintance and friendship, not only honoured the minister but loved the man. He has come to his grave like a shock of corn fully ripe. His end was peace. Having served his generation "he fell a sleep."

ACCOUNTS OF THE CANADA PRESBYTERIAN CHURCH.

The accounts of the Canada Presbyterian Church from 1st May, 1872, to 30th April, 1878, as printed in the Record for September, are of a very pleasing and satisfactory character. In almost all the different departments of effort there was a surplus after all the demands of the year were met.

For a good many years the fund for Knox College has not been in a very healthy prosperous condition. Now it is very different. Last year all demands were met, and \$284 of arrears paid off, so that on the first of last May there was only the sum of \$80 94 against the fund.

The Foreign Fund had at the beginning of last financial year a balance in its favour of \$1,902, but at the close, the balance had risen to \$5,120 56.

The Home Fund had last year an income of \$19,019 68. After meeting all claims there was a balance in hand of \$329 21, against a deficit in the former year of \$209 66. In the circumstances of the country perhaps this is the most important fund of the Church, and the manner in which contributions to it are increasing shows how the people begin to realize that importance, and accordingly give freely in its support. The openings for evangelistic work are limited simply by the means supplied for prosecuting it. On every side, the fields are white to the harvest, and we believe the people of the Canada Presbyterian Church will meet the ever increased demands which success brings with it, in the right liberal spirit which all God's people ought ever to cultivate and manifest.

The Widows' Fund has now an invested capital of \$72,779 41, besides nearly a thousand dollars in cash. The fund for aged ministers is small compared with this, but is gradually though slowly increasing. The demands upon this latter fund will increase every year, and it is a pity that it should not be in such a condition as would allow a more decent sum to be given to those who have worn themselves out in the service of the Church, than the scanty pittance which is at present afforded. With the salaries given to the great majority of ministers, and the demands made upon them, it is quite impossible that they should be able to make any provision for old age. The consequence is that they have, in not

a few cases, to hold on to their work to their own great discomfort and the injury of their congregations, while, if there were any decent provision for retiring, they would be only too thankful to give place to younger and more efficient brethren, and after the burden and heat of the day had been borne, would rest happily. It is then quite as much for the benefit of the people as of the ministers to have this fund for aged and infirm pastors in a healthy and efficient state, and we scarcely know a way in which some of our wealthy men could more effectually serve the cause of Christ than by attending to this matter. The aged servant of Christ may reckon on being provided for, but not by a miracle. It is through the Church that this is to be effected, and we are afraid the Church generally has scarcely been doing its duty in this respect.

Book Notices.

CANADIAN MONTHLY FOR SEPTEMBER.

This is one of the best numbers of what we are glad to learn is a thoroughly established magazine. Its "Current Events" will, as usual, be to many readers its chief attraction, but it will not, as in some preceding numbers, be its only one. The "Essay on Old Maids" may not be brilliant, and certainly some of the sketches in it are not very life-like, but the moral sought to be inculcated is upon the whole healthy. Marriage, we are assured, is not to be looked on as the all in all of woman's life, nor is the condition of an old maid "necessarily one so horrible as to be avoided at almost any possible sacrifice. A good many 'old maids' are neither soured, malignant, nor hideous—are no retailers of scandal, and no gloomy fault-finders. On the contrary, almost everybody knows some one or more of the single sisterhood, as genial, kindly, sweet tempered, benevolent, and beneficent as could be found among the matrons of the same circle. No doubt married life, if at all what it ought to be, is preferable, but then how often is it not what it ought to be. Many a wearied, broken-down drudge of a wife might well envy the 'old maid's' quiet room, her black teapot, and her tabby cat." We like also the article on "Cowper" very much. We are inclined to go even farther than the essayist in his denial of religion being the cause of Cowper's insanity. Religion, instead of being the cause of that insanity, so far delivered him from it, and gave his life all the beauty and all the calm that it ever enjoyed. If the darkness returned, it was simply physical disease gradually gaining the mastery, and is no more to be attributed to religion than is an attack of fever or congestion of the lungs. But for his religion, Cowper, in all likelihood, would have been through life a moping idiot or a raving madman, if he had not, which is still more likely, again and again attempted suicide, till he at last succeeded, without having written anything the world would ever have cared to read or know. "Current Events," however, will be the article most generally read. It is a vigorous onslaught upon the Dominion Government, with a hard hit or two against the Opposition in the by-going. We give the few closing sentences:—

"What will be the end? We cannot ask ourselves the question without the deepest anxiety, or without much misgiving. Everything depends, in fact, on the moral stamina of the people; and we hardly know what estimate of their moral stamina would be formed by an observer, taking—like Sir Hugh Allan, though with a different object—a calm view of the situation. A long period of government by corruption has not failed to produce in the political quarter a criminal population which looks forward to another escape of its favorite hero from a 'tight place,' just as the community of Seven Dials would have looked forward to another escape of Jack Sheppard from the 'stone jug.' The language held by these people is the precise counterpart of the language held by the followers of Tweed and Butler in defence of their respective chiefs. The slunk element is also, we fear, considerable, thanks in no small measure to the fatal hypocrisy of Liberal journals, which, in their anxiety, apparently, to purge themselves of some dreaded imputation, received the representatives of the Home Government, not with seemly respect and genuine cordiality, but with a strain of flattery of which, when employed towards a royal personage in former days, the loyal but mainly old Dr. Johnson said that 'it was wonderful that any man that knew the meaning of his own words could use without self-detestation.' The Governor-General, in his speech at Halifax, joyously described the relations between himself and the people under his rule as unassimilable to those between an idol and its unreasonable worshippers; and we are afraid that there is in very deed no small amount of justification for the metaphor. When called upon to display true loyalty by defending the great principles of constitutional government, some Canadians would quail beneath the taunt of disloyalty levelled at them by men whose 'loyalty' is the label

on a bale of goods. But apart from these points of special weakness, the perceptions of the whole nation have been confused, and its moral judgment has been deadened by the incessant interchange of party calumny and vituperation, so that the clearest evidence of a really heinous offence now makes a comparatively feeble impression on the popular mind. There is also the inevitable and ingrained belief that every appeal is made in the interest of a faction, which renders it almost impossible to gain the public ear on behalf of the nation. Besides, if the struggle is protracted, we can hardly expect a busy and money-making people to keep up the lively interest or the moral tension necessary for the support of their champions to the end. Another, and perhaps still more formidable source of misgiving, is the corruption of Parliament, which has opened a terrible abyss beneath the foundations of our free institutions. It is not improbable, that for the present, the nation may succumb, and that it may be left for some youth who is now watching the triumph of iniquity with a swelling heart, to rise hereafter and beat away the vultures which are preying on the vitals of his country. But the patriotic conduct of the fourteen Ministerialists who joined in the remonstrance against the prorogation is a hopeful omen—and in the political sphere, a gallant effort is never made in vain."

THE ANTIGONISH RIOT.

STATEMENT PREPARED BY COMMITTEE OF PICTOU PRESBYTERY.

The following statement of facts has been prepared by the Committee of the Presbytery of Pictou, appointed on the 5th of August for that purpose, and for taking such measures as they may consider best fitted to secure for all our ministers and people the full exercise of their rights and privileges.

The Rev. Charles Chiniquy in accordance with the resolution of Synod authorizing him to visit as many of the congregations of the Presbyterian Church of the Lower Provinces as he could overtake, visited the congregation of Antigonish on the 10th of July, and lectured in the church in the evening. His audience consisted of Roman Catholics, and members of the congregation. For a little while the meeting was orderly, but after Mr. Chiniquy had spoken for some time, a number of the Roman Catholics went out of the church, but soon returned accompanied by others, and continued going out and coming in, always in large numbers, until the close of the services. During the evening an excited crowd filled the space in front of the church, the lobby, and door way, and ultimately took forcible possession of the building. They interrupted the speaker by continual noise, frequently shouting "you lie, you lie," and by raising the alarm of fire, and ringing the church and school-house bells, in which way they attempted wholly to break up the meeting. The violence of the crowd was such that the door of the Church was wrenched from its hinges, and the iron bar from the gate. The meeting however continued until after 10 o'clock, p.m. The audience was then dismissed, but Messrs. Chiniquy and Goodfellow with a few others, remained in the church nearly half an hour longer, waiting for the crowd to disperse. But instead of doing so they still continued to press into the porch and about the entrance. Mr. Goodfellow being informed that they intended violence, went out and urged them to separate. They refused to do so. On Messrs. Chiniquy, Goodfellow, and those with them leaving the church soon after, they were met by a crowd of some two or three hundred persons, consisting chiefly, not of "boys," but of men, young and old, among whom were seen even some magistrates and lawyers. They had not proceeded many steps when the mob assailed them, at first with eggs and gravel, and afterwards with stones. It being moonlight, and Messrs. Chiniquy and Goodfellow easily distinguished, the stones were aimed at them. Both of them were struck five or six times. Mr. Goodfellow received a severe blow on the head which nearly knocked him down, injuring him seriously, and incapacitated him from his pastoral duties for a week. Mr. Chiniquy was also struck between the shoulders with a heavy stone which stunned him for a little. Mr. Burnside, elder, while trying to protect them, was knocked down on the street. Mrs. Smith, the wife of a Colporteur, had her ankle severely hurt by a blow from a stone. They were thus pursued until they were forced to take refuge in Mr. Alexander Cameron's house, having found it impossible in consequence of the threatened danger to their lives to proceed any further towards the manse. So great was the fury of the mob, that they threw stones at Messrs. Chiniquy and Goodfellow, as they were entering the house and also at the windows by which some panes of glass were broken. The mob continued to surround and besiege the house until after one o'clock in the morning, and during the whole of that time, they continued to