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THURSDAY, NOVEMBER 25TH, 1886.

A HUNDRED YEARS OF A CONGREGATION'S LIFE.

A PAMPHLET lies on our table which contains the proceedings in detail of the centenary celebration of James' Church, New Glasgow, N.S., with neat vignettes representing the exterior and interior of the plain, ample, steeped, wooden building which has housed the congregation for some years past. The occasion was so interesting, and the addresses so admirable, that our readers will be glad to have some details additional to the sketch of the celebration which we gave at the time of its occurrence in September. Among the speakers were the present pastor, Rev. E. A. McCurdy, the venerable Dr. McCulloch, of Truro, son of the pioneer professor of our Church in the Lower Provinces, the venerable Rev. Ebenezer Ross, J. W. Carmichael, ex-M.P., son of New Glasgow's first merchant, and J. D. McGregor, Esq., grandson of the Rev. Dr. McGregor, the founder of the congregation. With such a platform there was naturally a deal of reminiscence, and that of the most interesting kind. We shall pick out a few of the salient parts, mostly at random.

The chief part of the early settlers of Pictou County were Scotch Highlanders, who came in 1767 and 1773. Dr. McGregor, with the three Fraser elders, who constituted his first session, followed in 1786. Ninety families, making up about 500 individuals, and scattered over a whole county, formed his wide charge. The county was just opening up, and things were in the most primitive condition—disheartening enough to a minister fresh from old Scotland. There were no roads, no carriages, no ferries, no mills for grinding wheat, no merchants, no traders, no houses where the towns afterwards sprang up, no schools, no teachers, no lawyers, no ministers in the whole region. Only eight or nine Presbyterian ministers were to be found throughout all Nova Scotia, which then embraced what is now the Maritime Provinces and part of Quebec. The Church of England was established by law, and used its favoured position to monopolize at least the higher education of the country for many a long day.

What a pioneer minister's life must have been, may be judged from an anecdote of Dr. McGregor, related by Rev. E. Ross.

From Truro to Pictou in 1830 he had to travel on foot, and had to carry a blacksmith's shop. While detailing the same he referred to the labours of the old minister, and told me the following story: On a cold February evening, a person on snowshoes entered the study, and asked leave to warm himself.

self. After doing so, he craved permission to take some refreshment. Sweeping the ashes from the stove, and spreading thereon his handkerchief, he took some food from his pocket, sat down, and, having asked a blessing, finished his repast, and, thanking the smith, he resumed his snowshoes and, about five o'clock, took his way to the East River. That man was Dr. McGregor. He had been to Fredericton, New Brunswick.

For the first thirteen months Dr. McGregor received no pay, although his salary was supposed to be £80, half in cash and half in produce. It was only after twenty-nine years of labour that it reached £150. The people were hardly to blame. They gave little, because they had little. They were very poor. Some gave liberally out of their deep poverty. Of course there were small souls then as now. One of the good old Highlanders, years later, when the new era had come in, was standing in a Pictou store, discussing the state of the Church, and thus expressed his appreciation of the "former days." "Oh! 'twas grand times, when Dr. McGregor and Mr. Ross lived, plenty of preaching and nothing to pay." The people, as well as the minister, had their hardships. Log shanties, hemlock beds, a potato and fish diet, and for many a year after the elements of comfort were found in their homes, the churches were without any apparatus for supplying heat. One who was a boy in Dr. McGregor's church has often told the writer how the congregation sat out the long Sabbath services of those days in the depth of winter, with feet rattling against each other and on the floor for warmth. But the people's hearts were warm, and they were gospel-hungry; and fountains were opened up in those primitive days from which have flowed broad, deep streams, which continue to the present time. The Presbyterians of Pictou County are among the foremost in intelligence, in steadfastness to their Church, in earnest religious life, and in missionary spirit. It is curiously appropriate that the present pastor of James church is the father of "Augmentation" in the Maritime Provinces, and one of the best known workers in Foreign Missions. The first minister, the great Dr. McGregor, was all his days a missionary at large.

Friendly divisions and the placing of new ministers narrowed Dr. McGregor's regular bounds as time went on. Fierce dissensions, too, rent his people asunder. Dr. McGregor was an Anti-Burgher. Many of his people had belonged to the Established Church at home. A disturbing spirit appeared among them in 1817, and a rift was made which is seen to this day. It is a thing most earnestly to be prayed and laboured for,—the bringing into our great Presbyterian Church of the "Kuk" Presbytery of Pictou. It cannot be far distant.

Troubles, which we can better afford to laugh over, came also. "A fierce quarrel raged over the 'Pitch Pipe.' Good old deacon Sutherland appeared before the Presbytery. He stated that a difference of opinion existed in the congregation about the use of a pitch pipe in the church, some thinking it was an improvement, while others entertained opposite sentiments. The session therefore asked advice from the presbytery. A special meeting of the presbytery was held on the first day of March, A. D. 1836. The presbytery gave the following deliverance:—'Having heard commissioners for and against the pitch pipe were unanimously of opinion that the use of the pitch pipe ought in the meantime to be discontinued. Both parties expressed themselves as perfectly satisfied.' In 1849 the 'singers were granted the use of the pitch pipe.' And the 'kit o' whistles' has, of course, followed in due time.

The mural tablets commemorative of Dr. McGregor and Dr. Roy, the first two ministers, and unveiled at the centenary celebration, shew a period of eight-four years covered by these two pastorates. The third pastorate fills up the century, and bids fair to extend yet many years. Seven only of the members admitted in Dr. McGregor's time still remain. The Communion Roll which appears in an appendix, manifests the persistence of the old names. Out of some 300 no less than sixty-one are Frasers.

We have been as much gratified as surprised at the fulness of detail in regard to early events in the history of the congregation and the County. Pictou County has been favoured in its historians. It is to be greatly deplored that so few parts of the Dominion have found their local chroniclers. What Dr. Paterson has done for Pictou County, and Mr. Jas. Croil for Dundas County, and Hon. Jas. Young for Galt, and Dr. Scadding for Toronto, we could wish might be done for every separate county, and town, and city. The old settlers are disappearing rapidly, and with them much that can never be recalled after they are gone. Dr. McGregor, too, has been fortunate in his biographer, Dr. Paterson, just mentioned. There is no one of the old pioneer ministers whose story should not be told with some fulness. It is largely from such material that the complete history of our Church will be written.

DEATH OF DR. HODGE.

ANOTHER eminent standard bearer in the Church of Christ, a man noted not merely in the Presbyterian Church to which he belonged, but throughout the world of Christian learning, for profound attainments, rare gifts of mind, and graces of character,—has passed away. Dr. Archibald Alexander Hodge, Professor of Didactic and Polemic Theology, in that famous school of sacred learning Princeton Theological Seminary, died at his home in Princeton, New Jersey, on the night of November 11th, in the six y-third year of his age. The announcement of his death came with startling suddenness, for his illness was very brief. Up to the week of his death, he was busy conducting his classes in the Seminary, was also engaged in delivering a

special course of lectures on topics in Theology, in Orange, New Jersey, and the Sabbath before his death, he preached in the chapel of the College at Princeton. A cold speedily developing into acute disease carried him off within a week, and closed his bright career on earth.

Our American exchanges are full of sorrowing notices of the death of this great and good man; and there are many of his old students in Canada, and many others, who were more or less personally acquainted with him, or who knew him only by his writings, who will unite with us, in expressing our sense of the great loss the Presbyterian Church throughout the world has sustained in his death, as well as our sympathy for his bereaved family and associates in the professoriate.

For the following biographical particulars we are indebted to the Presbyterian Journal:—It is not necessary to state that Professor Hodge was the eldest son of Dr. Charles Hodge. He was born on July 18th, 1823 at Princeton. He graduated at the College of New Jersey in 1843. On leaving the seminary he sailed for India as a missionary, in August, 1847, and was stationed at Allahabad two years, but owing to the ill health of his wife he returned in May, 1850, and in 1851 accepted the charge of the church of Lower West Nottingham, Maryland, and in the Fall of 1855 resigned this charge for that of Fredericktown, Va. While here he composed his "Outlines of Theology," which were published in 1860; but upon the breaking out of the war in 1861 he removed to the North, and became the pastor of the church at Wilkes Barre, Pa. In May, 1862, he was elected by the General Assembly to the chair of Didactic, Historical and Polemic Theology in the Western Theological Seminary, and he removed to Allegheny City in the Fall, and in 1866 became, in connection with the professorship he held, the pastor of the North Presbyterian church of the same city. In 1879 he was transferred to the professorship of Didactic and Polemic Theology in the Theological Seminary at Princeton, which chair he held up to the time of his death.

The following sympathetic, but just estimate of his life and labours, is from the Philadelphia Presbyterian:—For nine years the younger Dr. Hodge filled the post in Princeton Seminary in which he was that day installed. He has become widely known as the theologian of Princeton, the accepted representative of the old Augustinian type of doctrine. Students have come from all parts of the land, and from beyond its bounds, to sit at his feet and listen to his vigorous and varied expositions of the truth. They have been impressed with his strong personality, and filled with admiration for his comprehensive and intelligent grasp of the system of doctrine taught in the Holy Scriptures. Nine years he was spared to fill this great office in the church of God. Alas! for the Church, we may well say, that he was taken as his influence was widening and his knowledge maturing and increasing.

He was the poet-theologian, a remark which will seem to many as strange as to talk of the poetry of mathematics. Nor will this be appreciated by those who have read only his written discussions on the subject. He had two distinct personalities as a teacher. The most living and attractive of these was seen in his oral discourses, we do not say his extempore teaching, for this might mislead. We mean his thoughts exco-gitated or mused upon, and written again and again, but clothed as popular occasion demanded, in the language which the presence of the multitude inspired and suggested. There was a rare vein of the liveliest fancy; there were pictures which required the highest flights of an imagination which never failed him; there were glints of the rarest and most genial humour, all disciplined to come at his call and to minister in his sacred work.

He made a lonely and awful science social, popular, warm, and genial; he made it throb with divine and human sympathies. Who except himself ever kindled enthusiasm on the hypostat-ical relations in the Godhead? To him belongs the honour of popularizing Calvinistic Theology in the nineteenth century. He did not live to complete this work, but long enough to show that it could be done. He has come nearer the great Teacher than any other in making the common people hear him gladly on subjects relegated heretofore to the aristocracy in intellect and culture.

It was as the preacher in theology, didactic, expository, polemical, apologetic, and into whatever other mould the human intellect has cast it, that he was seen and felt. His work was the realization of an ideal of one of the strong pillars of the Presbyterian Church, gone to rest before him, Dr. Robert J. Breckinridge, who dazed the General Assembly in Nashville by asking for a Professor in one of the departments of theology against all traditional notions. The Moderator said, "Dr. Breckinridge, will you tell the Assembly what kind of a man you want?" "Yes," said he, "any one of the twenty five hundred Presbyterian ministers who has ordinary intellectual powers, attainments and piety, and who has been successful in his pastorate for a minimum of five years." The Assembly thought the statement but an impulse of complimentary humour. But when again asked he solemnly declared this to be his best judgment as to the best qualifications of the man who was to prepare an efficient ministry in the Church of Jesus Christ. We need not make application of the great principle so fully stated in these wonderful words. Every reader will say it was realized in Dr. Archibald Alexander Hodge, who "though dead, yet speaketh."

THE GOSPEL AMONG THE JEWS.

THE British Society for the Propagation of the Gospel among the Jews expended last year \$34,684 in its work. It employs 14 ordained missionaries and 9 unordained, 3 women, and has a large staff of 80 unpaid workers. One of its missionaries, Mr. Schwartz, of Breslau and Dresden, reports last year 100 converts and 79 inquirers. At Vienna 46 converts have united with Protestant Churches, within a year.

The Rev. J. Dunlop, the secretary of the society, and the Rev. Aaron Matthews, one of its ordained missionaries, have, as our readers are aware, lately visited Toronto and other parts of Canada in the interests of the noble work to which they have devoted themselves. It is to be hoped as one result of their visit that our Foreign Mission Committee will receive liberal contributions to Jewish missions, which by last Assembly it will be remembered, were placed among the schemes of the Church. 'Till we undertake an independent mission of our own, it will not be difficult to select one or more from among the missions of the British Churches, which will put to good use anything we may be able to send in the way of help.

At the recent Bible and Prophetic Conference held in Chicago, there was gathered a large number of clergymen and laymen of all Protestant creeds devoted to the study of Bible prophecy in all its departments and from every point of view. Among the delegates from Canada were Rev. Henry M. Parsons, Knox church, Toronto, and Bishop Baldwin, of London. We see it stated in the daily press that the call for the present conference was signed by over fifty secretaries of Young Men's Christian Associations and over three hundred ministers. It stated that the signers had marked with sorrowing hearts "the rapid march of infidelity and its attendant troops—licentiousness, anarchy, and bloodshed," and the members of the conference were asked to meet in unity of heart to beseech our Saviour to "take unto Himself His great power and reign." The Conference has held only one previous session that at New York in 1878. At that meeting the following articles were adopted:—

- 1. We affirm our belief in the supreme and absolute authority of the written Word of God on all questions of doctrine and duty.
2. The prophetic words of the Old Testament Scriptures, concerning the first coming of our Lord Jesus Christ, were literally fulfilled in His birth, life, death, resurrection and ascension; and so the prophecies of both the Old and the New Testaments concerning His second coming will be literally fulfilled in His visible bodily return to this earth in like manner as He went up into heaven; and this glorious Epiphany of the great God, our Saviour Jesus Christ, is the blessed hope of the believer and of the Church during this entire dispensation.
3. This second coming of our Lord Jesus is everywhere in the Scriptures repeated and imminent, and may occur at any moment; yet the precise day and hour thereof is unknown to man and only known to God.
4. The Scriptures nowhere teach that the whole world will be conyried to God and that there will be a reign of universal righteousness and peace before the return of the blessed Lord; but that only at and by His coming in power and glory will the prophecies concerning the progress of evil and the development of Anti-Christ, the times of the Gentiles and the ingathering of Israel, the resurrection of the dead in Christ, the transfiguration of His living saints, receive their fulfilment, and the period of millennial blessedness be inaugurated.
5. The duty of the Church during the absence of the Biffigroom is to watch and pray, to work and wait, to go into all the world and preach the Gospel to every creature, and thus hasten the coming of the day of God; and to His last word, "So pray, I come quickly," to respond, in joyful hope, "Even so, come Lord Jesus."

A resolution was also adopted unanimously, not only by the Conference but by a voluntary standing vote of the vast audience present, to the effect that "the doctrine of Christ's pre-millennial advent, instead of paralyzing evangelistic and missionary effort, is one of the mightiest incentives to earnestness in preaching the Gospel to every creature until He comes."

From the November Church of Scotland Record we learn that a conference of representatives of the Presbyterian churches of the United Kingdom, under the auspices of the General Presbyterian Alliance, was held on 6th October in College Buildings, Castle Terrace. Mr Hugh M. Matheson, of London, presided, and the following delegates were present: For the Church of Scotland—Rev. J. M'Murrie (convener) Rev. Dr. Herdman, Rev. James Williamson. For the Free Church—Rev. Professor Lindsay (convener), Principal Robertson, Calcutta; Dr. George Smith, Rev. A. C. Grieve, Bombay. For the United Presbyterian Church—Rev. Dr. Thompson, Rev. Professor Calderwood, Rev. James Buchanan (secretary) and Mr. Duncan M'Laren. For the Original Session Church—Rev. W. B. Gardner, Rev. T. Hobart, Rev. J. Sturrock, Rev. C. White, Central India. For the Presbyterian Church of England—The Chairman, Rev. W. S. Swanson, Rev. John Matheson. For the Welsh Calvinistic Methodists—The Rev. Josiah Thomas. For the Presbyterian Church of Ireland—Rev. W. Beatty, Ahmedabad; Rev. J. James Curson M'churchia; Rev. George Macfarland (secretary); and for the Committee of the Alliance—the Rev. Dr. J. Murray Mitchell (convener), Professor Maikie (secretary), Dr. Thomas Smith, and Colonel Young. The conference proceeded to consider various questions connected with union and co-operation in foreign missions, suggested in the deliverance of the Council of the Alliance at Belfast in June 1884. After discussion, the following resolutions were unanimously agreed to:

- 1. That it is in the highest degree desirable that mission churches should be encouraged to become independent of the Home churches—i.e. self-supporting and self-governing—a government naturally following upon self-support.
2. That it is desirable that churches organized under Presbyterian order, and holding the reformed faith,