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## Contributors and Correspondents.

### ENGLAND.

CRISIS IN THE CHURCH OF ENGLAND—MEETING OF NATIONAL CLUB AT WHITEHALL, LONDON—EARL OF SHAFTESBURY IN THE CHAIR—LIKELY RESULTS.

Recently a conference was held in the rooms of the National Club, Whitehall, which may prove of importance to the future, and is at any rate of interest for all who are not indifferent to the critical state of the Church of England, and of Protestantism in the country. I had received an invitation from a friend, and was anxious to be present. As the hour approached (noon) I found myself a couple of miles east of the place, with but a few minutes left, and unwilling to incur the cost of a "chansom," and too far from any underground station, but within easy reach of the "Old Swan wharf," at London Bridge, where an express boat leaves for Westminster every quarter of an hour. There are others there for all points up and down, "floating omnibuses," as they are aptly called, but this long, arrow-shaped express is the best, as it only stops once by the way—all fares one penny—a marvel of cheapness. Its living freight streams in, and exactly as St. Paul's sounds the quarter, it is off like an arrow, with what seems most unnatural, a strong current to help it up the river—the tide. Bridge after bridge is passed with funnel dipped, some of them laden with rushing railway trains, some with the varied crowd of a London street. For half a minute we touch at Hungerford, in the midst of the splendid wall of granite known as the Thames embankment; and at the farther end of it reach Westminster stairs, with time enough left to reach the place of meeting before "twelve" is announced by "big Ben" in the Victoria tower, and by hundreds of church clocks all over the city. The National Club is a great resort for Protestants of all sections, and hence the appropriate scene of such a meeting. The company number about a hundred, and are largely laymen and clergy of the Established Church, with a good many Presbyterians, and a few from the other Non-conformist bodies, assembled to consider, and for the most part favorable to, the following propositions, contained in the circular of invitation:—

1. That it would be a National misfortune if the Church of England should become the means of restoring Roman Catholicism in the country.
2. That Nonconformists as well as Churchmen have the right to insist that the Church of England, while it exists as an Establishment, shall exist only as a Protestant Institution.
3. That as the legal position of the Church of England rests upon the Acts of Uniformity, passed in the era of civil and religious strife more than two centuries ago, it is essential that these Acts should be modified.
4. That a wise and judicious Revision of the Formularies of the Church of England as fixed by the Acts of Uniformity is chiefly needed in order to take away the alleged support which Ritualism finds in those Formularies, and to promote more friendly relations with those Non-Episcopal Bodies which accept the great leading doctrines of the Protestant Reformation.
5. That some common action is desirable, in order to bring public opinion to bear upon the Legislature for the accomplishment of these objects.

The Earl of Shaftesbury is called to the chair—a man who needs no introduction to your readers. He is still fresh and vigorous, unshaken by the weight of three-score years of constant religious and philanthropic activity. Rev. Mr. Sereno (Ch. Eng.) opens the meeting by prayer, and Rev. Mr. Bligh (Ch. Eng.) and Dr. Donald Fraser (Eng. Pres.) are in turn, as leaders in the matter, called upon to explain the object of the meeting. Their speeches are very much an amplification and enforcement of the above propositions, the one from a liberal, evangelic Churchman's point of view, the other from a liberal Nonconformist's. Rev. Carr Glyn (Ch. Eng.) followed. Next came Rev. William Arthur, the well-known Wesleyan minister, author of the "Tongue of Fire"—a plain little man, but evidently with a clear head and much latent power. He spoke of the manner in which the other Churches, as well as the Established, were affected by Ritualism, and, though he had no right to speak for Methodism, he, and he thought, many others, would be willing to join in united action in favor of undenominational scriptural education. Here he was checked, as not being to the point, and sat down. Rev. Mr. Sereno (Ch. Eng.) earnestly hoped their Nonconformist brethren would take the lead in this work of further reformation, and others spoke in similar strain, but were plainly told that except they were prepared to incur the responsibility them-

selves, they need not look for much aid or sympathy from without. Rev. Mr. Russell (Ch. Eng.) was particularly plain and emphatic upon that point, and though that it was owing much to such language that he was almost the only representative of his body present. Lord Ebury complained sorely that any body of religious men, seeing the danger of the Church of England so plainly, should refuse to come to their help. Rev. G. Jones, of Lady Huntingdon's connection, spoke favorably of the movement. Rev. Capel Molyneux, whose bold secession from the Establishment, on account of the Bannet judgment, has been so highly praised and blamed, declared himself still a Churchman, and strongly in favor of the high reform, including revision of the prayer book. As to what was to be done, Dr. Davis, of the Tract society, deprecated the formation of another association, and, at Lord Ebury's suggestion, a large committee was nominated, consisting of most of those who had spoken, and others, to form a sort of vigilance committee, to watch the action of existing associations, of Parliament, &c., and to take such steps as they might find desirable for arousing the country and inducing all sections of the Christian Church to join them in warding off danger and securing thorough reformation. Rev. Clement Laird (Ch. Eng.), Dr. Fry, and Earl Shaftesbury, spoke strongly in favor of such action. Messrs. Morley, M.P., and Holt, M.P., were generally favorable, but non-committal.

Finally, propositions 2, 4, and 5, were declared unanimously to be the adopted resolutions of the meeting, and it was dismissed with brief prayer.

As to the results likely to follow, it is impossible to speak, though at present they do not seem promising, mainly from the want of reliable leaders among the Evangelical party. This seems the natural consequence of the want of self-government. Of organizations, such as they are, they already have more than enough, such as the older Church Association, mainly devoted to defence, and the new-born Church Reform Association, which both differ from the present movement in refusing to leave the question of disestablishment an open one. But the necessity of doing this, and perhaps eventually, in case of failure in reform, coming to accept disestablishment as inevitable and necessary, has evidently become the mind of Lord Shaftesbury and a considerable party who think and act with him. It is doubtful, however, if their astonishing liberality shown to the Nonconformists will win over many who are now favorable to disestablishment. It may delay the movement, but if it secure reform and the expulsion of the Ritualists, surely every good Protestant must rejoice.

### CANADIAN ABROAD.

#### THE REV. DR. CUMMING, LONDON

The Rev. John Cumming, D. D., Minister of the Scotch Church, Crown Court, Covent Garden, London, as a preacher enjoys with the "wide, wide world," which annually flows to the great metropolis, a reputation second only to that of Spurgeon, and with a certain class, those who admire severe beauty of style, thought and manner, a reputation even superior to his. And this position he has now held for well-nigh forty years. Many new favorites have come and gone in the interval; yet he has sustained himself in the midst of the decay of time. Men get tired of praising orators, and demand fresh sources of sensation—just as the Athenians grow tired of hearing Aristides always called "the just"; but the same tongue that carried popular audiences captive more than a generation ago, and the same logical acuteness that effectually demolished Mr. French, the able and learned champion of Romanism, at Hammersmith, in 1838, still speaks, in accents of classic elegance and beauty, to the multitudes that every Sunday thread their way past Covent Garden Theatre, through narrow streets until they reach Crown Court. Though well advanced in life he looked, twelve years ago, in an excellent state of preservation, his locks being only very slightly tinged with grey. His dark hair and black piercing eye, looking out beneath heavy brows, and classical face, ever which the shadow of no inward emotions seems ever to pass, give one the idea of a stern Roman of the days of Brutus and Antony, rather than of an adventurous son of the North. The immobility of his countenance, indeed, detracts from the power which he exercises over his hearers; but one easily forgets all about the man the moment he opens those compressed lips of his which indicate the resolute-ness of his character, and has begun to pour forth a copious stream of the finest eloquence, easy, graceful, and sparkling with the most elegant figures. In the days even of Homer

he would probably have been honored with the epithet of the silver-tongued orator; and though his style and manner are better adapted to the latitude of London than Glasgow or his native Aberdeen, where more warmth of delivery is desiderated, yet the readiness of his wit, the exuberance of his fancy, and the depth of his erudition, set off by a brilliant imagination, and extraordinary power of extemporaneous speech, would have placed him on the highest pinnacle of fame, even in countries where the severest models of eloquence are known and appreciated. Of all his achievements, and of the vast number of works he has sent from the press, the splendid exhibition of learning, genius, patience, readiness, and subtlety in debate, he made in the Hammersmith discussion, is that by which he will undoubtedly be best known and most distinguished in future ages. It is not a little singular, that those very mistakes which he has committed in later years, and which have unquestionably injured his former reputation, are of a nature very similar to those which nearly forty years ago he condemned in another. On the occasion of the death of Edward Irving, Dr. Cumming preached a funeral sermon and deplored the erratic course of the latter days of his distinguished departed friend, attributing all Irving's errors to the minute study of prophecy; and yet he has lived to find himself drifting on the same sea, and made a butt for the sarcasm of witty newspaper correspondents, for the foolhardiness he has so frequently displayed in assigning a definite period to the present dispensation of the world. One would think he ought by this time to find his occupation as an interpreter of prophecy gone; seeing that his predictions have been in so many instances falsified. But even in this connection it may safely be averred that he has done good service to the cause of truth. He has contributed largely to direct the thoughts of the religious world to apocalyptic literature by popularizing the works of Elliott and others. Indeed this is the chief office he has performed in relation to the literature of both the Apocalypse and the Romish Controversy. He is an admirable compiler; but I do not know that he has thrown any new light on either topic. Even this, however, is something to have accomplished—to have thrown the results of other men's researches into a form which the public could understand and could greedily devour. It was characteristic of him that when Pope Pius IX. summoned the recent Ecumenical Council, he sent a challenge to His Holiness and thirteen theologians belonging to the Papacy to discuss with him the points at variance between Protestants and Romanists, demanding to be heard in the Vatican. An anecdote is told illustrative of the presence of mind which he evinces on all occasions. Once lecturing on some topic in the City Hall of Glasgow, at the close of his address he invited any criticism of his lecture which any one present was disposed to offer. A gentleman in a distant corner of the room got up and made some hostile remarks. When he was done Mr. Cumming arose and spoke a few words in reply, always referring to his critic as the "gentleman in the corner." He repeated this so often that the whole audience became convulsed with laughter; until at last the gentleman grew angry at being made the subject of a pun, and interrupted him by shouting out, "I am not in the corner, Sir." The imperturbable Doctor went on answering his remarks, but after this referred to him as "the gentleman who is not in the corner," until amid laughter and applause, the gentleman subsided, discomfited into a corner.

R. C.

Montreal, Aug. 20, 1873.

#### MISSION AT THUNDER BAY AND PRINCE ARTHUR'S LANDING.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Before I left Toronto, I promised to send you, from this place, a short account of its condition and prospects in a missionary point of view. For different reasons I have deferred until now.

The letter from your correspondent at Silver Islet, in last week's issue, has already given your readers some idea of the physical appearance of the district, and the nature of a missionary's work here. Prince Arthur's Landing is beautifully situated on the west side of Thunder Bay, and has already a population of six or seven hundred. Facing the town on the east side of the Bay, is Thunder Cape Mountain, distant 18 miles and 1,350 feet high. The view of the Bay, this mountain, and beyond it to the right as far as Isle Royal, from the rising ground behind the Landing, is, on some evenings as the sun goes down, extremely grand.

The progress the town has made since its commencement has been very good, but at the same time it is evident to every one who has any knowledge of the district, that the future growth of the place depends

on the success of the mining operations, or that the eastern terminus of the section of the Pacific Railway from Lake Superior to Manitoba be at this place. If the hopes regarding these prove groundless, the town will not be much larger than it is.

Already there are two church edifices here, an Episcopal church and a Wesleyan Methodist. Both have resident clergymen. Although as yet our people have no church building, they have secured two valuable lots for church purposes, and will, no doubt, build as soon as it is definitely settled that the railway is to be located here. The present delay of our people is only another instance of the proverbial prudence of Scotchmen.

Through the kindness and liberality of the resident Methodist clergyman, Rev. Mr. Inland, we have the use of their church on Sabbath mornings. Our congregation is about as large as either of the others, the attendance ranging from sixty to one hundred; in the afternoon I preach at Fort William, about four miles distant, to from twenty-five to thirty.

I am glad the Home Mission Committee has resolved to send an ordained missionary here for a term of years. This is just what these stations require, and had it been done three years ago, to-day we would have a church and a congregation much larger than it is. The Convener's visit to these Lake Superior stations, on his way to Manitoba, has given him a true estimate of their importance, and the manner in which they should be dealt with. Taking the good of the whole into account, I can hardly coincide with the suggestion of your Silver Islet correspondent, viz: that settled pastors might leave their own charges in the care of students, and occupy mission stations for a season. Though some ministers might enjoy such an interchange for a time, and perhaps find their congregations willing to acquiesce, and though the stations occupied by them might be much benefited during their stay, yet we must not forget the fact, that it is the frequent changing, and often occurring and long vacancies between, that ruin our mission stations.

For the information of any who may be disposed to tender their services to the Committee for these stations, permit me to add, that none whose energy and other qualifications and circumstances fit them for these stations should be deterred through fear of the severity of the winter. It is the testimony of all who have passed a winter on this north shore, that that season of the year is not so delightful. True it is very cold and frosty, but then the sky is often clear for weeks together. There are no thaws during the winter months, and as a rule the snow is not much over two feet deep; people here prepare themselves for steady, dry, cold weather, and find it in reality enjoyable. To this the writer can testify from his own experience.

Again, the winter is by far the best season for mission work. During the summer a great many of the men are away exploring, or at the different stations along the Dawson road. There is also in summer a great deal of excitement consequent on the influx of visitors and tourists. Of course many of these attend church, but they are also often the cause of those with whom they are staying being absent. In winter a missionary would not have to encounter any of these difficulties.

From the liberal manner in which the Home Mission Committee is prepared to deal with missionaries in this region, and the prospects of usefulness in the Master's service which lie before those who are in a position to offer themselves, there should be no difficulty in having them all efficiently supplied. The writer, from a personal experience of the climate of the Lake Superior region, both in summer and in winter, and a knowledge of the people at least as extensive as that of any other of our missionaries, would have no hesitation in tendering his services, were he in a position to do so. As he is not, he thus desires to make the nature of the field and the prospects of doing good therein known to those who are.

Yours truly,  
D. McK.

Prince Arthur's Landing,  
August 15, 1873.

#### MISSION IN NORTH LUTHER.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—You say that you are always glad to hear from the different mission fields. I had intended writing you about this one some time back. There are two stations here at present, with an attendance at the services of over fifty and sixty respectively. The work has been carried on here for some years now with such good success that we have about sixty on the roll of membership, with a good prospect of increase. Presbyterianism is the prevailing element here, and if a settled pastor were laboring among the people, giving a permanent centre round which to collect, we would soon have a strong cause. The great trouble has been the loss of crops by summer frosts, which have sometimes completely destroyed in a night the hopes of the farmer. Yet the good people have remained attached to their places, hoping that, as the country was cleared up, that scourge would leave them. This year the crops have a splendid appearance, sometimes a cold night has given us cause to fear, but though a slight frost was visible in the morning, yet Providence has mercifully guarded the hopes of the people. At only one of the stations did we have a church, but owing to bush fires we have been deprived of this, and we now hold service in the Methodist Church, which they have kindly lent to us. The question of the erection of another is now before the people, and we hope will soon be proceeded with. The Gospel Presbytery, within whose bounds the stations

are, have taken up our case and are showing their sympathy by taking up collections in all churches within the bounds. I send you an account of what South Luther has done for us. This station was formerly connected with us, but was separated some years ago, and is now under the pastoral care of Rev. D. D. McLennan. The sympathy shown from them is especially grateful and gives us courage to hope that soon we may have a pastor settled over us and be able to help others in misfortune. Their contribution is (\$10) sixteen dollars, viz:

Waldemar, . . . . .	\$4 31
(Little Toronto) Luther Village, . . . . .	5 00
South Luther, . . . . .	6 00
Jennet Ann Marshall McLennan, . . . . .	69
	\$16 00

I may send you further information at some future time about the stations here if acceptable. To the present farewell.

Yours truly,  
A. M. H.  
Student Missionary.

North Luther,  
Aug. 20, 1873.

#### TOTAL ABSTINENCE IN THE CHURCH.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—I am pleased to see the question of Total Abstinence as a term of church fellowship coming up for discussion in your columns. I am a total abstainer of more than thirty years standing, and look upon myself as a rather rigid and extreme member of that fraternity. But I will frankly say that I have not yet seen my way to insisting upon Total Abstinence being made a term of communion, nor am I able to find ground in the Word of God to warrant me in excluding from the Lord's table those who do not in all things think along with me in this point. I believe those who are not total abstainers are grievously wrong, and are doing wrong by the position they assume. But at the same time I feel it would be a violation of all charity and good feeling to unchurch, and as far as my expression of opinion goes, to unchristianize many at whose feet I should only be too glad to sit and learn the religion of the cross both in its theory and practice. I have long settled in my own mind that the makers and vendors of intoxicating liquors as an ordinary beverage ought not to be found within the pale of the Christian church. Their occupation is, in my mind, manifestly unlawful in the sight of God. They are living on the vices of the community and have a direct primary interest in stimulating those vices. And yet I feel as if I were somewhat involved in a logical difficulty in making it sinful to sell and not necessarily sinful to purchase. I feel there is a difference in the two cases, but if Mr. Straith or any other friend will satisfy my mind with Scripture arguments that all who are not total abstainers in theory and practice should be put out of the church, I shall be obliged to him. I have been seeking such proofs for the last quarter of a century and have not found them yet.

I am, yours truly,  
AN ABSTAINER.

#### A CORRECTION.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—I am sorry that your correspondent out "N." has quite misunderstood my last article. He says Mr. Straith would also make total abstinence a term of communion. If he will look over my last letter he will find that I object to that, and "join the Professor in denouncing to make total abstinence, as commonly defined, a term of communion." To make it a law binding on members of the church, under penalty of expulsion, is one thing. To affirm that it is antagonistic—a short cut to a quagmire, no one knows how deep—is quite another. It is to the latter that I object. In certain circumstances it is our duty not only "to drink no wine nor strong drink," but even to "eat no flesh while the world standeth," yet no one would propose that our communicants should be forbidden to eat flesh. The laws that must govern our personal conduct as disciples of Christ, and the standards to be enjoined as terms of Christian fellowship, are not co-extensive. I may be in duty bound to pursue a line of conduct which the church has no right to enforce, but that conduct must not be antisciptural.

J. STRAITH.

P.S.—Typographical error. "Aged country" should have been "age and country."  
August 28, 1873.

Among the Waldenses of Italy, Sunday-schools are held at 5 o'clock in the morning, as the scholars are obliged to spend the day in the mountains watching cattle.

The Free Church and Established Church are again to unite in maintaining the Presbyterian service in Rome during the approaching winter, and there is some hope that an American minister also may be got to take part.

Emmanuel Church, Tottenham, England, the new organization under the charge of the Rev. H. E. Von Strauss, who up to this time has served a Baptist Church at Worcester, as pastor, has been sent for those who wish their children to be chastened, and a baptistery for those who wish to be submerged.

The Rev. Charles H. Spurgeon is said to be showing the "marks" of his great labors upon his "Tongue of Fire," says Professor Mather, of Chicago, "preaching was almost entirely given up as singing to a bird." To "elect" convince and persuade audiently is a labor of love. Now, every Sabbath's work cost him forty-eight hours' Sabbath.