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Contributors and Correspondents.

ENGLAND.

"SOCIETY FOR THE MAINTENANCE OF THE FAITH"—PROBLES OF THE ENGLISH ESTABLISHMENT—RAMPANT RITUALISM.

For more than a month past the good people of the Established Church in Liverpool have been kept in a state of great anxiety and suspense as to their future religious fate, not knowing whether they had in reality been sold like the lease of a Highland shooting, or a suburban market garden, as reported, to the agent of some Ritualistic Society dealing in such commodities. The Society for the Maintenance of the Faith is one of recent origin, not for the preaching of the gospel and the refutation of infidel and Romish errors, but for the furtherance of the peculiar views of the High Church party, by means of that outrageous scandal in modern Church Establishments—*stratagem*—the buying up of vacant livings and bestowing upon clergy of whose devotion to their views they are sure. Notwithstanding the fact that this course is but an imitation of the policy of the Evangelical party since the days of their great apostle Simon, and the formation of the trust fund which bears his name, they have been loud and indignant in their protests on finding their large and influential cluster of Churches included in the Liverpool Rectory about to pass into the hands of their enemies. A deputation was sent to wait upon the absent vicar, but it seems without avail, as, after weeks of ominous silence, the statement is made public that the sale is complete, and that while the nominal purchaser intends to take office within the bounds, the general patronage will be in the hands of the divinity professors of Oxford, and two others, *i.e.* Dr. Pusey and his confederates. The future rector is understood to be the Rev. W. H. Cleaver, a priest from the famous Ritualistic shrine of St. Mary Magdalene, in the west end of London. Ritualism of the most pronounced type has already entrenched itself in at least two of the churches of this city, St. James the Less, and St. Margaret's. The latter stands in a new and fashionable neighborhood in not inappropriate association with the huge and somewhat fantastic buildings of the Greek Church and Jewish Synagogue. Passing there one week evening recently, I found a crowd in the street vainly seeking admittance at gates guarded by policemen, the building being already crammed to the doors. I need not explain what it was that procured me a ready entrance and escort by one of the "gentlemen in blue" to a side door, where, passing under the image of the patron saint of the church with a gilded cross in her hand, I was accommodated with standing room inside the door. I now remembered having seen an advertisement of a "Harvest Festival Service," admittance to which, up to a certain hour, was confined to bearers of hymn books, the price of which it had been found necessary to raise to one shilling. This proved to be the occasion referred to; still I am informed the ordinary Sunday services are sufficiently crowded to justify the Ritualistic claim that they succeed in drawing the crowd. But how do they entertain them, and what are the results, are fair questions regarding what claims to be a means of Christianizing the masses! Let me tell what I saw. As the sermon was nearly over I cannot say much of it except that it seemed to be a very commonplace production of the moral essay style, only being *ex tempore* it lacked the usual finish, without a recomposing vigor. As it came to an abrupt close, a host of choristers, juvenile and adult, rose, and with the preacher turned to the altar, which bore many lights and had above it carved figures of the crucifixion scene, bowing they crossed themselves, and repeated in chorus, "Glory be to the Father," &c. Then followed a hymn during which the offertory was collected, and then came the great show of the evening—the procession. A tall and highly jewelled cross, with a couple of banners (one of which was simply an embroidered Greek cross, the other having in its centre the "Agnus Dei" supporting a cross), were brought forth, and after being presented at the altar, and duly incensed, were borne amid chanting of hymns around the aisles of the Church, the incense bearer taking the lead, swinging his censer and clearing the way, the whole company of choristers following, including the performer on a brass instrument like a French horn, and last of all two priests with black caps, one in white, the other in scarlet stole, both highly ornamented; the last, who I was informed, was Mr. Parnell, the incumbent, was attended by two very little boys in white, bearing the end of his girdle. Both

were very comfortable looking men, not the least like the martyrs they claim to be under the persecution, as they term the prosecution, which their bishops has begun against them for these open violations of canon law. There was a good deal of jostling and sent climbing to see the show, and some very free comments upon it, by the crowd as they left the church, indicative of amusement, pity, disgust, and indignation, but little of edification as far as I could see. I could well believe the story I had heard of a wag one day chalking upon the door "St. Margaret's Junction, change here for Rome!"

Yet this same priest, Mr. Parnell, the other day, at some public meeting where they were airing their grievances, had the hardihood to say *he was no Ritualist*, and then added that it did not much matter if he was removed, as another would at once take his place to pursue the same course. The fact is that there is open warfare between these two sections of the Church of England, and all law and order are set at naught, even the recent special decisions of the Judicial Committee utterly disregarded. When or how it is to end no one seems to have any idea. The Evangelical party lack the unity and vigor necessary to cope with such enormous and far-reaching evils. They seem utterly bewildered at the discovery that, while the Church is powerless for self-reform apart from Parliament and the Privy Council, the latter in the light of these days do not dare so far to exceed their real functions as to meddle with Church doctrines, and the nation they represent are too apathetic to require it of them. It is the boldness of the Ritualists in petitioning for the recognition of Confession as a sacrament has evoked much popular indignation, and it needs only a hint at the subject in any public meeting to excite the most demonstrative enthusiasm, but there is no leader to concentrate and give definite shape to the feeling of the hour, and the average Englishman is too "liberal," *i.e.* too ignorant and too lax in his notions of these things to encourage such "bigotry." Seeing the distracted and helpless, and almost hopeless condition of the Church, the *Times*, and many other leading papers are veering toward disestablishment, as the only alternative to the restoration of Romanism in the land. Come it must ere long, and it certainly would have been well could Ritualism have been first exercised and left to its own resources, or to the tender mercies of Rome, instead of remaining to share with the rest the *ninety millions* it is estimated they will carry with them out of Egypt.

Powerless to deal with error within, many of the Evangelical clergy, who are truly good and earnest men, are seeking more faithfully than ever to stem the tide of ungodliness around them and if possible refute the charges of inefficiency made against their Church, and had such efforts been put forth long ago their position might have been very different to-day. The "mission" just concluded in Liverpool is an example in point. It was nothing more nor less than a series of special services, of ten days duration, in which a large number of the city churches joined, including a few Non-conformists. Preparatory prayer meetings were held. Advertising through district visitation and other means were freely employed to secure good attendance, and many of the churches were crowded night after night by attentive hearers, a large portion of whom remained to the after meetings which closed at ten o'clock. There was no noisy excitement, but in some of the churches, under as plain preaching of the truth as it is in Jesus and searching and faithful application of it to sinners as I have ever heard, there was much solemnity and anxious inquiry, and let us hope, good work for eternity. Mr. Spiers, services for the young, which had occupied the fortnight preceding, had been attended with similar results, and in some quarters had awakened interest and desire amongst both old and young. So that many, I doubt not, will bless this autumn in Liverpool, as a season of revival in their soul's history.

CANADIAN ABROAD.

Liverpool, Oct. 30, 1873.

NEW BRUNSWICK.

ANTIGONISH OUTRAGE—ST. DAVID'S AND DR. WATERS—THE SCHOOL QUESTION.

If any are disappointed at so long an interval between my last letter and this one, let my absence from home attending the Alliance in New York and other things plead my excuse. I found it impossible to write a letter during that time, and it took me the week I have been at home to overtake duties that were pressing more immediately.

The agitation caused by the Antigonish riot, when Messrs. Goodfellow and Chumquay and others were rudely assailed, and the right of free speech trampled upon in a savage manner, is not doomed to retire into private life for some time yet. Mr. Goodfellow put his case in the hands of his Presbytery, that of Pieton, and the Presbytery appointed a committee to draw up a statement of the case, to be laid before the other Presbyteries and other evangelical bodies. That statement has appeared in

your columns, and therefore I need not refer to it. The other Presbyteries, as they met, drew up resolutions denouncing the outrage, and those of them in Nova Scotia in most cases appointed deputations to wait on the Attorney-General of the Province and urge the prosecution of the offenders. It appears that the Local Government of that Province does not like that mode of procedure, for the principal organ of the Ministry, the *Morning Chronicle*, of Halifax, has, in the savage style peculiar to that paper, attacked the convener of the committee that drew up that statement, and denounced the procedure of the Presbyteries in the matter. I suppose Mr. McCurdy, who is one of the most eminent and pious and hard working ministers of our Synod, a man whom we all delight to honor, will survive the attack made on him, and the Presbyteries will be able to take care of themselves and the interests committed to them, even though they should be under the frown of the petty thunderer I understand that the Presbytery of Pieton acted under the advice of eminent lawyers throughout, though as yet the efforts to bring individuals engaged in the riot to justice has failed. It seems to me that even as a matter of political expediency the Local Government has made a bad move in the line they have chosen. They may rest assured that such conduct will inevitably alienate the ministers and members of the Presbyterian Church from them, and many of these ministers and members were warm friends of the Government hitherto.

The St. David's congregation rejects much in the success attending its efforts in obtaining Dr. Waters, and the Church generally unite in congratulating the congregation. I have just been reading the minutes of the last Canada Presbyterian General Assembly, and seeing the leading part which Dr. Waters took in the counsels and work of the Church, I wonder that more effort was not made to keep him in Ontario. He will leave a blank there, but as I said before, such men are needed here, and never more than at present. His induction has been fixed provisionally to take place on the evening of the 28th November. I understand that the Presbytery has invited Dr. John Thomson, of New York, to be present on the occasion and take part in the services. There will be a peculiar fitness in Dr. Thomson being present, provided he is able to come at the time, inasmuch as he was the first pastor of St. David's congregation. He came out about 1848, having been over a congregation in England some years previous to that, and organized the congregation here and built the church, or put it in the way of being built. I do not know whether it was finished when he left. I am sure it will be a gratifying thing both to the congregation and to Dr. Waters should Dr. Thomson be able to be present, and then introduce the new pastor to the people on the following Sabbath, as is the custom in Scotland and elsewhere.

The School Question in this Province continues to be a source of agitation, especially in connection with elections for the Local Legislature. A few days ago we had three vacancies, one by reason of death, and two from resignation. Mr. Caird, of Kent County, died some weeks ago. He became a member of the Provincial Government a short time after the School Act went into operation, and so, in the estimation of his French constituents, became identified somewhat with the law. Although a Presbyterian, he was not firm on the School Question, and by-and-by he ceased to be a member of the Government. What the result of the election will be is doubtful, because the French are slightly in the majority in that county. Last week there was an election in King's Co., and, somewhat unexpectedly for that county, the free school candidate was defeated by a small majority. It is said that great importance need not be attached to that, inasmuch as local causes had much to do with the result, and the successful candidate moreover declared himself opposed to separate schools, as well as to the present system. It is clear that a very small vote was polled on the occasion. In Carleton Co. a Mr. White resigned his seat and his place on the Government at the same time, to become a candidate in the Dominion Parliament, and lost all, for he was defeated when the day came. An election there is coming on, and again the School Act will be dragged into the contest. There is no evidence, however, so far as I can see, that the people as a whole have changed on that point. Local issues and personal popularity on the part of the candidates may sometimes rise above the more important question in the minds of a constituency. Protestants, too, of a milk-and-water description, or because of a close-fisted pen-

uriousness in the matter of taxes, may prove recreant to their profession, as well as to the principles that are involved in the intelligence of the people, and consequently in the prosperity and good name of the country, but the cause of education will hold on its way undisturbed in spite of all such drawbacks.

II.

St. John, 28th Oct, 1873.

[Our correspondent's letter should have been published two weeks ago, but was mislaid.—ED. B. A. P.]

A Plea.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—This is the season of the year when many of our congregations are holding their annual meetings. Is it not also the season when one or two, or three men in every congregation whose hearts are not wholly made of steel, should look at the suffering state of their pastors? I tell you that there are few of us who have rightly realized the anguish and the carking cares which daily rack the souls of many of our godly and laborious ministers. Inspiro men with sick wives—sick from incessant toil and the want of wholesome nourishment—with six or eight little children, out of whose homes the physician has not been absent, on an average, over a fortnight for years, obliged to pay from eighty to a hundred dollars of rent for their dwellings to keep a horse and pay twenty dollars for hay, struggling to feed and clothe, and educate their children, to keep out of debt, and what to magnify their office, and all that on six hundred dollars a year in these dear times. My heart is often sore when I think of men not a score of miles distant from me, on whose haggard and care-worn faces, in whose thin and threadbare garments I read the story of their sufferings, though their lips never utter a complaint, and there are others living in flourishing towns, ministering to large and affluent congregations, obliged in order to maintain their positions to make a decent appearance, to entertain strangers to head charitable subscriptions, to pay the highest price for everything, and all that on eight or nine hundred dollars. When will Christian men and Christian merchants, and Christian mechanics, who know the dearthness of living and from whose hearts the grace, I will not say of Christian liberality, but of Christian consideration, is not wholly shut out, learn that a minister cannot now live in any of our towns in the enjoyment of that freedom from carking cares which are essential to his usefulness, on less than a thousand dollars. If there is a man with a heart whom God has touched, in any congregation to which those words apply I charge him in God's name to take immediate action. One man in every congregation, trusting in God, and fired with the right feeling, can do it.

A SYMPATHIZER.

MANITOBA.

I observe that you have of late published some communications having reference to the more prosperous and important portions of our Province. There are, besides those other places that claim the attention of the Church, these are the little settlements to be found here in every direction, often far away from each other, and from the centre of the Province. I have just returned from visiting one of these, and I purpose to give you an outline of what I have seen and heard. The Boyne Settlement is in the south-west of Manitoba, near Pembina than Winnipeg. The road to it passes along the north bank of the Assiniboine about twelve miles, then across the river in a south-west direction about forty miles. After leaving the Assiniboine there is no wood to be seen until coming in sight of the Boyne, with the exception of a few trees upon the banks of a little stream. The soil, though rough, is for the most part comparatively good. There is one stream rather difficult to ford, and several swamps that were not very pleasant to pass through, but the greater part was hard and dry. The tall trees on the banks of the Boyne when seen from the distance contrast with the stunted growth so common in this Province very favorably, and the clumps of trees that break the monotony of the adjoining plains are a very pleasing peculiarity. They have the appearance of small islands in the middle of a great lake. While the soil is lighter than at the centre of the Province it is no less fertile, and the mud which is the cause of so much inconvenience at Red River is here no great obstacle in travelling. The soil, also, is more easily broken here. The houses are built close to the banks of the river. I found that there

were about fourteen with nearly twenty families. The settlement from end to end is ten miles. The river is not large however; it does not cease flowing in summer, and its waters are of the best quality. In summer there is not much communication with the outer world, and in winter still less. In fact the crossing of forty miles of open plain is most dangerous—already one life has been lost, and a young man has had his hands and feet so badly frozen that it was found necessary to have them amputated. All the people I met with appeared to be contented and hopeful. They were confident that the settlement would soon grow to greater importance and though they felt that in many respects their present isolation was a great inconvenience they thought that this would before long cease, as they knew of people who intended coming there, and the inducements their part of the country offered would cause others to follow them. I soon found that the Boyne was a Presbyterian settlement. Not only was there a majority who before coming there had belonged to our church, and who still profess to adhere to it, but I found that among the others that whenever there was a preference shown for any denomination that it was ours. The people were unanimous in requesting that the Presbytery of Manitoba would open a preaching station there. Some of them expressed their desire to assist in the building of a church if any supply of preaching were promised. On Sabbath I conducted two services at different points and both were well attended. Most of the people were at both, while every family was fully represented at one or other. The fact was that the people were anxious to hear the gospel. My visits to their homes showed me that they fully understood how difficult it would be for the Presbytery to send ministers to them. Still they thought that so large a settlement as theirs ought not to be neglected, and up to that time no minister of our church had ever visited the Boyne. My own opinion on leaving was that the church should do its utmost to have the gospel preached in that remote settlement, and that in the interest of religion the sooner some effort is made to do good there the better.

X. Y. Z.

Manitoba, October 28, 1873.

Knox Female College.

Editor BRITISH AMERICAN PRESBYTERIAN.

Mr. Editor,—Allow me, through the medium of the columns of your valuable paper, the PRESBYTERIAN, to offer a suggestion to my Presbyterian friends in Ontario, and especially in Toronto. Your readers are aware that a new College building is in course of erection, which is intended to accommodate a large number of students in preparation for the Ministry, and as female education is engaging public attention, and generally admitted to be highly important, would it not be advisable to use the present building known as Knox College as a Female College in connection with the Church, as soon as it is vacated by the students, instead of selling it. Would it not answer the purpose for many years, and should the accommodation become inadequate there is plenty of land attached, so that an addition could be made to it, or a new building erected thereon. Surely Presbyterians can afford to give their daughters as good an education, and support a College as well as other denominations, who have moved in this direction, without being obliged to send their daughters to their denominational schools, or abroad to Europe or to the neighboring States. The two colleges being conveniently situated, the present staff of Professors could give valuable assistance until the church felt able to supply an efficient staff if they felt so disposed. Will some abler pen take it up?

LECTOR.

November 18th, 1873.

Union and its Basis.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—If Mr. Middlemiss, in the event of the Supreme Court of the Canada Presbyterian Church deciding that the basis as it stands is substantially the same as that of 1861, and going into Union on that footing, should secede, and half of his present congregation adhere to him—would Mr. Middlemiss advise his friends to go into court with the other half about the property? If he did, would that not be inducing them to appeal from the decision of the Supreme Court of a spiritual kind to the judgment of the Supreme Civil Court, on a matter which clearly lies within the jurisdiction of the ecclesiastical court, if anything does, for final decision?

X. Y. Z.

Nov. 24th, 1873.