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## Contributors and Correspondents.

### PROTESTANTISM IN FRANCE.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In a letter lately addressed to a friend, A'cander Damas states it as his opinion, that the Ultramontanism and Mariolatry at present rampant in France, will, by-and-by, alarm and disgust intelligent men; and that pure Christianity will yet prevail in that distracted country. Damas should know the state of feeling and opinion on religious subjects among a certain class of thinking men in France, and looking at the present aspect of matters from another standpoint, and calculating upon the operation of another class of forces, we are inclined to cherish the same opinion. Nearly a century ago, when France was awakened to a full sense of the extravagance, and folly, and ruinous consequences, both political and social of popery, the fearful rebound was to downright Atheism. Voltaire and his disciples had done much to prepare the way, and in the hands of Diderot and his collaborateurs, in the Encyclopædia and elsewhere, literature went direct into Atheism, and the unblushing advocacy of the most shameless immorality. The knowledge of true Christianity was well nigh extinct. The noble Huguenots had been driven out or massacred, and only a small, persecuted remnant remained, among the wilds of the Cévennes, or concealed in remote parts of the country. The light had been put out. There was nothing to illuminate the darkness which had settled down over Paris and the great cities. No wonder, in these circumstances, that Popery was mistaken for Christianity, and that the cry, "*Écrasiez l'infame,*" was echoed throughout the country.

We are fully convinced that matters are in a very different condition now. True Christianity can now be seen in the Protestantism which no longer finds it necessary to conceal itself in France. In most of the cities of France Protestant churches are to be found, which are exercising an influence far beyond the sphere of their own immediate members. In the Synod of the National Protestant Church, which met some time ago, ministers and elders were allowed freely to discuss the great truths of religion. The eloquent voice of the aged Guizot, once Prime Minister of France, was lifted up in defence of Christian doctrine; rationalism was outvoted, and the truth prevailed. And in March last, M. de Pressense, a minister of Paris, and, at the same time, a member of the National Assembly, spoke in that high court in defence of liberty and good government, in a style fitted to command the respect of all, and to attract attention to that religion, of which he is the representative there. Thus Protestantism can be seen by the thinking men of France, in its doctrines, in its Church government, and in its effects upon civil liberty, and the social condition of the community. And this sight of what Christianity, as distinct from Popery, really is, has probably attracted the attention of Dumas and other literary men to advocate a purer form of Christianity. France buried Atheism, and found it, in every respect, worse than Popery still, and this time, it is to be hoped, that a more enlightened press will aid the ministers of the Gospel in diffusing a purer faith and establishing a public opinion founded on Christian principles.

Though it is but a day of small things with the Protestant Church of France, it is evidently vigorous and growing, not only in Paris, but in the provincial towns and rural communes. I do not know the strength of the whole Protestant Church in Paris but one denomination alone, *L'Eglise libre*, had nine churches and ten ministers, and some of them men of great intellectual power. M. De Pressense wrote the ablest reply to Renan's Rationalistic Life of Christ, for which, it is said, he was thanked by the late Archbishop of Paris. In all these churches the Gospel is faithfully preached, and the usual machinery connected with a Christian congregation vigorously worked. The three churches of Taitbout, Du Centre and Du Luxembourg are supplied in rotation by Messrs. De Pressense, Lichtenberger, Fisch, and Holland, the other six have their own special pastors.

It happened to be present in Lachapelle du Nord—that of M. Theodor Monod—on a Communion Sabbath, and as it may interest your readers to see the slight diversity amidst substantial sameness, with ourselves, which prevails in the French Protestant Church, I shall give you an account of the service. It began with a very short prayer, or invocation. The pastor then gave out a hymn. After that followed the reading of the Scripture. Prayer was then read from a liturgy. Another hymn was sung. An extempore prayer was then offered up, after which followed the sermon. Another hymn was given out, and whilst it was being sung, the collection was taken up. The concluding prayer was then offered, and the Apostolic benediction pronounced. It may be mentioned that the people stood at prayer, and sat while they sang. There was no recantor. Some ladies sitting together in

the centre of the church raised the hymn, and sang very sweetly, the great body of the people joining.

After the benediction, a large portion of the congregation left, when the Communion Service began. There was a long table, covered with white, on an elevated space, in front of the pulpit, and on this were placed, from the beginning of the service, the communion elements. The minister read some passages of Scripture, and while thus engaged, a gentleman advanced from the body of the church, and uncovered the elements. I suppose he was an elder. The communicants then advanced, five men and twelve women, and formed an elliptic ring around the table. There was no breaking of bread. It had already been cut into small pieces, as among the Episcopalians and Dissenters. The minister offered up a short prayer, and then took the plate, and gave a piece of bread with his own hand to each communicant, who received it standing, and then partook himself. In the same manner, he took the two cups, and handed them to the people himself, going round the whole as before. At the conclusion, the minister began a hymn, in which all the communicants joined. While they were singing, he went up and spoke to a gentleman, and when the singing was done, this gentleman prayed. At the end of his prayer, the Apostolic blessing was pronounced, and they dispersed. I felt this communion service very rare. To say nothing of the want of communion addresses, for which we have a warrant in John xiv, 14, the want of the solemn breaking of bread appeared to me a great defect, and the standing, while partaking of the elements, inconsistent with Scripture precedent. These may appear small matters, but they are errors, and who knows how far their departure from Scripture precedent in small matters led to those greater errors, which desolated the Protestant churches of Europe, and rendered them unsafe depositories of the precious truths of the Gospel. In connection with the subject, it may be mentioned that the Lord's Supper is celebrated at least once a month in all the Churches.

In all the churches but one, there is a Sabbath school for the children, commencing at ten o'clock, and in Mr. Monod's church there is a meeting for mutual edification at 2 o'clock. In five of the churches there is evening service on Sabbath. In one there is service every day at three o'clock, and in seven of these churches there is service on some week-day evening, generally commencing about eight o'clock. From this it will be seen that the pastors of Paris are hard-working men, and they have a practice which might be adopted with advantage by our city ministers. Each minister sets apart a certain hour, or one or two days of the week, for receiving those who wish to converse with him, and one pastor, Mr. Fisch, receives every day. There is a table of religious services, published from time to time, that before me contains the services from April to the end of October, and on the last page we have an account of the times when the ministers receive enquirers. Here are some specimens: "M. Fisch, 83 Rue Rivoli." He receives every day, from one to two o'clock, and will be absent from 20th July till 23rd August, "Eglise de Luxembourg. M. Holland, 36, rue de Madame. He receives every day, from half-past one to half-past two, except Monday and Saturday, and will be absent from 1st July to 15th August.

Such are the forces operating directly in behalf of Protestantism, with more or less vigour, throughout France. I have spoken specially of Paris, because I know it best, and because it is the grand centre where public opinion is formed, and from which it radiates throughout the country. The pastor I believe to be men, not only of high culture and talent, but eminent for their Christian devotedness. I have often thought that the prayers of the Huguenot martyrs for their country would yet be answered, and that after France has been sufficiently punished for her cruelty and idleness, the Sun of Righteousness will yet shine brightly upon it. It has made that both of Popery and Ateism, and they have involved it in ruin; and it will afford a noble exemplification of the power of genuine Christianity, if, under its benign influence, France should become no less distinguished for the purity of its morals, and the elevation of its Christian feeling, than it is for the talent and intellectual culture of its sons. I mentioned this thought to a distinguished minister in Paris, and he said that sometimes, when they were led to fear that France's day of grace was past, this very thing occurred to them, and prevented them from sinking into despondency.

But there is another agency at work in France, and exercising an immense influence in behalf of Protestantism. I mean the press. I had a conception of the vast number of Protestant books circulating throughout France, till some catalogues were put into my hand by a bookseller in Paris. One of these is before me, consisting of 52 pages. I do not mean to say that all the books in this catalogue, are on religious subjects, but most of them are by Protestants, and many of them translations from the best English and German writers. Here for instance are Barrow's Notes, Hedge on the Romans, Livingstone's Travels, Charlotte Elizabeth's Works, Rab and his Friends, Dr. Keith on Prophecy, Works by Andrew and Horace Bonar, McCheyne, and a host of others. I have not mentioned the works of French and German writers, but they are very numerous, and there are about 31 periodicals announced. The publication of the *Revue* works affords sufficient evidence that there is a demand for them, and that Protestantism is not only growing, but is already a power in France.

There is another evidence, perhaps the most satisfactory of all, of the growth of Protestantism in France, I mean the report of what may be termed the Home Mission

Committee. I received the proof sheets of this from Mr. Monod, before leaving Paris, but unfortunately, on ship board, as I am, cannot easily lay my hands on it. I may say, however, that I was surprised and delighted with the multiplication of new churches and stations throughout the country, and the strengthening of old. No one can read this Report without feeling that the Presbyterian ministers of France, amidst many difficulties and discouragements, are exerting themselves strenuously and successfully; and deeply convinced I am, that they are entitled to the sympathy and prayers, and all true support of Christians more favorably situated.

I shall close this somewhat lengthy communication with an account of the formation of a new congregation, at the little village of Notre Dame de la Commiens, near the road leading to the famous chapel of Notre Dame de Salette, the scene of many a pilgrimage of late.

On account of long disputes with the priests, the half of the population ceased to attend the Catholic Church, and sought the services of a Protestant minister. These brave people had much to contend with before they gained their end. At first, they were advised to apply to the prefect, then to the bishop, and had eventually to wait seven years before a Protestant minister arrived. At last, as the result of a petition signed by the mayor of the Commune, by nine municipal councillors, out of ten, and 43 heads of families, the Protestant religion was established, and more than 150 people were present at the first service."

"On the news spreading through the country, there was great emotion. Promises, threats, slanders, quarrels, all were employed to shake the faith of the new converts. Not one of them receded!"

"At the present day, the new religion is established, and the community possesses a church and a school. The latter, recently founded, has been attended during the past winter by pupils of every age, and the efforts of the pastor have helped to enlighten the inhabitants of a district, till then, plunged in the depths of superstition and ignorance."

Most of your readers will recollect, that La Salette is the place where the Virgin is said to have appeared to some little shepherdesses, and that it has been famous for the resort of pilgrims ever since. So far, however, from this having tended to strengthen Romanism in the neighborhood, it would seem to have had the opposite effect. Not only has the congregation of Notre Dame de la Commiens been formed in the vicinity, but a spirit of dissatisfaction with the exactions of the Roman priesthood seems to have sprung up throughout the district. Thus has it often been, that, whilst Romish miracles were famous at a distance, they were despised in the neighbourhood where they were said to have occurred.

W. B. C.

## RECOLLECTIONS OF STUDENT LIFE IN GERMANY.

V. LEIPZIG UNIVERSITY.

We are accustomed to jest at the number of crowned heads in Germany, but these same petty princes have often proved worthy of their rank, if not in political affairs, at least in the patronage and encouragement they have shown to art and literature. To one of these the University of Leipzig owes the proud position it now holds as the first University in Europe. Notwithstanding his strict adherence to the Roman Catholic faith, the late king of Saxony laid aside his prejudices and made it one of the aims of his life to advance the royal University at Leipzig to the foremost rank. He succeeded in obtaining for it grant after grant from the Saxon parliament. Several valuable customs dues were assigned to it. Buildings which were the property of the crown were handed over to it, and as the crowd of students increased new and more commodious ones were erected. A Chemical Laboratory, a Pathological Institute, and a Physical Laboratory were amongst the last tokens of his princely beneficence. It was but natural that, when the news of his death arrived, the professors should prefer an eulogy upon their "*Sammus Rector*" to their usual professions; and if all that was said was true, he must have been a royal "*Creighton*." Skilled not only in literature, and a translator of Dante, he has enriched the Royal Galleries of Paintings and Sculpture at Dresden beyond any of his predecessors. He was no tyro in Theological questions, and a distinguished advocate in Leipzig could scarcely find adjectives strong enough to convey to me an adequate idea of his profound knowledge of jurisprudence.

His anxiety for the success of his University was shown not merely by his liberal gifts, but, what touched the hearts of his people still more, by the personal interest he displayed. He would often come into the lecture room as a student, deprecating all ceremony, and take his seat with the youngest freshman in order that he might himself judge of the men who trained the rising generation of subjects.

The result of all his efforts is that the University now possesses a staff of the most talented men in Germany as professors,

and nearly all these in the prime of life. In Theology it has Kahnis, more celebrated in Germany than in England, but one of the first Church Historians and Dogmatic Theologians, as well as eloquent preachers, of the age. Luthardt, with whose writings English readers are now tolerably familiar through Clark's Foreign Theological Library. Litzsch, whose commentaries on the old Testament are in almost every minister's library. Siskendorf—now, alas! laid aside for ever. Struck down in the prime of life, and in the zenith of his fame, by paralysis of the brain. Baur, Schmidt, Brockhaus, Schurz, and others. In medicine, Wagner (E.) His, Carus; in philosophy, Drobisch, Curtius, Leuckart, and other names perhaps better known to those familiar with their special subjects. Professor Birnbaum, who lectures on "*Land and Property, Book-trade, Taxation, and Important Questions of the Day*," is the avowed leader of the Social Democrats in Leipzig.

The complete statistics of the University for 1874, show a teaching staff of 147, 53 of these being ordinary professors, and an attendance of 2940 students in all the faculties. Great Britain sent 15 and America 45 of these, while even Brazil, Venezuela, and Japan are represented, and the continent of Africa has four of her sons completing their education at Leipzig. Amongst the Americans, 5 Canadians found themselves numbered, much to their indignant disgust. It seemed impossible to make the officials understand that Canada was not a State of the Union. After duly entering "*Canada*" as my "*Vaderland*," the attendant coolly took the pen from my hand and wrote America after it—consequently my name stands in the "*Persönal-Verzeichniss*," as that of one "*aus Hamilton in Amerika*;" another finds himself "*aus Canada, in Amerika*," and his friends in Pictou, N. S., would hardly recognize as an old fellow townsman the student from "*Green-Hill-Pictou, in Amerika*." Four lady students attended lectures in Philosophy and Literature last winter, and their appearance excited little comment. They passed in and out amongst the other students without causing the least excitement.

Leipzig University is one of the oldest in Europe, being founded in 1409. Prague, Vienna, and Heidelberg were founded about 50 years earlier, and Freiberg, Luebingen, and Basel followed in the same century. Such an age makes even Edinburgh and Glasgow colleges seem modern, not to mention our own. One would never suspect its age from the appearance of its buildings. These are spacious and modern. With no architectural pretensions, yet with all the modern conveniences, and well ventilated and lighted. The government of the University, however, retains some of its mediæval features. There is a University "*Richter*" or judge, and he has, with the concurrence of the Senate, the power of inflicting fines and imprisonment in all civil suits against students, or in cases of discipline. It would seem strange to us to see a comrade's face peering out between the bars of a grated window, as was no uncommon sight in the "*quod*" at Leipzig. In criminal cases the "*Richter*" has no authority, but must commit for trial by the State Courts. Over a student, a Leipzig policeman has no authority, he can simply hand in his name to the University Court. Students are all Bachelors of the University and not of the city. It is a separate community within the town governed by its own laws. These laws are much stricter, however, than those of the town, and refer to many subjects in which citizens would have little interest.

A consequence of this system is, that more respect is paid to an authority which can imprison and fine, than to one that can merely suspend or expel. Besides these latter are then reserved for extreme cases, and become a deeper disgrace than when inflicted for comparatively trivial offences. The old Monkish laws regarding marriage are still in force, but perhaps are now retained for other reasons. A married man may obtain from the minister of education a special permission to matriculate, but he cannot obtain the "*Bürgerrecht*" or enjoy any of the bursaries &c., without this. By marriage a student, *ipso facto*, loses his status. Strict regulations are enforced against unruly conduct in the streets, and the frequenting of disreputable localities. Duelling is prohibited with the penalty of a fine and a month's incarceration, with confiscation of weapons. Still duels were of almost daily occurrence, and scores of students might be seen with scarred faces, feeling as proud of these hideous gashes as any veteran. It is long since any fatal termination to a duel occurred. But I am wandering into another subject. Student life in the class-room, and out of it must be reserved for another occasion.

A Layman and Mr. Anderson.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Will you give me the privilege of a remark or two on Mr. Anderson's letter in your last number, in reference to 1 Pet. iii. 18.

He deserves thanks for setting Mr. Welch right on some points, but there is a sense in which *flesh* and *spirit* are to be understood and which seems to apply to them here, that has escaped his notice. It is strange that it should, as it is brought out very plainly in the 1st and 2d verses of the 1th chapter, to which he especially alludes, but for another purpose—"He that hath suffered in the flesh hath ceased from sin" "that he no longer should live the rest of his time, in the flesh to the lusts of men Here, "to live in the flesh," means "living to the lusts of men," and "to suffer in the flesh" means not the death of the body, but "ceasing from sin." Paul was very often in this sense, for example in Rom. vii. 1-9, when living *in the flesh* and *after the flesh* are described as being carnally minded" which is death, in contrast to living "in the spirit" which is "life and peace." The 9th verse is very explicit "ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you."

Apply this to the passage in question and it becomes plain. "Put to death in the flesh" that is *dead as to the flesh* "but quickened by the spirit" that is *alive as to the spirit*.

This sense is necessary to give either meaning or point to the argument and exhortation in iv. 1. What Christ hath done, his people are exhorted to do; and this is here described as "*ceasing from sin*" and "*living to the will of God*;" expressions almost identical with those of Paul in Rom. vi. 10, "for in that he died, he died unto sin once, but in that he liveth, he liveth with God" and which he follows with the same exhortation, verse ii. "Likewise reckon ye also yourselves to be *dead indeed with sin, but alive with God through Jesus Christ our Lord*."

Mr. Welch is so far right when he says "it does not express the death of his body at all" but he as well as Mr. Anderson fails to notice what he does express.

Yours truly,  
LAYMAN.

## Home Mission Notes.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—You always appear thankful for information from any of our Home Mission fields. Here are a few jottings from one which can be known only to a few in the Church. In looking over the statistical returns, as published in the August number of the *Record*, it does not appear there either as a vacant charge or as a mission station. The unimportance of the field does not entitle it to be thus ignored because it is as strong both numerically and financially as some others which find a place on the statistical list of the Presbytery.

This field is known as Mulmur and Melancton, including, as it does, a large portion of each of these townships. Its area, in the meantime is large, there being 16 miles between some of the stations at which service is conducted on the Sabbath. There are three regularly organized; although these have not yet had the privilege of a settled pastor over them.

The first and most important of these congregations is known as Primrose. In connection with this congregation there are 25 professedly Presbyterian families and 55 communicants on the roll.

On the 18th inst., the Sacrament of the Lord's Supper was dispensed in this Church by the Rev. Alex. Carriek, of Orangeville, when 117 communicants sat down at the table. The congregation on that occasion was very large, the Church, which is capable of seating about 800, was crowded in every part, and the services throughout were unusually interesting.

The next most important congregation is Honeywood. Here the people have to worship, in the meantime, in an Orange Hill, not being able as yet, to build a church of their own. But on Wednesday the 23rd inst., the foundation stone of a new church is to be laid and the dedication services are expected to be performed early next summer. In connection with the congregation there are 17 Presbyterian families and 36 communicants upon the roll.

The other congregation is Horning's Mills. While the congregation, which meets here on the Sabbath is large, yet they have not the privilege of meeting in a Church of their own, but look forward to that privilege at no very distant day. The number on the roll and names adhering compare favourably with either of the congregations.

Shelburne, though not a regularly organized congregation has been receiving forthrightly preaching during the summer, and judging from the rapidly increasing population of the village, the large attendance upon divine service and the number of Presbyterian families adhering, it will not long hold a fourth place among the group of stations.

For any faithful and thoroughly consecrated young man who is not afraid of work, and who would like to see the immediate fruits of his labours this is a most inviting field. The people are anxiously looking and praying for such a man to be settled among them. May the Lord hear and answer them speedily.

W. F.  
Primrose, Sept., 21st, 1874.