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FRIDAY, MARCH 12, 1875.

TO CORRESPONDENTS.

S. D. Bradford, - next week.
"Says" will not be in this remarkable name of
the United Church has been anticipated by
"Barrister" in last issue.
A number of letters, reports, and contributions
held over.Our correspondent, "W. K.," writes:—
"In the article headed 'Semper Eadem,'
the printer has made three small mistakes.
The Latin should read, 'o facis plobis, but
a primoribus.' The English word 'but'
has been left out, which, in a measure,
destroys the sense. 'Face' (the drops) is
spelled 'face,' instead of the diphthong
'æ.' There was no Cardinal 'Barovikus,'
it should be *Baronius*.Elsewhere we give another of the stir-
ring lectures now being delivered in Cote St.
Presbyterian Church, Montreal, by the Rev.
C. Chiniquy. From a private letter we
learn that the work is steadily increasing.
"The crowds continue to listen, and many
give in their names as leaving the Church
of Rome." Another correspondent sug-
gests, in connection with this work, that in
every congregation of the Presbyterian
Church "united prayer should be offered
for Mr. Chiniquy and his work every Sab-
bath day."

THE CHURCH OF ENGLAND.

We have received from a clergyman of
the Church of England a letter of friendly
remonstrance in reference to what we have
said in former articles regarding that Church.
We are happy so far to have commended
our views to a class of readers not of our
own communion, and hope while faithful
to Presbyterian principles, always to be able
to avoid hurting the feelings of Christian
men who cannot adopt these. Gladly would
we publish the whole letter, but as our
correspondent expressly says that he does
"not write for publication," we shall en-
deavour to meet the points indicated by
his strictures without any reference to
what may be of a less general character.Our attention has been directed to the
remarks which have appeared in our edi-
torial articles (1) on Rationalism as re-
presented by Colenso in the church of England;
(2) on the Romanizing tendency of a band
of the clergy; (3) on Ritualism; (4) on Pri-
vate judgment.As to Rationalism, we wish to believe
that "the great central mass of Anglicans,
clerical and lay, are faithful in heart to the
fundamentals of the truth as it is in Jesus."
We are well aware that Colenso has been
able to hold his position in the church "in
defiance of the church, regarded as a spiri-
tual body," and disestablishment might
accomplish something towards purifying
the church of the broad semi-infidel school.
At the same time it must be remembered
that the Episcopal church, *disestablished*,
would no longer be the church of England,
and in its altered position would find itself
on the same level as churches of other de-
nominations, and like them would be liable
to the spread of error. Presbyterians in
England and Ireland, and even in Scotland,
disestablished as well as established, have
because Unitarian, yet the churches have
been able to purge out the heresy, and to
cut off by wholesome discipline those who
err. It remains yet to be proved whether
such power of discipline is to be found in
the Episcopal church. Certainly cannot
be exercised in the church of England, of
which the sovereign is the supreme head,
where trials for heresy must be held before
civil tribunals, and decided in accordance
with acts of parliament. We would re-
joice greatly to see the Church of England
free and able to exercise discipline in mat-
ters of doctrine under the sole guidance of
the Spirit of God in conforming with the
written word. This the church of God
should be—free and supreme in its spiri-
tual jurisdiction.As to the Romanizing tendency of some,
we should say many of the clergy, it is to
be deplored. "Other forms of spiritual
apostasy" there have been and are, and on
them we shall not be silent, but will endeav-
our to bring them also before the minds
of the people. But they may be ex-
pected.good against them. The attitude of the
Papacy is, however, the great religious and
political question of the day, both in Eu-
rope and America, and when we see an im-
portant branch of Christ's Church, famous
for its learning and piety, possessed of
mighty social influence, and by some en-
thusiastic friends, (though we think errone-
ously) regarded as the bulwark of the Re-
formation, being insidiously corrupted by
the emissaries of the Papacy, we are right
in drawing attention particularly and
markedly to that apostasy. Looking from
the outside we can see perhaps more clearly
than those within, how the very founda-
tions of Protestant truth and liberty are
being sapped by the Jesuitical cunning of
the enemy; and we are fully justified in ex-
pressing, with every feeling of good-will,
our great anxiety lest our common Evan-
gelical Christianity may suffer a tempo-
rary eclipse, and even be subjected to a
modified persecution through the ascend-
ancy of Popish principles in the Church of
England, by which her arm will be paralysed,
and her power for good seriously im-
paired, as she buckles on her armour for
freeing herself again from the hated do-
mination of superstition and priest-craft.The third point is Ritualism. If the
Church of England were freed to-morrow
from "the civic relations which fetter it,"
its Ritualism would remain. Witness the
Episcopal Protestant Church of the United
States. It is Ritualism that makes the
Reformed Episcopal Church a necessity of
the age in America. The underlying prin-
ciple between the Reformed Churches and
the Church of England cannot be ignored.
Ritualists and true Protestants cannot
dwell together in unity.The real question at the bottom is not
"How shall man worship?" but "How
shall man be saved?" Ritualism imperils
salvation. Our correspondent speaks of
Sacramentalism in its principles being
found in the Gospels and Epistles. If by
sacramentalism is meant salvation by vir-
tue of the sacraments, then we are irrecon-
cilably opposed to it. The doctrine which
we abhor and reject is, that salvation de-
pends in any sense on the will or actions of
a set of men called priests, who come be-
tween God and the sinner, that pardon and
acceptance depend in any sense on the ap-
plication of water, or the eating of bread
and drinking of wine. We maintain that a
man is saved by Jesus Christ received in
faith, that the man who is in Christ Jesus
is "accepted in the beloved," and forgiven
for His sake, so that there is "no condem-
nation to him." And the sacraments be-
came effectual only by the blessing "of
Christ," and the working of his spirit in
them that by faith receive them." The
forms of worship are a secondary matter,
though very important, and are to be con-
densed only where they are additions to
what God has appointed in his word, or put
there as indicating that a saving efficacy at-
taches to this observance.The other point remaining to be noticed
is Private Judgment. This, our correspondent
is "constrained to admit" as a principle,
yet he adds, "it does seem to me that it is
rarely acted upon," and he goes on to say,
"my own views of difficult passages are de-
rived from commentators upon whose judg-
ment I can rely, otherwise on many verses
I should have no clear views at all." Now
it is on the practical importance of the
principle that we insist. The Pope will
admit the principle, if man will only rely
on his judgment in applying the principle.
We regard most men in religious matters
as unfaithful to the grand Protestant prin-
ciple. They are too indolent to make the
search necessary for forming an opinion,
too lazy to do the necessary thinking.
They are glad to leave the priest, the
minister, the church, to settle questions of
doctrine, of forms of worship, and even of
morals. Against this we wish to raise our
voice; we wish to bring one face to face
with God, and hence we repudiate all au-
thority of man, as building on conscience,
and charge men to seek the truth for them-
selves. This we know is an arduous task;
it is however the work required of the
church in our day.

Revival's.

NEW BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In a late number of the PRES-
BYTERIAN, extracts were given from a pam-
phlet by Dr. Kennedy of Dingwall, casting
doubts upon the work carried on by Moody
and Sankey, because of certain objection-
able statements made by them, certain de-
fects in their teachings, and certain mea-
sures they adopt. I hope Dr. Kennedy has
been misinformed as to the objectionable
phrases, but if not, these are taken out of
their connection, and may thus really mis-
represent their teaching, as we all know
often occur in such cases.But even if certain doubtful expressions
have been used, they have occurred when
pressing home some very important truth
too much overlooked, such as the duty of
IMMEDIATE SURRENDER to Christ. It is a
pity that there should be any doubts about
such a work, but the past experience of the
Church of God shows that we may expectsome such, wherever men are laboring in
earnest, and are roused around them quite
indifferent about the most vital of all the
interests that concern the human family.
It was so at the Reformation, and since that
time in Scotland and Ireland, and on the
continents of Europe and America, in con-
nection with several of the great revivals
which the Church of God rejoices to own as
having greatly advanced the cause of our
gracious Redeemer. Yet what Christian
would say, give us good order without many
conversions, rather than many conversions
accompanied by something they do not like.There were disorders in the Church under
Apostolic rule, but the Apostles did not
stay the hand of the workers because of this;
they only sought to correct these faults.
Better to have the hurricane that purifies
the air, than the quiet atmosphere with its
deadly miasma, or death-bearing vapours.Any one may find fault with disorders or
errors, but don't let him speak of God's
work as if it were responsible for these. As
to the work as a whole being the work
of God, the whole Church of God can judge as
well as Dr. Kennedy. Happily in this
matter we are not left to the prejudices of
any man however able, for the history of
the Church shows that some of the ablest
men have greatly erred as Luther in oppos-
ing Zwingli. The Great Teacher Himself
has given us the standard by which to try
everything that professes to be work done
for him, "BY THEIR FRUITS YE SHALL KNOW
THEM." And again, "If Satan be divided
against himself, how can his kingdom stand?"Now we have the testimony of
hundreds of the ablest and best ministers,
and other leading Christians in all the
Churches of Britain and Ireland, that the
fruits of the movement are seen in the gen-
eral revival of Christians themselves, both
ministers and people, and in the conver-
sion of many thousands in the three king-
doms. Mr. Moody well asked lately at
Birmingham, "Did they think that the
devil would crowd Bingley Hall night after
night, when the Gospel was to be preached
in it?" This would be Satan fighting
against himself.When we hear of over 800 ministers
of all the Evangelical Churches, meeting to-
gether as brethren, and consulting how
best to promote the divine glory in the ad-
vancement of God's cause, and that the
Spirit of God rested on them as they had
never before experienced, several of the
oldest and most devoted ministers weeping
for joy, at seeing in the answers to their
prayers, and the fulfilment of their hopes in
the spirit of unity and brotherly kindness,
which they then witnessed, and the solemn
and earnest resolve to work more faithfully
for Christ, can we doubt that this move-
ment is the work of the Holy Spirit?Another fruit of this movement is, that
over 100 young men offered themselves to
the churches to be sent forth as missionaries
to the foreign fields of labour. Some of
these are now abroad, and others are pre-
paring to go forth to the help of the Lord
against the mighty. When we consider
that there has been a great complaint for
years of the scarcity of candidates for the
foreign mission field, as well as for the
home ministry, is it not an evidence that
there was need of this revival and that it is
the work of the Holy Spirit?Again the ministers and others who have
taken part in the movement, are far better
able to judge of its merits, than those like
Dr. Kennedy who have stood aloof, and
been prejudiced against it. Such men as
Dr. Bonner, and Blaikie, and Rev. Mr. Wil-
son, of Edinburgh, have gone heartily into
the movement, fully convinced that it was
of God. And surely they are better quali-
fied to judge of the matter, than those who
have seen it only at a distance, and through
the glass of prejudice, and garbled extracts
or reports.When the very foundations of our faith
are being assailed, it is no time to stand
coldly aloof from earnest Christian work-
ers, because of some differences of opinion as
to the best mode of working; but taking
each other by the hand we should go for-
ward as a united phalanx against the com-
mon foe. The great need of the present
time is mutual trust and entire harmony
among Christians in doing the Lord's work,
in seeking the conversion of the world.
Nothing tends more to prevent the conver-
sion of Sceptic, Romanist, and Heathen,
than the jealousies and unseemly contests
among Christians themselves. It was a
great hindrance even in times of old, for
"because of the divisions of Reuben there
were great searchings of heart." Nothing
will tend more surely to disarm or weaken
all the Lord's enemies than a united front
shown by all the regiments of the sacra-
mental host of the Lord's redeemed. God
forbid that while the world is perishing for
lack of the saving knowledge of Christ, or
through prejudice against Him, because of
the inconsistencies of his professed friends,
that they should quarrel among themselves
about whether certain methods of working
have been approved by their fathers. Let
us rather follow the leading of the Holy
Spirit as to present duty, and where He
places his manifest seal upon any move-
ment by his enriching blessing, let us not
fear to follow, but heartily and cordially
unite with our brethren in those methods
of saving sinners which the Holy Spirit
has evidently blessed, and give ourselves
with greater energy than ever before to the
Lord's work, seeking only His glory and
the salvation of precious immortal souls.Dr. Kennedy complains that the Evan-
gelists of the day do not properly present
the claims of God's Son, or the Divine
Sovereignty. This may justly apply to the
teachings of the Plymouthists—but hardly
to Moody and Sankey. Certainly it does
not apply to Mr. Robert MacKay, for sev-
eral years an Evangelist in Scotland recog-
nized by the Church, and now laboring
in Canada. He brings out very prominently
the Divine Sovereignty and the guilt and
responsibility of man. We may add that
these men have mainly one object in view,
the immediate conversion of sinners, and
they confine their teachings to a few points
bearing chiefly on this object. Another
complaint is, evangelists take the work out
of the hands of pastors. Mr. MacKay de-
clares distinctly, that the pastor whom he
labours should take charge of the meeting,
and that he comes merely to assist him in
the Lord's work.Another writer complains that they go
without being sent, and that they are there-
fore, not like the Primitive Evangelists.
We cannot enter on the wide subject of
Church order; but surely there are certain
facts our brother has overlooked. Did not
all the disciples that were scattered abroad
by the first persecution go everywhere
preaching the word? Were they all or-
dained or in any way formally commis-
sioned by the Apostles? And does not the
Holy Spirit commission every Christian to
proclaim Christ when he says "Let him
that heareth say so to?" This commission
Moody has received, and it has been ac-
credited by the sanction of the Church and
the seal of the Holy Spirit on his labours.
The regular ministry is a different matter.
We consider the closing sentence of Dr.
Kennedy's pamphlet, the most unwise of
the whole: "If there continue to be pro-
gress in the direction in which the present
religious activity is moving, a negative
theology will soon supplant our Confession
of Faith, etc." This implies that the con-
fession is opposed to or inconsistent with
revivals of religion, and earnest work for
God. We know this is not the case, for
Whitefield and Edwards, the Tenents, Mc-
Cheyne and Duncan Matheson, were Cal-
vinists. But such an insinuation as this is
taking the most effective method to raise
doubts in the minds of young converts, and
to prejudice against that standard those
who know that they have been greatly
blessed by the labours of these evangelists,
but do not understand the confession. No
insinuation could be more injurious to the
authority of the confession. It is like the
silly attacks of weak-minded Christians
upon science, because certain persons try
to use science against Christianity, by which
they have seriously injured Christianity in
the estimation of men of science. If the
confession be in accordance with the truth
of God, it must be on the side of every
right effort for the salvation of souls, and
has nothing to fear from any Christian
enterprise. Let ministers preach the whole
truth, and thus guide their people in the
right way.

ALPHA

Psalms vs. Hymns.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR.—I have examined those passages in
"the Psalms of David in metre," referred
to by your correspondent "Advance," and
which he considers "funny or queer."
Here are some of them:Psalm vi. 6. First version.
"I with my groaning weary am,
I also all the night my bed
Have caused for to swim; and I
With tears my couch have watered."Second version.
"I with my groaning weary am,
And all the night my bed
I caused for to swim; with tears
My couch have watered."Prose version.
"I am weary with my groaning; all the night
make I my bed to swim. I water my couch with my
tears."Between the two metrical versions and
the prose there is not the slightest differ-
ence in sense, and scarcely any more in
words than a slight transposition to secure
a rhythm. To "Advance," the verse "ap-
pears . . . queer poetry." What does
he mean by calling the Word of God "funny
or queer?" What "appears queer" to "Ad-
vance," is to most people a deeply affecting
experience of grief, and the same passage
so much depreciated by him has adminis-
tered encouragement and comfort to many
believers when in affliction and distress.
To me it is hardly credible that anyone
whose sorrow was relieved by it, would
speak of it as your correspondent does.Do you know, Mr. Editor, that "Ad-
vance's" criticisms, by some strange asso-
ciation of ideas, suggested to my mind Hy-
menaeus and Alexander, whom Paul "de-
livered unto Satan, that they might learn
not to blaspheme." Of course your cor-
respondent does not blaspheme as these
two heretics did, only his reproachful re-
marks on the Psalms led my mind to think
of blasphemy, and then of Hymenaeus and
Alexander.The next specimen to which he refers is
Psalm vii. 16."Upon his own head his mischief
Shall be returned home;
Without troubling also down
On his own head shall come."

In the prose version it is—

"His mischief shall return upon his own head,
and his violent dealing shall come down upon his
own pate."Both versions express the very same sen-
timent. The man that calls either "funny"
must be rather "queer."

He also refers to Psalm xvii. 10, 11.

"In their own fat they are enclosed:
Their mouth speaketh folly:
Our steps they compassed; and to ground
Down bowing set their eye."Prose version—
"They are enclosed in their own fat, with their
mouths they speak proudly. They have now com-
passed us in our steps; they have set their eyes
bowing down to the earth."Can "Advance," or any one else, express
the meaning of these two verses more faith-
fully in metre than it is done in the Scottish
version of the Psalms.To insert here the other passages to
which your correspondent refers would oc-
cupy too much of your space. I will there-
fore copy no more of them."Advance" is "sure, in all honesty, the
paraphrases are much more beautiful,
and much better adapted to sing-
ing." I wish "Advance" had informed us
what he understood of poetic beauty, then
we could understand what he means, andbe better able to judge of the comparative
beauty of psalms and paraphrases. As to
the, there are a few paraphrases that many
people cannot sing at all, because the sen-
timents expressed are unscriptural, or at
least doubtful. For instance, Paraphrase
xlii. 2—"When to the sacred text we came,
We sang the hymn of praise,
That, washed from sin and all its stains,
Forever we were saved."Many think that the Popish error of a
"Baptismal Regeneration" is taught by
that strange, and to say the least of it—if
the paraphrast did not intend to teach that
doctrine—he chose a very unfortunate ex-
pression. I can fancy others, when singing
the thirty fifth Paraphrase suddenly awak-
ened when they came to the second line of the
third verse, where the words "for you, for
all," may be supposed to teach a universal
atonement. It is exceedingly uncomfort-
able to sing in the worship of God expres-
sions of the soundness of which you are in
doubt. When singing the Psalms you have
no such misgiving. In this point of view,
notwithstanding some roughness here and
there, they are satisfactory and comfortable to
all who desire to praise God in sound
words.If the paraphrases contain doubtful sen-
timents, much more do modern hymns.
Some of the most popular of them contain
strange absurdities and nonsense, without
speaking of grave errors to be met with
occasionally in several of them. In the
hymn entitled "Homeward Bound," in
Babalan's collection (by the way, one of the
best Sabbath School Hymn Books yet pub-
lished), we have these words: "Down the
horizon the world disappears," and "Into
the harbour of Heaven we glide." The
first line is nonsense, and the second is
simply not true; for there is no sea in hea-
ven so that men may sail into its harbour.
In the hymn, "I would be like an angel,"
there is an utter untruth in the first line of
the fourth verse—"Oh, there I'll be an angel,
And with the angels stand."There is no transmutation of species even
in heaven. Men will never become angels.
In the popular hymn "Rest for the weary,"
we read—"In the Christian's home in glory,
There remains a land of rest."A land in a home appears somewhat im-
possible. I fancy your correspondent would
call it "funny or queer."In the fine hymn "Rock of Ages," there
seems to be a confusion of ideas. It ap-
pears to join two historical incidents into
one. The author had evidently in his
mind the covering of Moses in the cleft of
the rock while the glory of Jehovah passed
by, and also the flowing of the water from
the rock of Meribah. These were two dis-
tinct events, and should not be so com-
bined, particularly in a song of praise to
God.Time and your space will not permit me
to proceed further in the examination of
hymns. I think, however, that I have done
enough to convince sober-minded people
that the old "Psalms of David in metre"
are safer and more satisfactory than mod-
ern hymns, from the Wesleyan collection
down to the "Sabbath School Bell."I apologize for the length of this com-
munication; but I could not easily con-
dense it more.

I remain yours truly,

D.

Carruthers' Fund.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR.—We write publicly to acknowledge
the receipt of a ten dollar bill, (\$10) sent
us, in behalf of Mr. Carruthers, by Dr.
Ormiston of New York, expressing an ar-
dent wish that the sum proposed may be
collected. It is gratifying to see a lively
interest taken in the case of Mr. Carruthers.
We hope the desired object will be
attained to the honour of our Christianity.
It may be stated that the plan, suggested
in our "Appeal" to the church, is the one
laid down by the supreme court, when the
case first came before them in Hamilton.
We do not feel inclined to take the respon-
sibility of deviating from the plan then
adopted by the united wisdom of the body.
We might, as has been done in other simi-
lar cases, have applied to the General As-
sembly for an annual grant to Mr. Carruthers,
out of the Aged and Infirm Ministers' Fund;
but we regard that as being open to
serious objections, and we, therefore,
choose to appeal to the Christian sympathy
and liberality of the church. Now, that
the collections or contributions for the vari-
ous schemes of the church must all now
have been taken up, inasmuch as the ec-
clesiastical year closes with the end of this
month, a favourable opportunity is thus
afforded, as no other demand comes in the
way, to take up a collection in behalf of
Mr. Carruthers. Congregations have, to
our knowledge, done so already; let all do
it, as early as possible, that it may, on the
meeting of the supreme court in Montreal,
in June, be declared an accomplished fact.We feel much pleased with the interest
and spirit displayed by your correspondent
"H." and "L." May others in like man-
ner, exert themselves, in the press or with-
in the respective spheres of their labour,
in advance the good cause. If every one
does so, with heartiness and promptness,
the thing is sure to prove a success. We
feel much pleased with the contribution and
intention of our young friend, "A Lad of
Eighteen." The Lord bless the lad! And
may others be stirred up to follow his good
example!

ROBERT DRAKE.

RECENTLY a Committee of the Managers
of the First Presbyterian Church, Bramp-
ton, called upon the Rev. Mr. Pringle, and
presented him with \$50, as an increase to
last year's stipend.The stipend of the Rev. W. Burns, the
esteemed minister of Knox Church, Perth,
has been increased by \$100.The Rev. James Little, of Nassau, who
has been called by the St. John congrega-
tion, Hamilton.