

British American Presbyterian

Vol. 5—No. 10.

TORONTO, CANADA, FRIDAY, APRIL 7, 1876.

[Whole No. 218

Contributors and Correspondence.

REVIVAL NOTES.

BY W. M. R.

Let me thank your readers, some of them known and some of them unknown, for their encouraging assurances of interest in this and kindred matters. I agree with them in the importance of the Church at large being made acquainted with any circumstances of special interest in any part of the field. It provides for the discharge of the Scriptural duty of "rejoicing with those who do rejoice." It focuses the prayers of God's people where they are much desired. And farther, it awakens desire and excites hope and expectation in places where they had become dormant. Still, those who are in the midst of the work, besides being often too much absorbed in it to make the attempt, naturally shrink from anything which has even an appearance of ostentation; besides which there are many details, often the most interesting of all, the publication of which too soon would be eminently injudicious. The difficulty is to hit the golden mean. Yet, without doubt, the attempt should be made, "that the abundant grace might thorough the thanksgiving of many redound to the glory of God."

GALT.

Here, or perhaps now more in the neighbourhood, the work continues and spreads with much power. A friend who is in a position to know and to judge, writes: "There has been a great work done here. Some hundreds, I believe, profess to be saved, and others are still anxious." Some weeks ago Mr. Smith wrote: "Among the young it is marvellous. On Monday night I took the young boys at the close of the first meeting into the lecture room, but it could not hold them. I then had to separate those who profess to have found the Saviour from the others. About seventy staid in the lecture room as rejoicing in Jesus. I placed an elder over them, to show them the truth fully, and to guard them against mistakes about themselves. Then the inquiring boys (about fifty in number) I took to another room and sent five or six workers among them. I then came back to the basement, and found it full from end to end. A great many were inquirers—young men by tens and twenties. Some come into liberty every night." Our brother has evidently had a rich blessing upon his flock and his home. The other members of his family are now numbered with the Lord's people, and working for the Master among their companions. And now comes the cheering intelligence that "the movement has opened up with great interest this week in a new section of the field, and there is every prospect of its doing so in another neighbouring section."

OTHER LOCALITIES.

For some time a work of much interest and power has been in progress at Hawkesville, about twenty miles from Galt. An awakening at Kirkwall, in the same section of the country, is reported. Also at Forest, in Mr. Duncan's field, and at Oshawa, under the abundant labours of the new pastor, Mr. Hogg. At both Ashburn and Utica meetings have been held, attended with profit to many of the Lord's people, and productive of some striking and hopeful conversions. For all these tokens of the Master's presence, let us thank God, and take courage to ask for yet more mighty manifestations of His presence and power till His glory fill and dwell in our land.

[For the Presbyterian.]

The Law of Tithes, or the Rule of Giving to the Lord.

NO. II.

It is evident that God must have revealed to the ancient patriarchs his will as to his claim to the tenth part of their gain or income. This was paid to him as a sign of homage and gratitude. It was performed as an act of worship or religious duty. The worshipper acknowledged God as his Sovereign and Benefactor from whom all good things flowed down to his people. The law of tithes was no part of the ceremonial law; it was a law anterior to the Levitical dispensation, and existed for ages in the church long before the Mosaic ordinances were instituted at Mount Sinai. Abraham paid tithes to Melchizedec, and Jacob vowed to pay to God the tenth of his gain in Mesopotamia. It was known to other ancient nations who had no connection with Israel, and were ignorant of the law of Moses, many of the heathens devoted the tenth part of their income to the service of their Gods. Plinistratus, the Athenian tyrant, wrote to Solon persuading him to return to Athens, and among other arguments he says, "That every one here pays the tithes of his goods for the offering of sacrifices to the Gods." Pliny informs us "that the Arabian merchants who dealt in spices paid tithes to their God Sabas before they sold any spices." Plinistratus also says that the Romans offered

FRENCH EVANGELIZATION.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—The letters which accompanied the appended list of contributions were exceedingly instructive and encouraging, and would do your readers good, but as you cannot be expected to publish them, will you give me space to state some of the lessons which they teach.

1. The Lord's work which we are carrying on commands the sympathy and confidence of all classes.

You have here contributions from all parts of the land, and from all sorts of persons—from ministers and elders. The former, indeed, were foremost in replenishing our impoverished treasury. From little boys and girls, Sabbath Schools, mission stations, Bible classes, and churches; from Young Men's Christian Associations, Temperance lodges, and other organizations; from teachers and scholars, servants and masters, rich and poor. I should think but few of the rich are on our list, other wise the sums should be larger. There is untold power for good in this blending of efforts, however humble, and in the earnest prayers which accompany them. The promise of fervent supplications in behalf of this mission is a feature common to all the many letters which I have received.

2. We need stronger faith and more comprehensive measures in the prosecution of this mission.

When this work was placed before the General Assembly last June, there were some who craved delay. The matter, they thought, should be left over till October. The scheme needed to be matured. Happily these counsels did not prevail. Had they been accepted, what then of the hundreds of families since brought out of Romish idolatry? My experience is that schemes are best matured by working them, and when they are designed to be instrumental in saving souls the sooner the better. God's faithful praying people expect us to go forward in all our mission enterprises—Home, Foreign, and French. And we must take care not to be hindered and crippled by unbelief; thus many of my correspondents warn us. There are two classes of dangerous sceptics in our day. Those who delight to call themselves liberal, advanced thinkers, scientific, etc.; who look into Predestination, Reprobation, Imputation, and such subjects, and express views which leave the impression upon unsophisticated minds that God is a being who needs to be watched closely lest he should do something most unjust and ungenerous. These are injurious men, specially among the young and uneducated.

But there is another class of practical sceptics who are doing a great deal of mischief in the church and the world. They are always belittling and limiting the cause of God. I don't know how many churches have been spoiled in Canada, rendered unsightly and inconvenient by being made too small and shabby, to please these people. They always place God's kingdom second and the world first. They can never believe that the Lord will do half what he has promised, or that His gospel is half as good as he has declared it to be, especially when delivered to Popish idolatry. They admire the heroic zeal and power of Moses, Hezekiah, Josiah, Calvin, and Knox, in "doing that which was right in the sight of the Lord," in destroying the idols and their temples, but when Father Chiniquy invades the Mariolatry and the wafers of Rome, he is "in wretchedly bad taste!" Let us have faith in God.

3. It is unwise to imprison the Lord's money in our hands till we die.

Mr. Angus Gunn, of Nova Scotia, teaches this lesson by his contribution of \$80. He had made his will and left this sum in it for French Evangelization; but hearing of the work we have in hand, he released the money from the bondage of that will and put it out at interest in the Lord's service at once. He is a wise man, for the Lord promises an hundred fold in this life. The gold and silver are His, and what a shame and a sin it is to have so much of them locked up in the custody of Christian men. Why should they bury their Master's talent in the earth, or in bank stocks and government debentures? Why should they think that those who may survive them are better qualified than themselves to administer their bequests? And why should some rob the Lord in order to bequeath upon their descendants enough to relieve them of the necessity of honest toil? May the Lord open the eyes of those who propose to do something very generous after they are dead, that they may see that life is the time of action.

4. There is a spirit of Christian patriotism rising in our land.

From all quarters I am being told that for the good of our common country, the Church of Rome must be disestablished in this Province and idolatry abolished. And I look for such an expression of this opinion on the floor of next Assembly, as may convince our rulers that they must cease to have a favourite sect who worship angels, Mary, and a wafer; and who are ruled by a foreign potentate to whom they make unlimited concessions. Let this love of country and of British institutions and freedom be cherished—let these hitherto tardy in helping us come forward.

There are many thousands in the Presbyterian Church who have yet done nothing to save this Province. We may be supposed to have received ample support. By no means. Our Board has laid aside most vital matters through lack of funds; and we are much embarrassed in the care of destitute and persecuted converts. Our income should be three times what I ventured to call for at the beginning of the year.

I only add that our French congregation in Russell Hall has been full and steady during the absence of Father Chiniquy. We expect him home this week, and we hope soon again to be able to report fresh victories on the field of battle.

Yours truly, D. H. MACVICAR.
Presbyterian College Montreal, March 27th, 1876.

LIST OF CONTRIBUTIONS.

Rev. Dr. Macvicar acknowledges with cordial thanks the receipt of the following sums for French Evangelization, and for the relief of persecuted converts. Contributions for the latter object are marked "for the poor." The amounts are exclusive of those heretofore noticed in the B. A. PRESBYTERIAN.

Per Rev. A. Kennedy, London, \$40 for the poor, and several boxes of clothing, with donation of books from the Presbyterian Board of Publication, Philadelphia; Danville, \$10; Manotick, per Rev. James White, \$15.50; "C," \$5; Friend of the Cause, \$5. Lancaster—Mrs. A. Maxwell, \$2; G. J. Johnston, \$2; T. Johnson, \$2; A. Dickson, \$3; J. Dickson, \$1. Per Rev. John Bennet, Almonte, collected at missionary meetings as follows: Almonte, union meeting of St. Andrew's and St. John's Churches, \$26.50; Carlton Place, Zion, and St. Andrew's Churches, \$30; Pakenham two Churches, \$15.57; Ashton, \$20; Eekwith, \$12.75; Rosebank and Clayton, \$13.00; a Member of Knox Church, Perth, \$3; Mrs. Patullo, \$5; Georgetown and English River Woman's Missionary Society, \$10; Anonymous, \$2; per Rev. R. Hamilton, from Avonbrook, \$26.50; and Fullerton, \$21.50; per Rev. James Pritchard, Wingham Sabbath School, \$27; and from a friend, \$5; an Old Elder, \$4; W. B. Phillips, Baltimore, Maryland, \$22.16; Donald Lamont, \$2; Nazareth Street Sabbath School, Montreal, \$10; a Little Girl, \$2 (her year's gathering); W. Russell, \$5; Geo. Allan, \$5; an Elder, Enniskillen, \$1; Knox Church Sabbath School, Guelph, Ont., per Jas. S. Spier, \$100; Mrs. Slade, Truro, \$2; per Rev. John B. Scott, additional contribution from Egmondville, \$6.25; Thos. E. Cuthbert, \$5; Angus Gunn, East River, St. Mary's, N.S., \$40; and \$40 for the poor; W. B. Phillips, Baltimore, Maryland, \$44.30 for the poor; Miss Henry, \$10; Arabella Marchison, \$3.50; Eaton & Brodie, on behalf of the friends of Stirling, \$32.95; Saml. Fenton, \$4; A. Oliver, \$10; Loyal Orange Lodge, No. 316, Kingston, \$4; per Rev. R. Whillans, \$10, from Nepean; per Rev. H. Crozier, Holstein, \$18.08; Amos, \$5.02; Fairbairn, \$9.02; total, \$27.12, which, with provision contribution, make a total of \$45.56; per Rev. John Hardie, Sabbath School, \$30; Hugh Miller, \$10; W. Crombie, \$5 for the poor; per Rev. Saml. Jones, Brussels Sabbath School, \$17.15; per John Y. Reid, Gould Street Church, Toronto, \$89.62 for the poor; per C. P. Brown, Saint Ste. Marie, \$30; (being from Sheriff Casey, \$10, Peter Brown, \$10, and C. P. Brown, \$10); per Rev. James Anderson, \$150, collected in the Church of St. James, Newcastle, Miramichi, by Mrs. Anderson, Mrs. Park, Miss Kean, and Miss Flett; Miss McTavish, Pakenham, \$15; per Rev. Geo. Sutherland, \$35.50, collected by himself, \$17, by J. McAlpine, \$9.50, and by Hugh Sym, \$10; per D. McCallum, \$5, from the Victoria Lodge No. 588 of the Independent Order of Good Templars, Leochiel; per Rev. Saml. Jones, Brussels, \$24.75; Brucefield, per James Miller, \$28.60; M. L., \$5 (Strathroy); a Friend, M-donte, \$5; Guthrie Church, Longwood, per Thos. Gordon, \$12; Alexandria, Ont., per Rev. M. Stewart, \$33; Sandhill, Ont., per Robt. Wilson, \$21; Castleford Mission Station, Ont., per Rev. J. M. McGregor, \$10; per Rev. Thos. Wardrop, Guelph, Bible Class of Chalmers' Church, \$43; do. Sabbath School, \$22.50; and \$40 for scholarship, in all \$105.50; Margaret Christie, Ayr, \$5; Melville Church, Markham, per Geo. Lang, \$11; sent to A. B. Stewart by Rev. D. Wardrop, from Teeswater, \$32.50; from Eadies, \$18; St. Andrew's Church, London, per A. Thomson, \$25 for the poor; Witness Reporter, \$5, for the poor; Mrs. J. G. Malloch, \$5, for the poor; Member of the Presbyterian Church, Mount Forrest, \$2; John Fulton, Niagara, \$4; Friend of the Work, Whitby, \$2; M. J. G. (Argyle), \$2; per Rev. Dr. McCulloch, collected by Miss Jessie Archibald, Truro, N.S., \$50, for the poor; per R. W. D. Wardrop, Teeswater, collected by Mrs. Braden, \$5.50; per Rev. J. B. Muir, Huntingdon, \$50, raised through the instrumentality of Loyal Orange Lodge No. 44, Huntingdon. Among the larger contributors are Rev. J. L. Lochhead, \$5; Andrew Somerville, \$4; Peter McFarlane, \$2; Peter Harn, \$2; and R. B. Findlay, \$2. Presbyterian Church, Hastings, per David Morrison, \$18.70; Citizens of Bowmanville, per J. McConchie and R. Shaw, \$108.70 for the poor; Stellarton, N.S., per Rev. Thos. Cumming, \$25; Rev. Dr. James & Son, Albany, N.Y., \$35, for the poor; Silver Islet, special collection, per Rev. D. J. Caswell, \$11.88; Mission Sabbath School, Grey, per Rev. Saml. Jones, \$6; Mrs. Armour, Danville, \$2; and John Bowman, Dunville, \$5; T. J. Wilcocks, Arkona, \$2; Blackheath, per E. Vincent, \$16; Orange Lodge No. 600, Wallace, N.S., \$5; a Friend, per Rev. Dr. McCulloch, Truro, N.S., \$4 for the poor; Sarah McLeod, \$1; Congregation of East Williams, per Rev. Lachlan McPherson, \$46.66; a Workingman, Stratford, Ont., \$6, for the poor.

The Time of Our Lord's Observing the last Passover.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Permit me to give through your columns what I regard a very easy and satisfactory solution of the discrepancy, or rather, seeming discrepancy, between the first three Evangelists and John as to the time of our Lord's observing the last Passover. It is well known that according to the first three our Lord observed the Passover in the upper room before His going to the Garden of Gethsemane; but according to John, it has been alleged, the Passover must still have been in prospect when Jesus was accused before Pilate—namely, even after His crucifixion; for we read John xviii. 28, that the Jews went not into the judgment hall lest they should be defiled; but that they might eat the Passover. And in the xvi. chap. of John, 14th verse, we read that it was the preparation of the Passover, and about the sixth hour when Jesus stood before Pilate. And after the crucifixion we read in the 31st verse that it was the preparation, and in the 42nd we read: "There they laid Jesus therefore, because of the Jews preparation." On account of these expressions in John, very many expositors have adopted the view that our Lord observed the Passover on the evening of the 14th of the month Nisan, one day earlier than the time fixed in the law of Moses. Others have adopted the view that the small faction of Jews who prosecuted the case before Pilate delayed the observance past the proper time. Neither supposition is necessary. The expression, "preparation of the Passover," in John xix., *Paraskeue* in the Greek, does not and cannot mean the making ready of the Passover. For in Mark xv. 42, we are told that *Paraskeue* or the preparation, means the day before the Sabbath in Passover week. And let it not be forgotten here that the Passover was a feast of seven days, and that very numerous sacrifices were partaken of during those seven days. If those Jews at the judgment hall had some of these sacrifices in prospect that same afternoon, then we can understand their conduct, but if it had been the eating of the Paschal lamb they had in prospect, that would have come after sunset, and entering the judgment hall would have made them unclean only until the evening, so that they could have been ceremonially clean for eating the Paschal lamb, because sunset was to intervene. But they had eaten of the Passover lamb the preceding night, and were now in the very midst of the Passover feast of seven days, and did not wish to disqualify themselves for continuing to observe it. Fairbairn and others raise the question—Could the remaining sacrifices of that occasion be spoken of as the Passover by those Jews? The answer to this is that they speak of the feast as a whole, extending over seven days, on the observance of which they had then entered, having partaken of the principal sacrifice from which the whole feast took its name. And that what remained might be and was spoken of as the Passover is proved by John xviii. 39, where Pilate so uses the term, and urges that the custom of releasing a prisoner at the Passover should be exercised on this occasion in favour of Jesus. Now the Passover in the stricter sense of the eating of the Paschal lamb was past, when Pilate urged the custom of releasing a prisoner at the Passover. And if the other expression, *the preparation*, means the day before the Sabbath in Passover week, as Mark xv. 42 proves, then the whole difficulty vanishes, and our Lord and the Jews at large all observed the Passover at the same time. And that He who came to "fulfill all righteousness," would depart, even in so small a particular, from the prescribed rules of the feast must be regarded as extremely improbable. Further, if we understand John as meaning simply to tell his readers by the term *preparation*, that it was the Friday or the day before the Sabbath of Passover week on which our Lord was crucified, his account is in strictest harmony with the other Evangelists. Matt. xxvii. 62 tells us that on the day that followed the preparation, i.e., the day after Friday, which was the Jewish Sabbath, the Jews came to Pilate asking for the guard of soldiers. The resurrection took place next morning, being the Christian Sabbath. Finally, the explanation now given is the only one that brings John's record into harmony with itself; for in the 13th chap. of his Gospel he gives the account of what took place at the table in the upper room where the Passover was observed. Yours, etc., W. T. McMULLEN.
Woodstock, March 29th, 1876.

Home Missions—A Correction.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—I expect you will be asked to publish an official explanation of the mistake in the statement which seemingly has occasioned the letters of "G.A.P." and "Justitia" in your last issue. In the meantime, allow me to give your readers the following items of information.

I. The proposal to ask the Home Mission Committee to supplement the salary of the minister of Wellington Street Church, Brantford, did not originate with that congregation, but was suggested by a committee of the Presbytery, and was virtually sanctioned by the Presbytery.

II. The qualified application that was presented to the Presbytery for transposition, was, on maturer consideration by the managers, withdrawn.

III. The statement in the report of the Presbytery's proceedings, should have been to the effect that the clerk was instructed to lay an application for supplement of stipend before the mission committee, if the managers should make such an application. Yours faithfully,
THOMAS LOWRY.
Brantford, April 3rd, 1876.

March 25th, 1876.

I BELIEVE that if Satan were left to his unrestrained power, and were left to our own power, he would sweep us away—our faith, our repentance, our love, all the grace in us—to the bottomless pit.