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## Contributors and Correspondents

For the Presbyterian.]

### MODERN BIBLICAL HYPER-CRITICISM.

BY REV. JOHN GRAY, M.A., ORILLIA.

No. V.—SUPPLEMENTARY.

In the *BRITISH AMERICAN PRESBYTERIAN* of the 9th inst., is a courteous critique on one of my articles on Professor Smith, by Principal Snodgrass. To his gentle strictures a reply may be reasonably expected. 1. My papers consist of a statement of four leading and dangerous errors found in the article of Prof. Smith, preceded by a sort of historical introduction, and followed by an examination of his essay on "Canticles."

Principal Snodgrass certainly misinterprets my meaning, however unwittingly, when he takes a sentence out of my introduction, changes it from a fact to a motive, and then concludes that I am ascribing a "motive of a very low order" to the Professor.

He (Dr. Smith) has shown in a subsequent article, that he conscientiously considers his views in harmony with the confession, canonically, and the inspiration of the Holy Scriptures. But to many others equally truth-loving as himself, he appears to have gone perilously near to a denial of the doctrines of the Confession as well as of the integrity of the canon. And he represents the views of no inconsiderable number of the younger ministers of the several Scottish Presbyterian Churches, whose opinions have been wrongly influenced, as I believe, by the baleful teachings of German Neology.

2. The difference of opinion between the learned Principal and the writer, in regard to the meaning of the language of Prof. Smith, arises partly from the vagueness of several of the statements of the latter,—a vagueness to which I have more than once alluded, and partly to the finely shaded mingling of his views with those of the rationalistic authors to whom he refers. These two peculiarities of the style of the Professor readily account for the different conclusions arrived at by the Principal and the writer, without impugning the honesty of the search after truth on the part of either. And the decision as to this difference must ultimately be left to the ministerial public.

3. My quotations were simply given as illustrations and proofs of the erroneous principles inculcated by the Aberdeen divine. In my anxiety to deal fairly with him, I gave what was honestly believed to be a correct exhibition of some of his views, and did not even name others which are far more objectionable than those indicated.

It might, for example, have been shown, that certain of his statements seem to be in direct or indirect opposition to the teachings of the inspired Apostles and our blessed Lord Himself; and that some of his objections to parts of Scripture be traced to a work so very hostile to the truth, as Paine's "Age of Reason."

4. After frequent perusal of the article of Professor Smith, I cannot but express a very high opinion of its freshness, originality, and ability.

Its grand and glaring defect is its persistent and reckless application to the Word of God, of the irreverent and destructive principles of the rationalists of Germany, without neutralizing their hurtful influences, by means of the reverent and constructive processes of an Addison, Alexander, Fairbairn, Tregellas, and kindred biblical scholars.

And what renders the offensive errors all the more dangerous is the fact, that they issue from the pen of a Theological Professor belonging to a church, that whether correctly or incorrectly, has been regarded as intensely orthodox; and that they appear in a work, that, from its expensive character, can rarely be found, except in the libraries of those who are most potent in moulding the literary and religious sentiments of the age.

Among such mighty agencies, it would be high presumption on the part of the writer to even attempt to range himself. His only excuse for intruding at all into this controversy is an earnest love for what he believes to be the truth as it is in Jesus; and the circumstance of his having been quite unexpectedly presented by an old country friend, with what could never otherwise have graced the library of an obscure town minister in Canada, the forthcoming volumes of the new edition of the "Encyclopedia Britannica."

It is satisfactory to know, that the dealings of the Free Church with her youthful professor, have resulted in effecting a very marked improvement in his last Bible article on the two Books of Chronicles.

[The above was received for last issue, but was crowded out.—Ed. B. A. P.]

## LETTER FROM CENTRAL INDIA.

[The following letter from Rev. James Douglas has been placed at our disposal through the kindness of Mrs. Douglas; and we hasten to place it before our readers, who, we feel certain, will be glad to see it?—Ed. B. A. P.]

Indore is no longer a vision or a dream but a reality. We reached it on the 25th ult., and entered our own hired house on the 29th.

### Journey up the Country.

We set out on our tour of inspection on the 19th Jan. The company consisted of Rev. J. P. Holcomb, A. P. Missionary of Allahabad and Catechist, myself and Catechist from A. P. M. and my Khansaniah or cook.

Passing down the Nerbudda Valley by rail, we halted at Jubbulpore, then left the rail the day following; here we found a pair of beautiful trotting bullocks, and a tonga or two wheeled conveyance like an Irish jaunting car. It had springs and a top to it. The bullocks and tonga waited to convey us to Hoshangabad, a distance of eleven or twelve miles; the road was quite equal to the best home-road I ever saw. The whole country, as far as we could see, was covered with wheat crop. It was just heading out and had a most healthy appearance. Our fat bullocks had bells on their necks, and they trotted famously half the journey, when they were exchanged for another pair of large government bullocks, and we rode in state to the mission house at Hoshangabad: Mr. and Mrs. Gayford, greeting us with a glad welcome, we being the first missionaries that had visited since their settlement there. The town is on the border of the native states, it has a population of about 8,000. It is on the highway to Bhopal. It is neat and clean. Our Quaker friend has been four years in the place. The Lord has blessed his labours in the conversion of a fine young Brahmin. He is studying at Allahabad for the ministry, and is a most promising youth. They have also a little school of twelve children. We spent Sabbath. The services were all in Hindoo. The congregation was also small. The little girls in the Sabbath school were charming little creatures—they sang "happy land," and "Oh, that will be joyful," etc., very nicely in their own language. We left early Monday morning, our friend providing the same mode of conveyance.

On the way out again it rained and hailed great hail-stones, which were rather severe on the driver's bare legs. We however kept dry, and proceeded by rail to Harda that night; here we slept in *Dawk Bungalow*, or house prepared for European travellers to rest in. The town is about the same size as Hoshangabad—has a fine country about it, but too small for a centre of operation. Our next point was Khandwah, at the junction of G. I. Peninsular Railway and Holkar's State Railway. It is a pretty and busy town of 18,000 inhabitants. It is head quarters of the Niwar District, has an English station and small detachment of British troops. We called on Dr. Cullen, who conducts religious service in the place. There are a large number of English people connected with the railway works; but they have no minister or missionary in the place. Some of them were anxious for us to remain amongst them. Our catechist preached in the bazaar and had a good hearing. This place would make an excellent out-station attached to a main centre. After spending the night, we push on up Holkar's State Railway. It is narrow gauge, but the carriages are most comfortable. It is up grade nearly all the way. The bridge across the Nerbudda River is a fine piece of workmanship. It is iron on stone pillars or abutments, rising to sixty or seventy feet above the water. The channel is wide, and in the rains it swells to a great width. We continued by rail to Choral Chowke at the base of the ghats or mountains. The tunnel has been run through, but it has caved up at the mouth and will not be ready till June next. We got a two horse conveyance and rode up the mountains to the plain about a distance of ten miles. The scenery is very fine. The valleys are well wooded, and the hills are covered with short trees. This is the home of the tiger. A gentleman, not long ago, shot four in the morning before breakfast. But after all they are like the bear in Canada; you may live long enough and never see one. I saw a company of monkeys in the jungle, some wild deer, wild peacocks, and have heard the jackal's cry at night. When writing of the jhanwar, as the natives call them, I may mention that we saw two cheetahs, the property of the Begam of Bhopal. They are small leopards. They are chained to trees by the road side. When we passed they lashed their sides with their tail and looked rather

fierce. But the native with them seemed to have them under control. The road up to Mhow is beautiful. After our twenty mile ride we rested comfortably in the *Dawk Bungalow* at Mhow. The town is pretty. It has 8,000 British soldiers and a considerable native population. In the *Dawk Bungalow* we met with Rev. W. Gregg, Presbyterian Chaplain of Poona, and Captain Bourdilliere, pay-master of native pensioners, also from Poona. The Captain is an eminently pious man. He asked our catechist to preach to the men assembled. Many of them listened attentively, but others seemed more attracted by the ruses which they had just received. The Captain gave me his address, saying he would be delighted to help me in any way he possibly could at any time, and would make our mission a subject of prayer.

### Meets with a Cordial Reception.

We called on Major Van Heytheyson. He received us in the name of the Lord Jesus, saying that they had long striven for us in prayer, and the Lord who is faithful has answered us. Blessed be the name of the Lord. The Major is a convert of Moody's while in London. He is full of the spirit and of good deeds. His wife and daughter are all working in fine spirit for the Master. Here I have an open door and a welcome when I come to Mhow. He is at the head of the commercial department, and can help our mission in many ways. All our luggage and that of the ladies will come through his agent by government conveyance, and the expense will be much less.

### Enters the City of Indore.

On Tuesday, 25th January, we entered into the city of Indore. It was with mingled emotions and much mental exercise. Being near sun-down, we rested at *Datok Bungalow*, and with much prayer, made our arrangements for next day's work. We called on Mr. Murray, the banker, the only Presbyterian family in the place. We were received most cordially by himself and his lady. We talked the whole matter over with him. He anticipated no serious difficulty in the way. The Cowley Fathers were in the city and they might feel stirred about it. We dined that night with Mr. Murray, and invited Father O'Neil to meet us. He came dressed in long garments or petticoats down to his feet, and a thick black cord or rope tied round his middle; his collar folding deeply over on his shoulders in style of middle ages, and a *pastor's crook*, the symbol of his office, in his hand. He is strong-boned, tall and gaunt; considerably over six feet in height; a gentleman in manners. But we took our stand at once, and gave him to understand that our settlement in Indore was no matter of doubtful dispute. That the Canadian Church had been preparing for this work before the existence of his sect had come to their knowledge. He heard all cursorily, but had nothing to answer. He is a Jesuit, and carries the picture of Father Ignatius with him to quicken his zeal. He has taken the vow of celibacy, charity and purity. Sometimes he walks barefooted. He wore native shoes till his feet were in great sores. He has a noble spirit of self-sacrifice, but his zeal is mistaken, and he is sadly in error. Let us hope that we may yet be useful to him. He is like Apollon, and we would fain "expound to him the way of God more perfectly."

### Secures a Dwelling House.

The great question was a house to live in. Here providence was decidedly in our favour. There are only twelve English families in the place, all Government officials, living in Government bungalows. When the Lord is on our side, all things work together for good. The Executive Engineer was just leaving for Europe on leave of two years. We got an introduction to Capt. Gibbs, who has control of all matters pertaining to public works department. He is also a religious man, and made arrangements for occupying these compartments with the proviso that should Government require them for any of its officials coming to the place, we should have to vacate. But he feels assured that we will not be disturbed for some time. We are in a long row of offices and compartments for the clerks to live in. I have only one sitting room and bed-room, and bath-room with verandah before and behind. The ceilings are very high, and it is beautifully clean and neat. I have secured double compartments for the ladies when they come. For my place I pay sixteen rupees per month, and for the other twenty-four rupees per month. A single and separate bungalow rents at seventy rupees per month. This is enormous, and will necessitate building at an early date if we are to occupy Indore. On the morning of the day I entered into the house, I read the following words in "Green Pas-

tures:" "It is the Lord: let Him do what seemeth Him good," 1 Sam. iii. 18.

One thing I covet, and that same alone—  
To choose they will from selfish bias free:  
And to prefer a cottage to a throne,  
And grief to comfort, if it pleases Thee.

"All God's appointments are wise, and all His dispensations are gracious; it becomes us, therefore, not only to submit, but to be pleased with them." Our Canadian mission tent and furniture, and what boxes I had with me, were put on the back of two commissariat *Camels* by Major Van Haythongon, at Mhow; after four hours march they knelt at our door and had their burden unbound, and we entered on house-keeping.

### Cost of Living, and the Climate.

Living here will be nearly a third more than it is at Allahabad. It is so far inland and there are so few Europeans. Servants wages are so much higher. Few can be got who can cook for English people. The further you get from sea-port the more expensive it becomes. This I expected before leaving home. The climate is delightful, and very bracing. Those who have lived here for years say there is nothing equal to it short of the hills. Here the rains in July give immediate relief, and cool the atmosphere. In Allahabad it is as hot during the rains as before them. Mr. and Mrs. Murray who have been here a number of years, say you need not hesitate to bring children here, for they flourish and do well. There is only about three months of hot weather and that is not so very extreme. They can keep themselves tolerably comfortable in the house.

### Catechists at Work.

Holcomb went home as soon as I settled in the house. He left his Catechist with mine to give the preaching a fair trial in the city. Indore has a population of 70,000. They preach and sell gospels and tracts every morning. The people hear and buy. To-day they preached in front of Holkar's palace, and sold all the gospels and tracts they had unmoleted. Our first preaching here was at Maniago. The people ceased to beat the *tom-toms* and sat down to hear. We were reminded of Oana. It too, was at a little village in the suburbs. Let us pray that that word may become the wine of the kingdom to these souls.

### Receives a Visit.

To-day a Babu Nojrin called on me. He is a man in middle life, was educated in Government school at Calcutta, speaks English well. His brother here teaches in Government school, where Holkar's sons are studying. He told me that both he and his brother read the bible in their family, and have done so for a long time. He wanted an English Bible from me, and I will get him one when my box comes from Bombay. He says they cannot get them here. We had a long conversation about Christianity. He says he thinks much about it, and wishes to know more, and will see me often. His office is quite near me. I asked him if he would be willing to the ladies to visit his wife and children when they come. He said he would and he thought his brother would too. He is in Government employ and is the chief accountant in the Public Work Department. His visit cheered me very much. I learn Hindostani all day long and get on with servants pretty well. They understand my attempts at speaking, and help me with a word to get out of difficulty.

### Meeting of the Synod of Hamilton and London.

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—Permit me to say through your columns to the members of the Synod of Hamilton and London, that a printed circular has been addressed to the ministers throughout the bounds, requesting all who intend to be present at the approaching meeting in Woodstock, on the 10th of April, to forward their names to the committee on accommodation by the 31st inst.; and also to give the names of their representative elders who intend coming. Ministers whose names do not appear in the printed roll of the Synod, or who may not have received the circular mentioned, are hereby requested to forward their names, if they intend being present at the Synod. I may add, in the name of the Presbyterians of Woodstock, that we hope to see a very large attendance, that we esteem it a high honour to have a meeting of the Synod held in our town, and that all who come may anticipate a warm welcome to hospitable homes. Communications should be addressed to John Douglas, Esq., box 204, Woodstock, Ont. Yours very truly,  
W. T. McMULLEN.

Woodstock, March 14th, 1877.

Mrs. Clough, who is a missionary to the Teloopee in India, writes 401 have given up heathenism and entered the fold of Christ since July 18.

The receipts of the Baptist Foreign Mission Union the first of March, the last month of their fiscal year, were \$15,000 less than those of last year.

For the Presbyterian.]

## "THE SECOND COMING OF THE LORD."—BY REV. JOHN LAING M.A., DUNDAS, ONT.

Thanks to Mr. Laing for the good service he has rendered to truth, (aye, and to the "Brethren" themselves—would that they might appreciate it) in publishing this little work.

The questions discussed are not dead issues, nor the dangers exposed either past or coming; they are present realities, and in many places steadily gathering strength.

Nor is the value of the argument confined to its bearing on Plymouthites and Pseudo-Evangelists. It is fitted as well to fortify the reader against many other phases of error by giving a clear and unclouded view of the true nature of the Church, its mission and claims.

In this tractate we have a little howitzer which may be turned toward almost any point of the compass to do execution against the ubiquitous enemies of the Gospel to-day.

I shall not attempt even a *resume* of this vigorous discussion, as I want all your readers, Mr. Editor, to get the pamphlet itself (only twenty-five cents), and read its pungent pages for themselves. But, let me say that it is not every day one finds a controversial book approaching so near the ideal standard of what Christian polemics ought to be.

I would specially note the happy combinations of close reasoning with poetic grace of style—Righteous indignation against the perversion of Scripture with fraternal tenderness toward the erringists—"Suaviter in modo" with "fortiter in re."

The book, too, contains some valuable exegeses of difficult passages, and this so done that if any should feel forced to dissent from some minor points, they can hardly fail to respect the ability and honesty of the reasoner.

But, I would specially emphasise the happy tact with which the cardinal doctrines of grace are inculcated all through the discussion, witness, e.g., the last three or four pages. We want more of such polemic tractates in circulation to give a stronger backbone to our Christianity, and by timely forearming to prevent many a bitter fight.

LINDSAY.

### Presbytery of Stratford.

The quarterly meeting of this Presbytery was held in Knox Church, Stratford, on Tuesday and Wednesday last. The attendance was unusually large and a great amount of business was transacted. The morning and afternoon seditants of Tuesday were fully occupied with routine business. A conference on the state of religion, at which stirring addresses were delivered by the Rev. Messrs. McAlpine of St. Mary's, Stewart of North Easthope, and Mann of Granton, occupied the evening till near ten o'clock, after which the business of the Presbytery was resumed, and continued till half past one o'clock next morning. On Wednesday at 11 a.m., the Presbytery again met and continued in session till 6 p.m. Much of the time of the court was taken up in discussing a case of protest and complaint by certain members of St. Mary's congregation against a resolution agreed to by that congregation to remunerate parties who had rented the temperance hall, for the use of it during the past year for prayer meetings, Bible class, etc. It appeared to the Presbytery that the congregation was morally bound to pay for the accommodation enjoyed by them, and had a perfect right to apply their funds for that purpose. The protest and complaint were therefore dismissed. Another matter that occupied much time was a complaint against a member of the Shakespeare congregation, by the Rev. Mr. Ewing, for having made statements at a public meeting injurious to his ministerial standing. This case was also dismissed on the ground that Mr. Ewing should have, in the first place laid his complaint before the Kirk Session of Shakespeare. A petition was presented by parties representing the Presbyterian Church of Canada in connection with the Church of Scotland at Brookside, West Zorra, requesting to be recognized as a congregation of the (now) united church. It was agreed in the meantime to correspond with the Presbytery of London. Rev. Mr. Macpherson's resignation of the pastorate of Knox Church, Stratford, was, after many expressions of regret, accepted, to take effect from and after the second Sabbath of July next; and it was agreed to ask leave of the General Assembly to retain his name on the roll of the Presbytery. Messrs. Macpherson, Hall, Mitchell and McAlpine, together with four elders, were commissioned to attend the Assembly at Halifax next June. The call to Rev. Mr. Waite of Waterdown, from St. Andrew's Church, Stratford, was sustained, and provisional arrangements made for his induction in case of his acceptance.

Mr. Moody makes a strong argument in favor of Young Men's Christian Associations at present, from the fact that in old times employers took their clerks to their houses to board and keep them, whereas they are now compelled to look out for themselves.