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FRIDAY, NOV. 27, 1874.

## HOLD YOUR ORDERS.

Notwithstanding that we have only received replies from about Ninety (out of over THREE HUNDRED) of the gentlemen to whom circulars were sent in September last, a specimen copy of the proposed Sabbath school paper will be issued by the 15th December. We have, therefore, to ask our friends not to order their S. S. periodicals until they may have an opportunity to judge of the merits of the new candidate for public favour. If the parties who have not replied would do so at once, indicating the probable number of papers they will require, we shall be greatly aided in arriving at about the proper number of the first issue to strike off.

## REV. HENRY VARLEY.

As several persons have been writing from the country for information about Mr. Varley and his work, we propose to give some idea of both to the readers of THE PRESBYTERIAN.

The Rev. Henry Varley was converted when about fifteen—twenty-three years ago. For several years he managed a large Butcher's establishment in the West-end of London, England. But feeling called of God to preach the unspeakable riches of Christ to his fellow-men, he gave up his business, and ten years ago became a preacher of the Gospel as a Baptist minister; and he is now the pastor of the Tabernacle Church, with some 500 communicants.

He is a self-taught man, and has been an earnest student of some of the leading expositors of the age, such as Alford. But his special mission has been that of an Evangelist, and in this department he has been one of the most successful workers in our day. He sometimes receives scores of invitations weekly, to hold Evangelistic services in different parts of Great Britain and Ireland; and has for years been greatly blessed in such labours, while his own chapel is crowded by large audiences from the city. He has a fine personal presence, a pleasant voice, and a manner that betokens depth of feeling and earnestness. He believes that one text alone as used by him for setting forth the way of salvation through Christ, has been blessed to the conversion of more than 1,200, namely, 1 Pet. ii. 24. His labours have been greatly blessed since he came to Toronto, to the quickening of God's people, and, we believe, to the conversion of not a few. What then are the secrets of his success? Doubtless many things contribute to this.

1. He is a man of good natural ability, and this, with the other advantages which I have referred, prepare the way for the reception of the truth.

2. He is entirely unsectarian; though a Baptist and a Calvinist, he does not exalt church relations out of their due place, but declares that he prefers a living earnest Christian of any other denomination to a cold formalist, though a Baptist. He holds that the welfare of Christ's body—the Church, does not depend on any one denomination, but is taken care of by the Holy Spirit Himself. Is not this proved by the evident blessing that has rested upon the labours of the faithful servants of Christ in all churches, whether as pastors at home or missionaries abroad? In his Evangelistic labours, he prefers to work in connection with all Evangelical Christians, and instead of attacking the churches he upholds them all, and wishes to aid all faithful workers for Christ in gathering precious souls to the Saviour's Kingdom; and then he says, he does not care which church they join. Let them study that matter in the light of God's Word, and the circumstances in which they are placed, and join where they are likely to be most edified, or best aided in serving Christ. In this he is different from those unwise Evangelists, who after they got a hearing and gained the confidence of Christians, attacked the churches and sought rather to pull down than to build up, seeking after pulling down all other churches as SECTARIAN, to build upon another man's foundation the new Sac-

TAMENT of all sorts, that intensely bigoted Plymouthism. Mr. Varley desires and seeks the co-operation of his brethren of all churches. At the same time he has a great deal of individuality of character, like all strong men who make much impression on society. He expresses his convictions strongly and honestly, as some think too strongly, and thus offence may be taken by the over sensitive. But to the honor of the Methodist ministers of Toronto, though they could not agree with his Calvinistic views, they nobly said he is an able, earnest, devoted servant of Christ, seeking the salvation of souls, and we must not quarrel with him about these little points of difference. Very few, probably, of ministers agree with all his modes of expression; and his peculiar expositions of the Word, such as the nine ingredients of the holy oil of God, as with the nine Christian graces of Gal. v. 22-23. But then they feel that in the whole there is such a noble exhibition of the way of salvation, and in such an earnest manner that it will not do to hold back from helping him because of these differences. It would be a poor, paltry, unchristian spirit that would dwell on these things, and refuse to co-operate with such a servant of Christ, whom the Master so greatly honors, because forsooth he tells his message in a manner somewhat different from that which we prefer. It would be like criticising a man seeking to awaken a family whose home was on fire. It would be like the spirit of the disciples, who, when they saw one casting out devils in the name of Christ, forbade him because he followed not with them—a spirit strongly condemn by our Lord. Rather let our spirit be that of Moses, who lived so near to God, and had imbibed so much of His spirit, who when told as something wrong that Eldad and Medad prophesied, replied "would that all the Lord's people were Prophets." We believe that Mr. Varley's unsectarianism and his desire to exalt Christianity is one of the great causes of his continued success. Other Evangelists have great lessened if not destroyed their usefulness by turning aside from this glorious work, in which all living Christians and all Evangelical churches are alone seeking the salvation of sinners, to build up their miserable little paltry ism. The Spirit of God has notably withdrawn from them, and the spirit of self-exaltation and bigotry taken his place. This we might expect, for brotherly love and co-operation are enjoined on Christians in the word.

3. Another cause of Mr. Varley's success is the expectation on the part of the public. They hear of him beforehand as an evangelist who has been greatly owned of God, and that his modes of work are different in some respects from what they have been accustomed to. This draws crowds to see and hear, and then his peculiar methods, his freshness, point, and earnestness, all help to interest and keep the audiences.

4. Another and far greater cause of success is that he is evidently "endued with power from on high," as Christ promised to the first heralds of the cross (Luke, xxv. 49; Acts, i. 4, 8). This it was that enabled them to speak with a divine unction, so that "men took knowledge of them that they had been with Jesus." Mr. Varley's prayers and preaching show that he has been at the place where power for spiritual work is obtained, and that he has laid hold on the promises and strength of omnipotence—and therefore, it is that he speaks as a dying man to dying men—from the heart to the heart. The electric influence of his glowing words magnetizes his audience, until the hearts of Christians burn within them with love to the Master, tenderness of spirit, and a longing desire for the conversion of the unconverted, and the quickening of believers. His prayers sometimes make one tremble, such wrestling with God for the conversion of sinners, and the revival of his work in the hearts of his own people, and for the Holy Spirit to rest on them to remove ignorance and misconception, indifference, and deadness. O, that all ministers and workers for Christ had the same intense earnestness, and spoke with the same glowing language, surely more souls would be saved. This was the very spirit of Christ who was so absorbed with the salvation of the poor Samaritan woman that he forgot his hunger and thirst, and weariness, and could say that his meat and drink was to do his Father's will in saving souls. Yea, he declares "the zeal of thine house has eaten me up." This longing to save souls was in Christ an intense, all-consuming passion; not a mere cold intellectual sentiment.

5. Another cause of Mr. Varley's success is, that he disclaims all power in man to convert the soul, ascribes the whole work to God, and especially honors the Holy Spirit as the Great Agent in the work of saving souls. It is evident from the Divine Word that it is the will of Christ that we should then honor the Holy Spirit, as He, whose special office it is to apply to the souls of men, the benefits of Christ's redemption-work. We are told that it is not by might, nor by power, but by the Spirit of God, that this work is done. Christianity is the ministrations of dispen-

sation of the Spirit, hence He came down in larger measure on the Day of Pentecost than He had been enjoyed by the Church previously. Doubtless one great cause of want of success is not honoring the Holy Spirit, nor seeking His Divine presence and power and work on the hearts of the hearers; and that those most owned of God do thus honor the Spirit of God. Mr. Varley gave the keynote of his whole teaching at his first meeting, when he declared that man is nothing in this work and God everything. God says, "Them that honor me, I will honor."

In our next we will describe his method of teaching.

## THE TITLE REVEREND.

We do not intend to enter into controversy, but as "Sabbath School Teacher" is evidently sincere and perplexed, we should be happy to give him some light on the subject he has raised. We therefore beg him to notice.

1. Reverend is not a title belonging to God. In the Psalm where alone it occurs it means "to be feared." Hence it is not blasphemy to apply Reverend to man; a cognate word indeed is applied to man in scripture as well as to God.

2. The word associated with "Reverend" in the above passage, viz., *holy* is applied to men, e. g. Rom. i. 7, "called *holy* ones," or saints. As this is not blasphemy, neither is the application of "fearful."

3. This title does not imply superior holiness, like other professional designations, such as, M. D., Esq.; it denotes only a recognized social distinction.

4. The passages referred to by our correspondent, are not in point, as may be seen, Acts xi. 24, where Barnabas is called good; John, iii. 2, 6, 26, where Jesus is called Rabbi. What our Lord conveys in Matt. xxiii, 8, is submission to human authority in the things of God.

5. If our correspondents' conscience will not allow him to use the truth, by all means let him not do so. At the same time, he ought carefully to avoid charging others with disobedience to Christ's commands, or blasphemy because they use a conventional distinction which never suggests to most people the idea of holiness in every sense.

## THE ANCIENT ORDER OF CATECHISTS.

In connection with Dr. Talmage's Tabernacle, New York, there is a Free College to educate Christian men and women for practical Christian work, similar, we suppose, to the college in London, under the superintendence of Mr. Guinness and Dr. Bernardo. The first meeting this season was held the other week. Dr. Talmage spoke as follows to the large audience gathered on the occasion:—

"In this time of gathering grapes, we, the friends of the Lay College, are assembled. Everything is propitious, and already there are enrolled as members over four hundred students, from all parts of the land, and new professors have been added."

"Hon. Gasherie De Witt, by whose financial help the institution was founded, having been sick, is now convalescent, and will soon return from Switzerland. Hon. Wm. E. Dodge, our liberal friend, yesterday gave a large donation to the College. Long life to him, and confounded be all his enemies! [Applause.]

"From this time we put in the plough of hard work deeper than ever before. This building will be open from six o'clock till ten, every night of every week except Saturday and Sabbath evenings. Instead of large classes, there will be special drill to special classes: instruction will be given in Systematic Theology, Evidence of Christianity, Biblical Literature, Church History, and in English address and English composition."

"We shall prepare our students for lay preaching and for the regular ministry; they will be knocking at the doors of the Presbyteries and the Conferences. Others will be prepared for Sunday-school work, and Bible-reading among the destitute, sick, and dying. Already our students have done glorious work, that will stand the test of the Judgment Day. This is a grimstone for sharpening dull axes. Nineteenth of the talent of all our churches is undeveloped. It reminds me of a friend of mine who was going where there were no barbers. He took care to have his shaving apparatus put up. When he needed it he found the razor, soap, brush, and soap, having forgotten nothing but the razor! In our churches we have all the apparatus, but the power of sharp execution is wanting."

"Ten thousand laymen are doing less than they might do, for the lack of drill. Some of them need allopathic doses of English grammar. In their talk the verb and noun fall out, and never speak to each other again. If the wife suggest any improvement, the husband tells her she knows nothing about it. Probably she don't. Such persons need criticism. We seek the eternal salvation of the people; let us get ourselves to the work as though this year were our last, and at the last great day may we all come among those who appear bringing their sheaves with them."

Some conservative Presbyterians may feel alarmed at what may seem innovations on our good old ways, according to which the whole burden of saving men's souls was laid on the shoulders of the ministers. But that the large body of the Christian people should stand idly by and do nothing

pastor alone in the offensive and defensive work demanded of the Church of Christ, is not "a good old way;" on the contrary, it is a very bad and a very recent innovation. In the days of the Apostles there were many offices in the Church and many workers. In the early days of the Church of Scotland we are told by Dr. McTear, that besides the ordinary office-bearers, (ministers, professors, elders, and deacons,) it was found necessary to employ some, in extraordinary and temporary charges.

"As there was not a sufficient number of ministers," these are the words of the historian, "to supply the different parts of the country, that the people might not be left altogether destitute of public worship and instruction, certain pious persons, who had received a common education, were appointed to read the Scriptures and the common prayers. These were called *readers*. In large parishes persons of this description were also employed to relieve the ministers from a part of the public services. If they advanced in knowledge, they were encouraged to add a few plain exhortations of the reading of the Scriptures. In this case they were called *exhorters*; but they were examined and admitted before entering upon this employment."

It is true that in 1681 the order of readers, on account of temporary abuses that had crept in, was abolished, but the office continues till this day in the Presbyterian Churches of the Highlands of Scotland. A few years ago there was scarcely a parish to be found north of the Grampians in which there was not the parish *Catechiser*, whose duty it was, on a small salary, to assist the minister in visiting the sick, in teaching the young, and in going through the parish once a year gathering groups of families together on the long winter evenings, to read the word of God and examine the people touching the Word and the Theology of the Shorter Catechism. It is not too much to say that in many parishes in whose pulpits that accursed Patronage, which is now abolished, had placed godless and wicked ministers, the light of doctrinal knowledge, and the flame of fervent piety, were kept alive for years by the *Catechists*. And it is a matter of common fame how great a service has been conferred on the Elders by the service of the Gaelic school-teachers, who are really Scripture readers, or Catechists, doing the word of teachers on week days, and on vacant Sabbaths doing pastoral work among the people.

It is no new or strange thing, therefore, for the Presbyterian Church to employ laymen in the work of God. And if these are to be thus employed, it surely must be a wise thing to give them some training for their work. We have so many Theological Halls wherein there are as Professors, able and wise men, who complain that the number of their students is fewer than they would wish, let there, therefore, be opened at each divinity hall a normal class for the training of Catechists, to be thus employed among the young, and among the old too, (if congregations say so) for parents are not out of the need sometimes of being "put through the Catechism."

The godly up-bringing of the young, and the solid instruction of parents, is one of the great questions of our day. This, indeed, very much is the point that is to decide which of the Protestant Churches, now labouring side by side in Canada, is to advance to the front, and which is to decline and fall. In Churches, as well as in plants and animals, the law holds that the "fittest" survive. And surely in one great element of perpetuity, that Church is the fittest to survive, that takes the best care of its lambs, and takes the greatest pains to ground the parents well in the doctrines of the holy Bible.

There are not a few villages and country congregations that could well afford to employ all the time of some godly Catechists in the work of teaching their children in classes and from house to house, and otherwise assisting the pastor. On week days these Christian teachers could take possession of the public schools, after school hours, and there teach, not only the children belonging to the congregation, but such children as have no connection with any other Church, who were willing to remain. Then on Saturday there is "no school," and on that "day of preparation," as it should be, for the Sabbath, the Christian teacher could gather all into the church, and with lots of singing, and the company of the pastor for two hours, could have a "little Sabbath" with the lambs of Christ's flock.

There are in Canada many godly young men who love teaching as a profession, and yet who feel the intense secularity of our public schools a discouragement from continuing in the work, and who therefore aim at preaching, while their qualifications fit them rather for teaching, who would rejoice to be called to a work like this in the congregation of which they are members. In this way the Church could get into its employment some of the very best men at present in the profession of teaching among us. Some of these men would live and die in the service of the church, as under shepherds of the lambs; where would push on to the ministry; and where, we would like to know, could there be found better preparation for the work of the ministry, than being for some years a Catechist or lay worker.

## The Organ Question.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—With your permission I shall say a few words in answer to an article in your last issue over the signature of "A Reader" on the subject of instrumental music in churches. As the subject has already been thoroughly discussed, it is needless in me to enlarge on it at present, yet I do not think it advisable to let the last communication pass without notice, as it may lead some to believe that the opinions of men are to be laid down and accepted by us Presbyterians, as the rule of faith in the service of the sanctuary. I believe, "the Word of God is the only rule given to guide and direct us," therefore, we shall be guided and directed only by that Word. The writer of the article referred to, does not acknowledge the Word of God, and makes no allusion to it whatever, his production from beginning to end, being that which Spurgeon, thus saith John Wesley, and thus saith John Clarke. But he gives no "thus saith the Lord." The anti-organists cannot get a "thus saith the Lord" to condemn the use of instruments, so they must have a "thus saith some one," and they seem to think it better to build on a foundation of sand, than not to build at all. Very foolish indeed, for if they cannot build anti-organism on the Word of God, it is worse than useless to build it on the "productions of men," for cursed be the man that trusteth in man," but the word of the Lord endureth for ever." Because the ideas held and expressed by Spurgeon, Wesley and Clarke are exactly suitable to "A Reader's" mind, he strongly commends them to his Organ blowing brethren, and asks them to take note of them. Now who are his organ blowing brethren? He cannot deny, but he who commanded them to be used must be included as well as those who use them, and did time and space permit, it can easily be shown, in fact it has already been proved, that God commanded their use. Therefore, his people use them, consequently God and His people are included in His Organ blowing brethren, and he has the presumption to commend the ideas of Spurgeon, Wesley and Clarke to God Himself in preference to His own Word. Whither are we drifting? Are we to be like the Romanists, having saints, Popes and Fathers whose words and deeds are to be laid down as our guides? "God forbid; we honour and respect those eminent divines, but do not believe in being bound to accept all their ideas, in fact we can not and be Presbyterians, for if we were to believe the same as Spurgeon we would be Baptists, and if we were to believe the same as Wesley we would be Methodists, and in other cases the same, thus showing they disagree among themselves, and we as Presbyterians disagree with them all, thereby proving the necessity of us taking the Word of God as our only guide, and every one being fully persuaded in their own mind. Numerous proofs can be brought from the Word of God in favour of instrumental music, and none can be brought against it, hence the necessity of anti-organists being forced to accept of and build their hopes on the shifting sands of human opinion. But we must also bear in mind that God while commanding instruments to be used did not confine us entirely to their use; he can be praised acceptably without them; we must all be agreed on that point. So it is not necessary to use them in order to make the worship acceptable, but it must be remembered by their being used cannot make the worship unacceptable. The Word of God is plain enough on that point. Therefore, with due respect to the feelings of all I would not insist on them being used, and out of due respect to the Word of God, as well as self-respect, could not allow their use to be condemned, both modes being acknowledged by the Presbyterian Church as being in accordance with the teachings of the Word of God. Hence, from a Presbyterian standpoint, both are lawful and right. It is therefore wrong in either side to force their views on one another, "but should in patience possess their souls" and "worship God according to the dictates of their own conscience," more especially when both their modes are founded on the Word of God. Your correspondent seems to be very much troubled about what he calls an innovation in other churches, as well as our own, that is sitting during prayer in public worship. It may look upon it as an innovation in public worship, but I can only look upon it as an innovation in his prejudiced ideas. It is no more of spirit position of the body as the frame of spirit in which we engage in the service. The most important point is to have our hearts right before God, and it matters little whether John Wesley or Adam Clarke would have been pleased with the position of our bodies, or whether they would prefer standing to sitting if kneeling was to be abolished.

Yours truly,

ANOTHER READER.

The Illustrated Missionary News states, "Terrible barbarities are being perpetrated in the colony of Queensland, North Australia, on the aborigines. The white settlers and the police whom they have appointed to protect them, esteem the life of a black as of less value than that of a dog. Whole villages are sometimes slaughtered, including women and children, on the slightest pretext, under plea of justice. Wholesale murder is esteemed sport."

The Foreign Mission Board of the Southern Presbyterian Church has twelve new missionary laborers, under appointment to its various mission fields. From want of funds, only one of them has as yet been sent forth. A lady missionary, in her desire to enter the service, furnished her own outfit and the cost of her passage to China, and hopes to be able to furnish her own support for the first two years.

The Norwegian Mission which has ten stations and 126 members in the Zulu Country, is at present suffering from internal dissensions. The missionary Bishop Schreuder has separated from the society, and an independent organization has been formed for his support in Christiania. The missionary home is divided against itself.