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Contributors & Correspondents.

NEW BRUNSWICK.

Visits from the Upper Provinces—Good Effects—Rumoured Changes—Personal—Incomes in N.B.

(From our own Correspondent.)

This being the season for recreation, and these Lower Provinces being blessed with cool and refreshing sea breezes and sometimes chilling fogs, we are favoured with many visitors, and, among others, with not a few clergymen. Both branches of the Presbyterian Church of the Upper Provinces have furnished not a few visitors this summer. We have enjoyed their fellowship very much, and our congregations have profited by their preaching. It is not too much to say that as Churches we know one another better than we did before, by these visits. Perhaps, however, it is but right that the people of Ontario should know that visits in this direction may possibly lead to desires in the way of a seaboard residence, or settlement in a "seaboard parish." I for one shall not be sorry, on the other hand I shall be exceedingly glad, if the reports that I hear turn out to be well founded. If one or more of the brethren be induced to settle here a hearty welcome will be accorded them. I could give names, but it would be premature to do that.

Indeed, the "larceny," as Dr. Cuyler styled such a practice so often, when speaking in the Old Country, has not to be initiated; one overt act, if not more, has been already committed. The Rev. T. Goodfellow (the very name is ominous of good) was inducted into one of our charges last week. He came from Ontario about a year ago, and has done good service in our Home Mission field since then. You are not to suppose that he has been here all this time without an offer of a congregation; he could have had a charge long ago if he had wished it. The congregation of Upper Steviocoe, which long enjoyed the services of the late Dr. Smyth, and situated in one of the best farming districts of Nova Scotia, gave him a call some time ago. I understood he preferred a more compact and easier wrought charge, even though smaller, and hence he refused. Antigonish, in which he is settled, was vacated more than a year ago by Mr. Murray, who sailed last fall as missionary to the New Hebrides. It is a highly respectable charge.

Speaking of congregations down here despoiling congregations up there of their pastors, I cannot say that we can offer any superior inducements by way of income; I rather think we cannot compete even on equal terms so far as that is concerned. I must confess that congregations, and especially the larger and wealthier ones, do not seem to be conscious that the rate of living has advanced so rapidly as it has within the last few years. The members of city churches ought at least to be aware of that fact, and yet they are very slow in acting on the knowledge, if they have attained to it. Perhaps, however, the rate of living here is not quite so high as with you, though I doubt that somewhat. Health, moreover, is better than riches, and there can be no doubt that to many constitutions, perhaps to all, this is a healthier climate than that which is found further west. It is cooler in the summer, and somewhat more moderate in the winter. In any case, let your men come down here, and we will hope for the best results to follow, both for you and us.

H.

St. John, 31st July, 1872.

QUEBEC.

An Important Movement—Uniform Bible Lessons for the S. S. of Canada and the United States.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—There is a matter which was brought up at the recent meeting of Assembly in Hamilton, but has not as yet, perhaps, been brought with sufficient prominence before the religious public in general, and the Presbyterian portion of it in particular. I refer to the proceedings of the International Committee for the preparation of uniform Bible lessons for the Sunday Schools of the United States and Canada. The idea of appointing such a Committee took shape during the late meeting of the Sunday School Convention at Indianapolis. Representatives were present at this convention from all the principal evangelical denominations of this continent. Dur-

ing its session, some mention was made of the great advantages which would flow from the general adoption of a uniform scheme of lessons. The suggestion was taken up and acted upon with characteristic American vigour and dispatch, and a Committee was at once appointed, consisting of a minister and a layman from each of the five great bodies represented at the convention, the Episcopalians, Congregational, Methodist, Episcopal, Baptist and Presbyterian. Amongst the ten thus designated, were prominent the names of such well-known men as Mr. G. H. ... of Philadelphia, and Mr. T. ... of New York. It was felt by the Canadian delegates at Indianapolis, that it would be well if the Dominion should participate in the benefits of the scheme. Accordingly after communication with the S. S. Association of Canada, two representatives were appointed for the Dominion, the Rev. J. M. Gibson of Montreal, and Mr. Macallum, a well-known Methodist layman, in the Western Province. This may at first sight seem a small representation of the Dominion, but if we test it by the principle of "Representation by Population," that favourite and well-seasoned plank of the Ontario political platform, it will be found that it lies on the side of excess rather than defect. The place of meeting was fixed at New York, and there accordingly the Committee met a few weeks ago in the rooms of the Young Men's Christian Association. Both of the Canadian delegates were present and met with a most hearty reception. The meetings of the Committee were characterized throughout by great cordiality and unity of sentiment. That difference of opinion should arise during their deliberations was inevitable, as may well be imagined when we consider the magnitude of their task, and the variety of Christian opinion brought to bear upon it. It is rather a matter of glad wonder that these difficulties and differences were so few in number and were all finally removed, or harmonised so that the committee was enabled to give in its report as a unit. I happened to be present when Mr. Gibson, the clerical delegate from Canada, made an important report of the deliberations and decisions of the committee, in one of the city churches after his return from New York. Two circulars have also been already issued with reference to this subject. The recommendations made therein will, we think, meet with very general approval from those who study them. A detailed scheme of lessons has been provided for one year only at present, but the outlines of a general plan have been sketched, which will embrace the consideration of the salient features of both Testaments within a term of seven years. The scheme proposed for 1873 comprises two courses of six months each, one in Genesis and one in Matthew. It was at first intended to interpose the course in Matthew between two halves of that in Genesis, but at the special request of the Presbyterian Board of Publication, the arrangement was changed, and the two courses were made consecutive throughout. The committee particularly ask for suggestions as to the past and future action from all who are interested in Sunday school work. I understood also that their chairman, Dr. Vincent, who has recently gone to England, is charged with instructions to confer upon these matters with prominent S. S. workers throughout the United Kingdom. It may perhaps seem to some of your readers that I have unduly taken up your space and their time, in writing at such length upon this subject, but I think that more mature consideration will cause any such persons to change their minds. In itself, it is surely no light matter that the thousand thousands S. S. scholars throughout this continent should be engaged in studying the same sacred words at the same time; but when we think of the probable influence and reaction of this manifestation of unity in other directions, our views of its interest and importance are greatly widened, and we seem in it to hail a harbinger of that time when all division and discord shall be done away, and the scattered members of the Church Militant shall be gathered together in the full beauty and power of the Church Triumphant and Universal.

"DIGRAMMA."
Montreal, August 5th, 1872.

To know how to wait is the secret of success.

Striving against nature by our own efforts is like holding a weathercock by the hand; as soon as the force is removed it will veer with the wind.

CHRIST'S HEADSHIP.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—Not a little has been said and written about what is called the Headship of Christ. Some earnest men contend that in the event of a union being consummated between the two Presbyterian Churches, in some way the Headship of Christ should be strongly asserted.

Now we ask why this anxiety about the Headship of Christ? Is the doctrine in danger? Is there any wish on the part of either of our Churches or the other to take from Christ his mediatorial crown, or dishonor Him, our risen living Head? If there be Socinian tendencies in the Church, let them be pointed out, that by all means we may guard against them.

The true Headship of Christ has a reference to two things, Christ's right to teach and his right to rule in his Church. Christ's laws as given in his Word are binding upon us, and his Church under a regularly appointed ministry, is a kingdom independent of the kingdoms of this world. To these two points let us confine our remarks.

As regards Christ's right to teach, no one who admits his Divinity can for a moment doubt. The doctrine of Christ's Divinity implies more than his Headship as our teacher, and is in more danger than his Headship. The difficulty is not in whether or not Christ has a right to teach, but in interpreting what he has taught. No one who admits his Divinity, Atonement, and Mediatorial reign can doubt his Headship. The point at issue is not, has Christ a right to teach? but what has he taught? In maintaining Christ's Divinity, we maintain his Headship and more than his Headship. The Unitarian, in a qualified sense, when he calls himself a Christian, admits Christ's Headship, understanding the term from his own stand point. If the glory of Christ is in danger, let us contend for his Divinity and glorious Mediatorial work and kingly power, and thus honor him. If our Confession of Faith be doubtful on points so vital as these, let those who would do Christ honour, provide against the evil, and they will merit our respect, but we see no benefit to doctrine likely to result from any article in the basis of union asserting Christ's Headship.

It is Christ's right to teach, but Christ also has a right to rule in his Church. Christ's Church is a kingdom owning only Christ as her heavenly King. She is independent of this world's kingdoms, and responsible only to her heavenly risen Head.

Those who insist so much about the Headship of Christ being asserted by our Church in Canada, probably look to Scotland and abuses resulting from the interference of the State in matters spiritual there. Granting that there have been abuses in our fatherland, arising from the connections existing between church and state would any such clause as that contended for prevent the evils? If we are in danger of the same evils how will any such a clause save us? We say no. The Church of Scotland in her standards asserts more that the Headship of Christ. The most strenuous advocate of a State Church would subscribe to the doctrine of Christ's headship. If there be dangers ahead no assertion of Christ's Headship however strong will save us from them.

But is there danger ahead? Will the Presbyterian Church of British North America ever be the established church of the land and thus come under the surveillance of the State? No sane man dreads such a change. Such are not the tendencies of the age. More likely is it that the Established Churches in both England and Scotland will be swept away and thus emancipated than that our Presbyterian Church will be established in Canada. Without State pay there is no danger of State control. If those who insist on the Headship of Christ being recognized really have fears, let them insert a clause asserting the expediency of the Presbyterian Church in British North America ever being Established by the State and thus placed under State control and then they will guard effectually against what they dread. If there be no danger, and who believes that there is, why so much excitement about a doctrine which is so powerless for good and so little required?

If the Union is to be consummated in such a way as to be for the advancement of Christ's cause on earth and the glory of our own heavenly King, it must be cordial on both sides. Obsolete shibboleths that are without meaning in our

land are to be laid aside. The United Church is to be called the Church of British North America, and thus is to be far from any connection, even nominal, with any other church. The church of which I am a member is I trust as warm a maintainer of Christ's Headship as any other. Let us have confidence in the sincerity of each other. Let us on both sides avoid all that may gender mistrust or revive past animosities, and in the exercise of that charity which "is not easily provoked, thinketh no evil," "beareth all things," believeth all things, hopeth all things," let us together labour for the advancement of Christ's Kingdom, and thus will we best promote His Headship.

Yours truly,

AN OLD CHURCH MINISTER.

DR. NORMAN MACLEOD.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—Perhaps your readers are not yet tired of hearing about "Norman." Many fine tributes have been paid to his memory on both sides of the water, but I don't think any of them have exhausted the subject, or presented all the aspects of his character and genius. None of the notices have been more eloquent than that of Dean Stanley in *Good Words*, and at greater length that in the *London Times*, and yet I don't think it has fully grasped the position occupied by the late minister of the Barony. For instance, Dean Stanley speaks of Macleod as the great leader of the Church of Scotland. Now, Norman was not a leader at all in the ordinary sense, any more than Dean Stanley is in the Church of England—that is to say, he had not a controlling influence in the *Church Courts*. He had no following in the Assembly, as he did not aspire to have any. His ambition was not to be a party leader, and certainly his views on ecclesiastical questions were not those of the majority of his brethren. And yet it is probably true, that though not coveting the position of a leader in Presbyteries and Synods, or caring to have his name associated with triumphant votes, his influence upon the church, unconsciously felt by even the leaders of parties, and far from being acknowledged by them, was greater than that of any man since Carstairs, with the single exception perhaps of Chalmers for a few years before the Disruption. The source of this influence must be traced to his marked individuality. Dean Stanley has justly remarked upon the charm which he carried in his own person. Nobody could come into contact with him without feeling elevated and cheered by him—it was the mesmerism exercised by his presence that was the secret of his power. His genial nature and his noble catholic spirit had influence with his Queen, and with others high in authority, and in this way there can be no doubt his advice was sought and his voice was generally heard in all appointments that proceeded from the crown; and this without any seeking of his. He had also great influence upon the minds of the students attending Glasgow University, and in this way too it came to pass that his power was secretly felt in both the church and the nation. He was just the man to attract young minds enquiring after truth, as all his own sympathies and views retained the freshness and vigour of youth. His position lay intermediate between the party in the church known as "the safe men," and that which acknowledged the leadership of the late Dr. Lee; although he was not accustomed to pronounce himself upon agitated questions in the hearing of the young—it was not so much any defined opinions he uttered, as the general tone of his intercourse with them, that had a liberalizing effect upon them, which unconsciously transfused their subsequent thinking. But it was unquestionably the magic power he had over the *ladies* of his church that gave him his influence in the land. His brethren in the ministry would not follow him, but the people would, and did; and this gave him far greater zeal power than those enjoyed who could defeat him in the Assembly. Next week I shall offer a brief analysis of his qualities as a preacher.

R. C.
Montreal, July 27, 1872.

[The above should have appeared in last issue, but was crowded out.—Ed.]

The same God who is a consuming fire to his enemies is a wall of fire around his people to protect them, a fire of love in their hearts to comfort them.

Honest and courageous people have very little to say about either courage or honesty. The sun has no need to boast of its brightness, nor the moon of her effulgence.—*Hosea Ballou*.

HOW OLD ART THOU?

A QUESTION FOR EVERY ONE.

Read, in connection, Genesis, chapter 47.

BY THE REV. WM. COCHRANE, BRANTFORD, ONT.

The drawing-room receptions of Kings and Queens are not in general occasions for serious reflection upon the shortness of life. The display of gorgeous apparel—the glitter of pearls and diamonds—the attendance of royal courtiers—the crowd of fair women and brave men that eagerly await the recognition of the Sovereign—the hurried and formal interview prescribed by court etiquette, are all unfavourable to religious impression. Amid the gaiety and splendour of a palace, seldom do men learn the lesson taught us by Solomon—"Vanity of Vanities—all is Vanity."

The Book of Genesis introduces us to the levee of an Oriental King, on a somewhat limited scale, it is true, compared with court presentations of the present day. The principal figure in the group, next to the King himself, is that of an aged, hoary-headed man, bent down with the weight of years and sore calamities. The old man is surrounded by his sons, the younger of whom, now Prime Minister of Egypt, introduces him to the Sovereign. It is no ordinary presentation that we are called upon to witness. Jacob and his sons are here by special invitation. Pharaoh, in token of his gratitude for the dutiful service rendered by Joseph to the Kingdom, has extended them a royal welcome to make the land of Egypt their permanent residence.—"The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell." The temporal wants of the Patriarch thus fully met for the remainder of his days, be they few or many, he doubtless feels a strong desire to see the Monarch, whose generosity has made such ample provision for his declining years. Nor is it too much to believe that on the part of the King the desire was fully reciprocated. To become acquainted with the father and brothers of the man who, as chief counsellor of state, had conducted affairs in years of unparalleled difficulties, was no ordinary gratification; while to confer honour upon them and show them more than the usual kindness and condescension of royalty, would be but the natural promptings of his heart.

What were the feelings of the King when he looked upon the venerable sire that stood before him, and what the feeling of the patriarch it is vain to conjecture. As Jacob looked upon the Heathen Prince, who had shown him such kindness, his heart swells with gratitude, and he supplicates the blessing of Jacob's God upon the King, and upon his land. Forgetting for the moment the dignity of the sovereign in whose presence he stands, his deep emotions carry him far beyond all formal ceremony, until he audibly lifts his heart in prayer to the God of his fathers, who had so wondrously provided for all his wants and turned his sorrow into joy. Nor was Pharaoh less overcome by the appearance of the good old man. There was something so solemn, so sincere, so earnest and unaffected in his manner; his speech was so entirely different from the customary language of royal courtiers, his appearance was so venerable, the years of sorrow through which he had passed, having left indelible furrows upon his brow, whitening his hairs and enfeebling his step; and withal there was so much majesty and dignity in his deportment, that the king was struck with surprise and admiration. King though he be, he instinctively feels that a greater than an earthly monarch stands before him, a servant of the most High, whose blessings were more valuable than all the treasures of his kingdom.

Old age has many claims upon the respect and admiration of the young. More especially if it is an old age of honorable service in the cause of Christ. There are many duties we owe them, and the older they are, the more attentive should we be to discharge them. Soon they will be entirely beyond the reach of our kindness and indifferent to our gratitude. There is much also to be learned by the story of our life. "Days should speak and a multitude of years should teach wisdom." A man who had arrived at Jacob's age, and had passed through so many eventful years, gaining a deep insight into human nature on the one hand, and experiencing a large amount of God's grace on the other, was most admirably fitted to give counsel, even to men who occupied positions of dignity and trust like the King of Egypt. Possibly with