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## Contributors and Correspondents

For the Presbyterian.]

### AN HONOURABLE WOMAN.

The Church of Christ still contains many a "beloved Perseis, who labours much in the Lord," and when such fall asleep in Jesus, it is well that their work and labour of love should be made known, in order if possible to stimulate to similar love and labour those who are but lukewarm workers for their Master, as well as that too large number of nominally Christian women who are not really workers at all.

But while "many daughters" have done well, few indeed have been enabled by natural fitness, and honoured by the Divine blessing to accomplish so much work of so many different kinds, as the late Mrs. Doremus, beloved President of the Woman's Union Missionary Association of the United States, who, on the 29th of January was called to "rest" from her abounding labours. At the recent Convention of that Missionary Society, held in Brooklyn, in October last, Mrs. Doremus, though not presiding at the Convention was present at its sittings, appearing in excellent health and wonderful activity for her advanced age, and giving the Convention occasionally the benefit of her judicious Christian counsels; as well as speaking many a wise and cheerful word of practical advice to those who gathered round her with almost reverent attention in private. The illness which caused her death was caused by a slight accident, and lasted only a few days, her own death taking place only two days previous to that of her brother, Governor Haines, who had visited her during her illness. Her last words were—"I think my work is done. Oh that the Lord would come!" And so she fell asleep.

The following remarkable tribute to her memory, and sketch of her life work, is condensed from the *New York Observer* of Feb. 1st, 1877.

"No minister of the gospel in this city or country; no Christian philanthropist in any land, no woman in our day, and perhaps not in any day, has held such a position in the field of pious labour for the good of the human race as Mrs. Doremus has humbly and faithfully filled these last fifty years. To those who did not know personally, the sphere of her usefulness, her energy, perseverance, prudence and loving-kindness, her self-denial and sacrifice and success, the language of simple truth will be read like the extravagance of partial eulogy. By those who saw, admired and loved her as the most remarkable example of Christian activity and usefulness, who have wondered that human weakness could be endowed with the strength of will and purpose to accomplish what she performed, any description approaching the truth will be received as failing to do justice to the character and works of this remarkable woman."

"She was born in New York, of parents who were amongst the most respected families, members of the First Presbyterian Church, under the pastorate of Drs. Rodgers and Miller. Early consecrated to the service of Christ, and united in marriage to one who was in cordial sympathy with her in every work and labour of love, endowed with strong intellectual powers, sound judgment, and with zeal rarely associated with such gifts, she entered upon a life of marvellous activity in Christian benevolence. She and her sisters were all imbued with the same spirit of devotion to their Master. And they have all demonstrated in their lives that woman may be active, efficient and vastly useful in the work of the Church, without neglecting her duties at home.

Fifty years ago, in the prayer-meetings of Isabella Graham and her daughter, Mrs. Doremus became filled with their spirit. In 1828 she set on foot the mission to the suffering Greeks. She was the soul of the City Prison Association for Women, of the Nursery and Child's Hospital, of the Home and School of Industry. She was the right hand of Madame Teller's Mission at Grande Ligne. The City Bible and Tract Societies enjoyed her constant support. To her Dr. Sims went with his noble idea of a 'Hospital for Women,' and when it seemed impossible for her to add another to her labours, she took hold and carried it through, and served it while life lasted, and on her dying bed gave directions in regard to individual patients in its wards.

"Mrs. Doremus' first care was to make her own house lovely and attractive. The heart of her husband trusted in her, and her children rejoiced in their mother's patient, faithful and tender care. Her household was the model of a Christian home. Her children grew up in her likeness. And this house became a mansion of Christian hospitality. Her interest in the work of foreign missions was one of the great features of her beautiful character. It was illustrated in the care which she bestowed upon missionaries coming to this city to embark on their outward voyage, or arriving here on their return. They might be strangers to her, and it mattered not to what church they belonged; she sought and found them, and often before their arrival, was known at the Missionary Rooms, she had them safe in her chambers and at her table. She always followed them to the ship, attended personally to their wants, supplied them with the needed comforts for the voyage, and commended them to God.

"Early in the morning, and even while

it was yet dark, she was at her work for the Lord. While others were sleeping, she went to the market and carefully purchased the food for one, two and three asylums of which she had this great care, in addition to that of her own house. Then the rounds of them all must be made, as if she were the physician in charge of each of them. Individual cases of spiritual need were cautiously watched. The special wants of these institutions she supplied by bringing pack-tops and others with the gospel for the sick and poor. And thus, in all these refuges of the distressed, she was an angel of mercy whose very shadow was a blessing, and her presence a light and comfort unspeakable.

"Perhaps the crown of her life-work was the organization of the women's mission to the women of the East—the Woman's Union Missionary Society out of which grew the great associations of women as auxiliaries to the general Missionary Boards of the churches. Mrs. Doremus conceived this great system, and has watched and worked it with a mother's care. By this agency the word of life has been carried by women into the homes of the East which no man could enter, with the light of education and religion. With these devoted female missionaries Mrs. Doremus maintained a constant personal correspondence, so that their work in Japan and China and India and Africa was as familiar to her as the work in this city.

"When others, in the heat of summer, were refreshed at the seaside or the mountains, she was at the prisons and hospitals of the city, ministering to the miserable, in whom she did it unto Him whom she loved. Like Him, she went about doing good. In physical weakness, often appearing ready to perish in the midst of her usefulness, she persevered with energy that was like an inspiration and strength almost supernatural. But we have not space to say the half we would of her wisdom in devising and her skill in doing; of her constant attendance on the means of grace in her own church, of the unwavering support she gave to her pastor in his work; of her inspiring example in every benevolent enterprise; her universal charity, catholicity and Christian fellowship."

It need hardly be said that the death of Mrs. Doremus has been specially felt by the Woman's Union Missionary Society of which she was president. The following official communication from one of its Secretaries to the Corresponding Secretary of the Kingston Woman's Foreign Missionary Society, who represented that society at the Convention in Brooklyn, was read at its recent public meeting, and will show how deeply her loss is felt. May the united prayers of her fellow-laborers be abundantly answered in the blessing they desire!

"Since it has pleased our Heavenly Father to call to her eternal rest Mrs. T. O. Doremus, the founder and President of the Woman's Union Missionary Society, whose name has long been identified, not only with missionary work, but with every Christian and benevolent enterprise; and since we feel that the most fitting memorial which we can rear to her memory is to take up and carry forward with renewed diligence, the work which she loved so well.

The Board deem it eminently appropriate that we should, as far as practicable, all unite on Saturday morning, February 17th, in praying that this affliction may be sanctified to us by binding us all more closely together, by an especial outpouring of God's holy spirit upon all our missionaries, that they may be wise in winning souls for Christ, that a spirit of love and harmony may pervade all our mission homes, and that it may please Him to raise up and send forth earnest, consecrated Christian women with well-balanced powers, and thoroughly furnished unto every good word and work.

We especially ask your prayers for those upon whom the burden of the work at home rests, that they may be wise in judgment, firm in decision, prompt in action, and as broad and catholic in their interest as was the commission of our ascending Lord to His Disciples.

Believing as we all do, in the efficacy of united supplication, we feel sure that God will grant us at this time the comforting assurance of His presence and blessing. That the mantle of our departed friend might rest upon each of us, and that God would give to us individually the grace to bear it as a sacred trust is the earnest prayer of yours, very cordially,

DORA B. ROBINSON.

By order of the Board.

New York, 41 Bible House, Feb. 10, 1877.

We close this sketch of one truly an "honourable woman," with the following further quotation from the paper on which we have already largely drawn.

"On the evening of her death, the annual meeting of the Evangelical Alliance occurred, and a minute was adopted of respect for the memory of Mrs. Doremus, whose whole life had so remarkably illustrated the spirit of the association. Ministers and others of all the various denominations rose in succession to testify to her equal interest in their several works of love, all of them mourning that in her they had lost a valued and beloved friend.

"And when the redeemed shall come from the east and the west, from the north and the south, to sit down in the kingdom of God, many will ascribe their salvation to Him who inspired her with the love of doing good, and He will set her in the midst of the stars as one who turned many to righteousness, and she will shine as the brightness of the firmament, forever."

Two most joyous and gladdest nature are these most heavenly alive to impressions of reverence, wonder and awe.

For the Presbyterian.]

## MODERN BIBLICAL HYPER-CRITICISM.

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

No. II.

We have shown how the tendency of Prof. Smith's article is to unsettle the mind, in regard to the verity of God's Holy Word, as well as to inculcate the introduction of a sort of pious fraud, respecting certain inspired books.

A third principle on which he acts, is the application of the higher German criticism, as an authoritative discernor of the contents of the inspired books.

Viewing the sacred history from Genesis to Kings, as a grand geological deposit, that has been gradually accumulating, he divides the deposit into three strata, which he styles the priestly, the prophetic, and the popular. These mysterious three he can distinguish and separate into their distinctive parts, by means of his infallible critical insight. But even when he deals with the sacred text itself, he seems to delight in proving it to be incorrect and unreliable.

Attached to many of the psalms are quaint old titles and statements, that have been proved to be a part of the original text, as much as the psalms themselves.

To carry out his destructive criticism he must get rid of these troublesome titles. In the psalter, "As in the case of the historical books," he argues, "we have to begin by questioning the traditions contained in titles, which ascribe seventy-three psalms to David, and besides him names as authors, Asaph, the sons of Korah, Solomon, Moses, Heman, Ethan. Again the tendency is to refer as much as possible to familiar names. There is no reason to believe that any title is as old as the psalm to which it is prefixed, and some titles are certainly wrong. On the other hand the titles are not purely arbitrary. They seem to supply useful hints as to the earlier collections from which our present psalter was made up."

The late Dr. Addison Alexander, in refuting some of the errors of the more advanced German critics, sarcastically observes that, on their principles, the sacred Hebrew text becomes a nose of wax, capable of being formed into any shape whatever. Their principles, Dr. Smith adopts. A "current of productive psalmody runs apparently from David down to the exile. Psalm II, obviously composed during the desolation of the temple, marks, perhaps, the last phase of this development."

The songs of degrees are "psalms of the second temple," and "are only reflections of old ideas, cast mainly in directly liturgical form."

Many expositors find, in individual psalms, "(xlv, lxxv, lxxix, lxxxiii, etc.) clear traces of the Maccabean age."

The glorious old canticles are but a lyrical drama. "As the motive of the piece is political as well as ethical, it is most naturally assigned to the early period of the northern kingdom."

Copyists have dealt so very unceremoniously with the psalter, that the learned professor leads us to conclude, that it is a very mixed conglomerate of all sorts of writing. "We observe great freedom on the part of readers and copyists, who not only made verbal changes, but composed new poems out of fragments of others."

In thus dissecting our inspired book of devotions, the critical insight of Mr. Smith is equal in its marvellous discoveries to the famous spectacles of Joe Smith, the Mormon prophet.

As if it was not enough to make patient Job a fiction of a tradition, to deprive the book of its venerable antiquity, his profound critical skill enables him to post-date a portion of this old work. "Still more remarkable is the case of the Book of Job, in which the speeches of Elihu quite break the connection, and are almost universally assigned to a later hand."

Under treatment by the same unscrupulous writer, Zechariah is closed at the end of the eighth chapter, and, "there begins at chapter nine, a new oracle, quite distinct in subject and style," and the prophecy "remains absolutely dark, if it is ascribed to Zechariah."

The noble prophecy of Isaiah, which shows so many proofs of being an organic whole, is rudely cut, by the knife of this presumptuous critic, into two unequal halves. The first thirty-nine chapters are credited to Isaiah, and declared to be written before the captivity, but "the anonymous chapters, forty to sixty-six, cannot be understood in a natural and living way, except by looking at them from the historical standpoint of the exile."

It is cause for wonder that the unprejudiced internal vision of the Free Church Professor did not discover the name of the

great unknown author of the post-dated portion of Isaiah.

The same mighty intellectual insight plays sad havoc with good old Daniel by placing his writing "in the early years of the Persian empire, or as modern critics hold, at the time of the Maccabean wars."

And, like Mohammed's coffin, this grand old specimen of magnificent prophecy is suspended by the youthful critic, midway between the canon and the apocrypha, so that it is uncertain with which it should be classed.

"It is," says Smith, "in point of form, the precursor of the apocalyptic books of post-canonical Judaism, though in its intrinsic qualities far superior to these, and akin to the prophets proper."

And, as if these, and kindred discoveries of the modern critical spirit were not sufficient, the Hebrew text of Scripture is declared to be in a very unsatisfactory state.

"The text of Micah, for example, is often unintelligible, and many hopeless errors are older than the oldest versions."

Akin to these fierce onslaughts on the integrity, authenticity, and genuineness of the Old Testament, are the statements of Professor Smith in his article on Angels.

Of one doctrine, very dear to all Christians, and almost universally regarded by them, as the only key to a right interpretation of the Old Testament, he writes in these terms. "The notion (long current in dogmatic theology, and which goes back to the earliest controversies between Jews and Christians,) that the 'Angel of the Lord' as contradistinguished from created angels, is the Logos—the second person of the Trinity—has found defenders, down to the present day (Hengstenberg, Keil, etc.), but certainly does not express the sense of the Old Testament writers."

We have in these articles confined our remarks to the Old Testament, and only indicated three distinct lines of error, along which the mischievous article of Professor Smith runs its rasping course.

That it deserves the strongest condemnation, our extracts abundantly prove. To palliate or defend it, is simply to palter with error. And running counter as it certainly does to the current Bible teaching of the church, from the earliest ages, and to the plain unbiased teaching of the confession, we trust that the Presbyterian Churches throughout the world will thunder forth against it the most unqualified condemnation.

## NOTES FROM INDIA.

It affords us much pleasure to place before our readers the following short, but very interesting letter received last week from the Rev. J. Fraser Campbell:

MY DEAR SIR,—In fulfilment of my promise, I send you the following few notes. In the first place I wish to make mention of the loving kindness of the Lord. During both the voyages to England and here I was continually reminded of Christian friends left behind, by experiencing daily answers to their prayers. The weather was really extraordinary; the captain and others on board the steamer coming here, declared that they had never known such at that season. Mr. Douglass writes me that he too "had a delightful passage." And so in other things I must still say, "Surely goodness and mercy do follow me all the days." In Scotland I had the privilege of pleading for missions to the heathen before several of the wealthiest and most influential congregations. On board there was quite a little missionary band, and we had worship together twice daily, which soon came to be attended by nearly half of the passengers, more or less, regularly; besides which some little efforts were made specially for the benefit of the crew. We spent part of a Saturday and of a Sabbath in Colombo, Ceylon, most of which time I spent on shore, where I had the pleasure of meeting the brother of one of our own ministers, Mr. Burnett, of Martintown, in the Church of Scotland Chaplain, whose hospitality I enjoyed, and for whom I preached on Sabbath. His field of labor is small, but it is as large as his health enables him for, and I was glad to hear from others how much the congregation had improved under him. You know of the beauty of the Ceylon foliage; coming off a sea voyage I was fully prepared to enjoy it, and I cannot describe the delight it gave me. Colombo seemed to me enchantingly beautiful, its winding lake, its groves of cocoanut palms, half hiding here a gentleman's bungalow, and there a row of native huts, its broad-fruit trees, plaintains, scallions and other beautiful trees and shrubs; its swarms of people, Tamil, Singalese, and Malay, so strange, and to a missionary's heart so

deeply interesting, and all seen in the peculiar light of an afternoon in the tropics. I landed and went on board in those curious canoes of which I had read, and which are so admirably adapted for carrying a few persons safely and comfortably over rough seas. The lower part is a log, properly shaped and dug out; on the top is built the part in which one sits, with perpendicular sides, perhaps eighteen inches high; and just far enough apart to admit one's feet comfortably, the seat being on the top, say thirty inches from the water. Of course such a boat would not stand upright, but for the outrigger, a small log attached by two curved poles, fastened with native rope, but by its support it is rendered one of the safest boats possible, and especially when under sail skims along over the rough waves in a manner beautiful to look at. It is rowed by two men, steered by a third, and carries only two passengers. We arrived in Madras on Dec. 6th, and landed in great comfort, being met by Mr. Sinclair, the Principal of the Church of Scotland Institution.

More I may write you again. Meanwhile let me express my disappointment at not yet receiving the packet of your papers which I expected. I remain, yours faithfully,

J. FRASER CAMPBELL.  
Church of Scotland Mission House, Madras, India, Jan. 18, 1877.

## The Home Mission Funds.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Permit me to make a brief statement regarding the finances of our Home Mission Committee in the western district.

The time is fast drawing near when the accounts will be closed for the year. I very much fear that a larger deficit than was reported to last General Assembly will be reported this year. This implies that our hard wrought ministers in supplemented congregations, and our missionaries in the different provinces, will be kept out of their scanty supplements until the middle of the summer. No one can rightly estimate the terrible hardships which will thus be entailed upon a body of men, who are deserving of the gratitude and encouragement of the church at large. It will also lead to many resignations of settled pastoral charges, and the abandonment of important mission fields.

Of the \$10,000 indebtedness of last year, which was allocated by orders of the Assembly to the different Presbyteries, a fifth will not be collected according to present appearances. The special—though by no means great effort—to raise the \$8,000, has also in many cases operated injuriously upon the ordinary revenue of last year. To meet the claims due last October, a large sum was borrowed, and on the first of April another half year's claims will fall due. To keep on borrowing is out of the question, and I am sure our committee will not continue such a policy.

May I then ask my brethren throughout the church to press with all earnestness the claims of the fund upon the liberality of their congregations, and to send in their contributions, if possible, to Dr. Reid, not later than the second day of April, when the committee meets in Toronto.

At the meeting held in October, a reduction of twenty-five per cent. was made on all grants, with the intimation that another reduction might be necessary in April. This just means that missionary labor and church extension shall be abandoned!

Are we prepared for such a step? The response made to this appeal during the next six weeks will answer the question. Yours very truly,

WILLIAM COCHRANE, Con. of H. M. Com.  
Brantford, Feb. 20, 1877.

## Knox College Students' Missionary Society.

The regular monthly meeting was held in class room No. 1 on Wednesday evening, Feb. 14th. The attendance was large, and much interest was manifested in the proceedings throughout. The annual letter from Dr. Fraser, missionary to Formosa, was read. The following fields were selected for mission work during the ensuing summer months, viz:—Waubesaunee; Manitoulin Island (N. side); Manitoulin Island (S. side); Rosseau and Turtle Lake; North Hastings; and McMurich Township. After singing the missionary hymn and prayer, Rev. Geo. Bruce, of St. Catharines, laid before the students his scheme for the better working of our mission fields. The purport of the scheme is, that students upon graduating, betake themselves to these fields, and laboring there, endeavor to make them, as soon as possible, self-sustaining. Mr. Bruce having answered several questions put to him by the students, concerning the scheme, Dr. Cavan addressed the meeting, after which the following resolution was carried: "That the views expressed by Mr. Bruce are in the right direction, and receive the hearty sympathy of the students of this College."—Con.