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## Contributors and Correspondents

### NOTES FROM THE MARITIME PROVINCES.

Seeing that the negotiations for union between the various branches of the Presbyterian family in the Dominion, have been brought to such a happy issue, it may not be quite out of place to give your readers a brief account of the meeting of the two Synods, held at New Glasgow, Nova Scotia. The traveller, who takes the railway from St. John to New Glasgow, passes for some half-dozen miles through a lilly and picturesque country, until the road strikes the Kennebecasis, the scenery of which, for a few miles at least, is equal to that of the St. Lawrence between Montreal and Kingston. After leaving the beautiful river, famous for being the scene of the unfortunate boat race at which poor Renforth lost his life, the railway proceeds through the Sussex Valley, bounded on each side by ranges of hills which give beauty and variety to the landscape. This valley is one of the finest agricultural districts in the Province. The farmers' homesteads bear every appearance of prosperity, and thriving towns and villages are springing up along the line of road. Moncton, Amherst, and Sackville appear to be growing rapidly. Sackville is placed in the midst of a beautiful country, and is the seat of a Methodist College, where a respectable training in given and degrees are granted. Moncton is an important railway centre, being the junction of the main line of the Intercolonial with the St. John and Halifax branch of the same road.

Rounding the end of the range known as the Cobequid Mountains, there are to be seen some perfect gems of mountain scenery. One especially was a long and beautiful valley dotted here and there with the homesteads of thrifty farmers, and fenced in on the further side with a forest of old battle-ment of picturesque hills, flaming with red and purple, orange and brown, varied with the deep green of the spruce or pine, and making such a picture as nature paints only during the stately procession of our northern autumn days.

Journeying on, we gradually pick up a number of the brethren, both ministers and elders, who are proceeding to the meetings of their respective Synods. It was pleasant to note the brotherly greetings of old friends. As we glance at each new accession, there is no trouble in recognizing the kind of men that Presbyterianism trains up for its ministry—manly, vigorous, warm-hearted, hard-headed, and quite ready to give or take hard blows in an ecclesiastical encounter.

At Truro, a thriving well built town, once the seat of the Theological Hall, we take the train for New Glasgow, and passing through an excellent agricultural country, rich with the products of the field, but richer still with its coal mines, we reach the end of our journey and are soon safely housed in hospitable homes.

Next day the Rev. P. G. McGregor, after preaching one of the best Synod sermons I have ever heard, constituted the Synod, and we proceeded to business. The reports from Presbyteries were all in favor of union. After very little discussion the preamble, basis, and accompanying resolutions were unanimously adopted. A committee was then appointed to convey our fraternal greeting to our brethren of the Kirk Synod, and also to inform them regarding the decision which had been reached. Among them matters did not move quite so harmoniously. There was a vigorous minority who fought the ground inch by inch; but, notwithstanding all opposition, the basis was adopted by a large majority. It is said that a few ministers, chiefly residents of the county of Pictou, will not enter the union. I trust better counsels will prevail, and that none in these provinces will be found swelling the numbers of the malcontents.

The Synod of the Church of the Lower Provinces, after disposing of the union question, was occupied for some time with an appeal case from Sydney, Cape Breton. A decision was reached which has resulted in reconciling all parties, and putting matters on a satisfactory basis.

Before parting with the Synod, it may not be without interest should we take a glance at the assembled elders. Here are men who would do honor to any assembly—men of marked individuality and power.

Look at the Moderator, the Rev. P. G. McGregor, who bears an historic and honored name in the Churches of the provinces by the sea. He is a pleasant spoken, clear-headed, calm, courteous gentleman. He is well acquainted with the rules of church order and presides over the deliberations of the Synod with ease and dignity. Formerly, he was the respected pastor of Poplar Grove Church, Halifax, but is now the general agent of the Church and Clerk of the Synod. The duties of these offices he discharges with credit to himself, and entire satisfaction to the Church.

There again is evidently a man of mark on his feet, straight as an arrow, sharp well-cut features, clean shaven, no superfluous flesh, bright piercing eyes, clear, distinct, ready speech, incisive argument, which he delivers in a slightly combative fashion, occasionally by a flash of humor followed by a general laugh, and Dr. McCulloch of Truro takes his seat. The Doctor, although somewhat past his prime, carries his years as lightly and jauntily as a school boy does his skates.

Here is another of the fathers. Strong, broad-shouldered, deep voice, with a decided

domic ring in it, marked comely features, quick decided movements, and giving earnest attention to every speaker. Watch him closely. Soon he hears something with which he cannot agree and instantly he is on his feet; hesitating a little at first, but finally giving utterance to his own opinions in words as forcible as if they had been shot from a gun. In his time he has been a man of power, and although advancing years may have shorn the "old man eloquent" of some of his strength, Father Sedgwick of Musquodoboit is a noble man every inch of him still.

The appeal case from Sydney is up, and Dr. McLeod, the pastor of the congregation, rises to speak. Thus he does vigorously and with some degree of feeling, for he is deeply interested. After referring to the length of time he has labored in that field, and the blessing which has attended his labors, he closes with a vigorous castigation of those who have dared to question the acts of the Synod, and appeal to the Synod for protection, at the same time giving some hard blows to those members of Synod who seem to be taking the part of the appellants. Dr. McLeod is a fine specimen of the Highland minister, with a large dash of the chief in his composition. Manifestly a little king in his own circle and not much in the habit of brooking opposition from those by whom he may be surrounded. I trust he may be long spared to do his Master's work, and meet with his brethren in Synod.

Again another of the men of mark in this court is about to address the moderator. Watch him as he slowly rises in one of the front pews. He is a man of more than average height, with strongly marked thoughtful looking face, large head, and broad high forehead. As he speaks, his sentences are slowly formed and carefully built up, making more the style of the careful writer than that of the ecclesiastical gladiator. He speaks briefly, clearly, forcibly, and to the point. You have been looking at the Rev. James Bennett, the pastor of St. John's Church, St. John N.B., a man of fine culture, author of the "Wisdom of the King," and, until about a year ago editor and proprietor of the *Maritime Monthly*, to which he still continues to contribute.

Since the foregoing was written, Mr. Bennett has preached a sermon on "civilization in heaven," in which some rather startling statements were made regarding the doctrine of the resurrection. The sermon was based upon Philip. iii. 20-21. After speaking, first, of the locality of heaven, and second, of citizenship in heaven, he proceeded to speak of the change necessary to the full enjoyment of heaven as given in the following extract, being part of the report of the sermon as published in the *Daily Telegraph*, St. John, last Monday morning:

"The change necessary to the full enjoyment of heaven. He looks for the Saviour from heaven. The preacher did not know but that the Apostles looked for an imminent and literal manifestation of Jesus from the clouds of heaven. In this they were deceived. Yet in a truly spiritual sense, that is always occurring which they seem to have supposed would physically occur, and he thought it was the intention of the Spirit of God that the hope should remain to buoy up the Church throughout all ages. In the promises which appear to have this meaning is a spiritual thought far more precious. Jesus is always coming in the clouds of heaven. In the midst of the mists and vapors of sin, His divine form, glorified and grand, is ever more appearing to the spiritual vision of those who look for him. The preacher went on to speak of the character which Paul gives of the body, as at present constituted, which he calls vile, and of the transformation which is promised. He shall change these vile bodies like unto Christ's glorious body. Some persons say that Christ's body is *sui generis*, that is, of a class by itself; but this is not so. Whatever Christ's body was that shall ours be. The belief of the Apostle regarding the resurrection was not that the body of flesh and blood shall rise, but that the person—the being, thinking person—shall rise and be endowed with a spiritual body. He looked upon the Apostle in his doctrine of the resurrection as far in advance of the doctrine of the church since his time, and held that he (Paul) had anticipated the objections of science.

"The grosser conceptions of heaven, as presented by the bards of Greece and Rome, and the Scalds of Scandinavia, should not be continued in the Christian church. A spiritual body, a house not made with hands eternal in the heavens, are the key-note of the true conception of the resurrection. The language employed by the Apostle leads us to affirm that a tor death the believer shall and himself in a form called a spiritual body, fashioned after Christ's glorious body. All this is to take place at death, for it we put away the appearance of Christ to the end of the world, we should be under the necessity of admitting that the souls of believers will sleep till that far off period. In this case, he could see no force in the reasoning of Paul in 2nd Cor. vi. 11, or understand why he had such a desire to depart and be with Christ. If the resurrection of the soul of the believer takes place immediately after death, in each individual case, and if this clothing and home of the soul be eternal in the heaven, where was the necessity or propriety of raising up at some distant time the body from the dust in which it had long smouldered? The preacher could see no such necessity in Scripture. We cannot tell in what form of life Abraham, Isaac and Jacob, certainly not non-existent, lived prior to Christ's resurrection; but they had already, in the time of Christ, been raised from the dead, as will be seen by referring to the argument used by Jesus against the Sadducees as recorded in Matthew xlii, 28rd to 30th v. Apart from

the subtle questions which arose out of this, those interested in Christ, having citizenship in heaven, may rest assured that when He shall appear they shall appear with Him in glory. The preacher went on to speak at some length on this topic, and to combat the idea of bodily resurrection, stating that in this view he was affirming no antagonism of Paul against himself, but only a progressive illumination of Paul's mind to declare the great truths of God."

I make no remarks on the above extract, but leave your readers to draw their own conclusions. I presume that the report of the sermon is correct. There is no better reporter on the press of the Maritime Provinces than the gentleman who reported this discourse, and I have not seen any attempt made by Mr. Bennett to correct any statement which appeared in the printed report.

I must in the meantime close this communication, but may again give your readers a few more glimpses of the members of Synod, and of ecclesiastical matters in these Provinces.

Acadia, Jan. 21st, 1875.

HARLAND.

### NEW YORK MATTERS.

By a Canadian student.

The Intercollegiate contest has been the all engrossing theme lately, not only among students, but among a very large number of the most influential section in the community.

The lively interest in collegiate matters, evinced by all classes, and especially the ladies, indicates in no uncertain way their taste and culture.

The contest in oratory took place in the Academy of Music, which is one of the largest and most gorgeously finished halls in the city or the United States. The audience was, perhaps, as intelligent and select as ever met in New York. The literature, not only of the city, but from all the Colleges represented, were present in large numbers. Though tickets of admission were sold above usual rates, and the night inclement, still the platform, boxes, parquet, and galleries were crowded at an early hour. Excitement ran high, everybody was on tip-toe of expectancy to witness the novel contest. Six Colleges sent Oratorical gladiators—two from each. The judges were, Wm. Cullen Bryant, the cotemporary poet and editor of the *Poet*; G. W. Curtis, editor of *Harper's Magazine*; Whitelaw Reid, editor of the *Tribune*. These are themselves considered star speakers, especially Curtis. Reid is a lawyer, but is chiefly noted as a writer of strong editorials. Bryant's poems have long ago introduced him to Canadian readers. Prominent among the professors of the various Colleges were Drs. McCosh and Aitwater, of Princeton. Rev. Dr. Hall, of this city president, introducing the speakers, &c. Ten minutes were allotted to each, yet 12 to 15 were occupied by several. The judges adopted this standard to gauge the oratory:—1. Original thought. 2. Elegance of Diction. 3. Elocution. The competitors selected their own topics.

All were silent when the first speaker, a Rutgers' man, was announced. He spoke in a clear, ringing voice, apparently undisturbed by the sea of prying eyes, or the battery of opera glasses levelled at his boyish countenance. The judges sat in the audience about the middle of the parquet. After hearing all the speakers, they withdrew a few minutes for consultation, and returned to announce their award.

As each person had formed his own decision as to the merits of the speakers, the interest reached white heat at this point. J. C. Touliason, of New York University, subject "The Cal," received the first prize, \$175. W. D. Elements, of Williams College, subject, "The St. Simon Stylites of to-day," the second prize, \$125. This decision sent a thrill of dissatisfaction—even obliquity—through many parts of the audience, as these were not the speakers most applauded or admired by the great majority of those present. The chief favorite was the Princeton man, whose speech on "M. Angelo," was a masterpiece in every way. Next in popularity was the Rutgers' man.

A hint to Canadian ladies, inbowed, but overlooked in our last, may be permitted here. The Princeton Seminary has many of the students' rooms furnished elegantly—some superbly, rivaling the apartments of the Governor's House in Toronto. This has all been done by the ladies. In some cases by one, in others by the ladies of congregations, all over the country. The congregation furnishing a room, is designated in golden letters over the door. One lady has given the money—upwards of \$100,000—to erect two of the Seminary buildings. Now is the time for the ladies of Toronto to go and do likewise. If their names will not be emblazoned on the portals of new Kew College, their noble generosity will embalm their memory in the hearts of the students, and all friends of that Institution, *scram et sapientia*. In this connection we are happy to notice the unusual amount of good news in the late numbers of your paper, viz., the great variety and number of donations, chiefly by the ladies, to ministers and their co-workers, in all parts of the country.

Times seem to be lively over there, especially in politics. So here also. Louisiana Grant, indignation meetings, are the order of the day. Business being dull, the masses are in the mood to "indignate." To describe one of these meetings would be too ludicrous for your columns. Strange to say, high above the never ceasing din of business, or the Babel-voices of many tongued rumor, the all-absorbing topic is

the Beecher trial in every ohole, from a boy of fashionable belles on Fifth Avenue, to a coterie of news boys or boot blacks on Broadway. The excessive curiosity of the people of all grades and sexes is rather amusing. As illustrations: 3000 persons went away the other day after the Brooklyn court had been so packed that the lawyers complained for want of room to move. As high as \$5 was offered in vain for tickets of admission to it. When the late mayor's funeral cortege was expected, Broadway was blocked up for miles with several hundred thousand persons of all ages and sexes, who stood, a bitterly cold day, for more than three hours, simply to see the procession. The fact that 70,000 are said to be out of work now may have had something to do with the vast numbers out. Recently Gotham has been all agog over Kala Kana. There was a continual rush hither and thither to see the long "of a forty acre island," as the papers quaintly put it, or "Mr. King," as a western official addressed His Majesty. So in the Beecher trial, there too are sharply defined parties both hoping, though not equally sure, for a verdict according to their native.

New York, Jan. 23, 1875.

### Appeal in Favor of Rev. J. Carruthers.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—The sad case of the Rev. J. Carruthers is now once more before the church; and surely the appeal made by Mr. Dewar cannot fail to call forth as much sympathy and liberality, as shall accomplish at once, the object proposed, viz., the funding of two thousand dollars for the benefit of Mr. Carruthers while he lives, and to be added to the fund for aged and infirm ministers, after his death. I fear that the proposal of H. to obtain a subscription of one dollar from every minister in the church, paid annually during Mr. Carruthers' life, will only divert attention from the plan proposed by Mr. Dewar, and neither of them be prosecuted successfully. Annual subscriptions of one dollar might be forthcoming for a few years; but should Mr. Carruthers live many years the subscriptions diminishing yearly, would soon leave him as he is now, an object of charity, and then an appeal for the third time would be made for him.

It is not creditable to the church that one of her ministers should be an object of public charity. It is the duty of the church to support its own poor, and surely it is the special duty of the ministers of the church to sympathize with and support any minister or preacher of the Gospel, whom God has providentially disabled; and commanded to bear rather than to do his will. Feeling this, when the appeal was first made upwards of five years ago, I transmitted upwards of one per cent. of my salary, which was under the minimum. I then suggested that every minister should transmit one per cent. of his salary, and the two thousand dollars would be attained at once. Ministers receiving the minimum or less might give one-half of one per cent., and those paid upwards of the minimum, should transmit the one per cent., for the sacrifice would be greater for the minister receiving \$600, to give three dollars, than for the minister receiving \$700 to pay seven dollars, or for one receiving \$2000 to pay \$20. Let the thing be done at once. Let every minister of the church feel that he is especially called upon to exemplify the love of the brethren which the Master inculcated on his disciples, and which was the distinguishing badge of the primitive church. Let there pity poor, stricken Carruthers, and so send to the Lord the sum required, assured that what he hath given shall be paid him again. Prov. xix. 17. In as much as ye did it to one of the least of these, ye did it unto Me. L. Feb. 1, 1875.

### Mr. Burns in Canada

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In addition to the reminiscences of Mr. Burns, which I sent you some time ago, I would with your leave add the following: When he preached in the log school-house in Tuckersmith, he read part of the evn. Psalm, part of which saith, as we have it in the metrical version,

"Such as shut up in darkness deep,  
And in death's shade abide,  
Whom strongly hath affliction bound,  
And from fast have they'd."

He continued the exercises till there was need of artificial light, but did not, I think, wish the candles to be lighted, and solemn was the observation that men might get out of darkness into light in the world, but could not do so in the place of the lost.

One of the officials in the Edmondville congregation, who was then quite young, has a lively impression of this scene down to the present day when the above psalm is referred to at any time.

At that time I was preaching alternately between Tuckersmith and Stanley Townships. Mr. Burns left some dollars to help us in church building, which were handed over and divided between Brucefield and Edmondville. He did the same to Bytown, now the city of Ottawa. His purse was ever ready to assist in domestic affairs or in church building, or in helping students for the ministry. "When the ear heard him then it blessed him, and when the eye saw him it gave witness to him, because he delivered the poor that cried and the fatherless, and him that had none to help him." One of our members Tuckersmith observed that she never saw a more solemn season than the one on which he visited us.

When preaching in Stanley, as he saw a person passing by carrying something, he remarked that the man had a heavier load on his conscience than the burden on his back. To a respected officer-bearer, who was in the habit of using tobacco, he suggested that it would be better

to give the money expended to missions. When conducting services in the Narpur locality, he appeared to have very little freedom for a time, but before leaving he received great enlargements as he prosed upon them the claims of the great salvation. It was affecting to hear him read, in the old church in Stratford, in his solemn measured tone the Apostolic words, "But thou, O man of God, do these things and follow after righteousness, godliness, faith, love, patience, meekness," while one could not but feel that he was emphatically a man of God himself. He presented some of us in the London Presbytery with copies of Mr. McChoyne's memoirs, and touching it is to look on his hand writing on the volume in which, as in other ways though dead, he yet speaketh. A grand uncle of his, it would appear, was so impressed under Mr. Whitefield that he accompanied him to America, and after a time returned to Britain. In the vicinity of the place where the log school house once stood, when Mr. Burns preached in 1846, it is interesting to know that a prayer-meeting started then, which has been continued ever since, and as I learned from one of Mr. Ross's elders last season, a spirit of increasing earnestness appears to characterize it. A number who enjoyed his visit have since gone the way of all the earth, let us trust, to meet him in the better land; but others remain to this present time, and may such of us pray:

"Revive work O Lord  
Create soul-thirst for Thee  
And hungering for the Bread of Life  
Oh may our spirits be.

Revive Thy work O Lord,  
Exalt the Saviour's name,  
And may the Holy Ghost, our love  
For Thee and Thine indame."

W. G.

### Psalms vs. Hymns.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Your correspondent, "R. W." from "St. Stephen, N. B., in his communication on psalms and hymns, asks "can anything be more out of place than for an individual, whose influence is confined, it may be, within the narrowest limits, to stand up and say, as expressive of his own determination:

"God's mercies I shall ever sing,  
And with my mouth I shall  
Thy faithfulness in me to be known,  
To generations all."

Now, Mr. Editor, I must confess that I have been guilty of that very out-of-place, less a greater number of times than I can tell you, and I know a great many others who have a strong inclination to the same inpropriety. Indeed some people have a peculiar pleasure in speaking of the mercies of God, and like best to sing them in the old fashioned words of Ethan the Berrahite, Asaph, Heman, and David, but when they do so, their conduct is clearly "out of place." Of course they do not think so, neither did I until your correspondent pointed out the mistake. An old man, whose perceptions of the "in place," and "out of place," were equally keen with those of "R. W.," promptly and indignantly replied to his minister's enquiry, whether he had been delivered from the land of Egypt, and the house of bondage, "that he had never been in Egypt." You may depend upon it that the same enlightened (?) old hero, if you had proposed to him to sing the first verse of the eighty-ninth psalm, would say, with "R. W." that nothing could "be more out of place."

Further on "R. W." informs us that the state of the Scottish version of the psalms is desperate, being "upon the whole, as good as we can expect to get," though it is "full of the most miserable doggerel," as for example, the sixth verse of the fifty-ninth psalm:

"At evening they go too and fro,  
They make great noise and sound;  
Like to a dog, and often walk  
About the city round."

I confess that I used to consider that very stanza to be full of poetry, seeing it contains a graphic description of a city inhabited and ruled by wicked and bloody men. I must, however, give up its poetry, for it is "most miserable doggerel," as any one may see by reading the third line, where the vulgar word "dog," is used.

I fancy that, according to your correspondent's principles of practical criticism, we should classify the thirtieth verse of the one hundred and fifth psalm under the head "doggerel," and the following verse under a head or heads equally philosophical. Of course all people of refinement and taste (?) deny that the verses referred to are poetry.

Without occupying more of your valuable space, I conclude by respectfully asking "R. W." to be kind enough to inform us what are the distinguishing characteristics of poetry, that we can discriminate between itself and doggerel in the Scottish version of the psalms.

I am truly yours.—D.

In speaking of Missions, the *Christian Union* says:—"All the principle heathen countries of the world are now penetrated by missionaries of Christ. Outside the bounds of Christendom there are now 4000 centres of Christian teaching, 2600 Christian congregations, 278,000 Christian church members, 81,000 Christian laborers, and schools in which 600,000 children are being educated in Christian truths. There have been a greater number of conversions in the missionary fields in proportion to the labourers than in the home churches."