Contributors and Correspondents

Questionableness of Employing Modern Lvangelists.

Editor British American Priesbyterian

DEAR Sik,-At a time when we hear so much of revival preachers who are not very closely connected with any religious denomination, and who prefer to have a kind of general work to which all denominations should countenance and respect, even to the prejudice of their own peculiar views and church organizations, it may be woll, especially in a new country like this, and in a church which has not had much experience of the results of employing such an agency, to take the mature judgment and experience, in reference to this pout, of older chuches. It will readily be admitted that the experience of the New England Churches, in which a kind of revival system has long existed, may be of great value to us. The following quotations will briefly present their views and

Baird, in his work on religion in Ameri-

ca, page 216, when discussing "alleged abuses of revivals in religion," says, "What was thought worse of all was the proposal, for it hardly wont farther, of having an order of "revival preachers," who should go through the churches, spending a few weeks here and a few there, for the sole object of promoting revivals. This was justly opposed as subversive of the regular ministry, for it is easy to see that such men, going about with a few well-prepared discourses on exciting topics, and recommended, pethaps, by a popular delivery, would throw the pasters in the back ground, give the people "iteling ears," and m a few weeks do more harm than gool, No one would deny that "evaluatists' might be very useful in the new settlements, where a regular clergy cannot be at once established, and even in building up churches in the older parts of the country, or preaching to churches without pastors. Few, likewise, would deny that some zealous, able. and judicious ministers might render im portant services in going from church to shurch at the special request of the pastors for their assistance. Such men should have an eminently humble, kind, and prudent spirit, and an overruling desire to seek the interests of their brothren, rather than to promote their own, and some such we have had who were widely useful. But should it be thought that the churches require such mon, they ought to be placed under the special control of the ecclesiastical bodies to which they belong, and without a more express and continued approbation, they ought not to undertake or continue such engagements. Nothing could be more dangerous to the peace of the churches than that every man who may fancy himself a "revivalist," or "revival preacher," would be allowed to go whereever people desire to have him, with or without the consent of the pastors. Accord ingly, the institution of any such order was epposed, and the preschers who had been thus employed were urged each to settle at some one point, which they did; and thus · the churches hear no more of "revival preachers," or "revival walkers," a. some deserve to be called:"

The foregoing extract refors simply to supplying preachors belonging to the them for their conduct and doctrine. The idea of countenancing and encouraging it increat and irresponsible preactions, be longing to other churches or to no church, nover seems to have occurred to their minds.

Dr. Pond, in his Pastoral Theology-a text book in New England Theological Colleges—discusses, at great length, "Evangelism as a system." The following quotations bear on this particular point:

After giving an account of the gramitive evangelists who "were missionaries of

these, i. c. Apostolic times, who penetrated into regions near and remote, and were chiefly instrumental in spreading the Gos pol through the vast Roman world," he says, "but there is another sense in which two term "ovangolist" has been frequent by used; and it is of the class of men which the term so used designates that we are now to enquire. These are not mis-sionaries to the heathen, or to the desti-tute within our own borders, but revivalists by profession, whose calling it is to labour among the churches and pastors, to stir them up to a consideration of their duties and definquencies, and to take the lead in promoting revivals of religion.

These may be called modern evangelist, in distinction from those of the primitive stamp. By some they are regarded as a great importance in the church, an instrumentality which can hardly be disponsed with. By others they are regarded as in-traders upon the work of pasters, and disfurbors of the churches, whose assistance is not to be desired or sought. . . .

is said we have as much authority in the pastors, and have as much need of them They are needed to move round among pastors, to look after them, and air lief up to diligance and fidelity. Ample provision alumble to make for their surrout. be introduced, but to such a procedure there are strong objections. In the first place there is no foundation for it in the New Testament, but it is contrary to that system of church organization and government which the apostles established. . . I thret publishing the Cospel, and organiz

ing churches, and watching over them in their infant state, and thus preparing the way for a more settled order of things, there was need of the labours of the primitive evangelist, or, in other words, the missionary. But after this primary work was accomplished, and the way was prepared for an established ministry, God's method seems to have been to employ such a min-istry, and by means of it to accomplish, in the general, all those purposes which the ministry in any form was intended to affect. Acts, xiv. 28; Titus, i. 5. In Paul's enumeration of our Saviour's asconsion, gifts to his churches, the apostles, prophets, and evangelists are first men-tioned, and so they should be; as their office was to go before the pasters and or dinary teachers, and prepare the way for them. The mention of pastors and teach-ors naturally followed. But no class of church officers was appointed to follow them. When they had been introduced and established, on them restal the responsibility of caring for the flick, and labouring for the editying of the body of Cirist. If God's method of procedure is such as is clearly indicated in the passages here referred to, then the question of evannter that it is exercised and the term, estallog of the sear c. I. bel'des ed of mese blow and sond forth a class of ministers, to itinorate in the midst of churches and pastors for the purpose of stirring them up to a consideration of their duties, and promoting revivals among them, is to break in on the settled order of the gospel, and under-

established. My second remark on the question beforce us is, that when pastors are what they should be, and what the Scripture requires them to be, the labors of the evangelist, in sense of the term, are not needed. Let any one take into consideration the qualifications of ministers, as laid down by our Saviour in His instructions to down by our Saviour in his instructions to Ens disciples, and by Paul in his Epistle to Timothy and Titus, "Biameless, vignant, of good behaver, given to hospitality, apt to teach;" "sobot, just, h ly, temper-ate, helding fast the faithful word, that they may be able by sound doctrine, both toexhort and convince the gausayers," and what need can such pastors have of the labours of evangelists to rouse them up to diligence and fidelity, and promote revivals in their congregations?

take to alter and improve what God has

* * * If the paster is what he should be, and has health and strength sufficient for his work, the evangelist is not needed. Hence, if he is needed, or if any considerable portion of s congregation think that he is needed, this is as much as to say that the paster is deficient. Our minister is ignorant and needs to be culightened, or, he is dull and stupid and needs to be awakened. At best, he does not understand the subject of revivals, and needs some one to go before him in this me t important part of ministerial work. * *

* * It needs no great acquaintance with men and things to anderstand that a pastor cannot long live, and retain his standing and reputation in such circumstances. He must inevitably suck, at least for a time. Ho may recover himself after come sensible of their mistake, and better counsole shall prevail. But the probability is, that division and slienation will be excited, the church will be rent asunder, and a dissolution of the pastoral tie will ensue.

It may be further remarked that a fre quent resort to evangelists must necessariy tend to break up the quiet, soitled habits or the people, and induce what the Apostlo calls "itching cars." They think little of stradfast, hely living, but much of impulses and impressions; and he who succeeds best in awakening these is to them the best ministor. An unovou, fitful state of religious feeling is thus produced, lacking consistoncy and uniformity. When a revival of religion is felt to be needed, instead of humbling theinselves before God, and seeking blessings at His nand, the first thought is to sond for an evangelist; nothing can be done to any purpose without him. While he is present all hands engage in the work ; but when he retires exertion is relaxed, and the excitement is followed by a season

In every view which I can take of the subject, therefore, a systematic evangelism is of disastrous juffuence both upon pastors and people. It is a breaking in, as I have shown, upon the established order of the Gosnel, and would result if generally followed, in the dissolution of that order. From the nature of the case, modern evangolists and settled pastors cannot long exist together. Hence, if the former are to be generally pratrouszed, the latter must soon disappear from the Church, and then our congregations must either do without ministers, or must depend for supply upon itincrants and evangelists. The ministerial character in a little time would lose all respeet, and were it not that we rely on the sure promise of God, we should fear that the Church of Christ might be rooted from

There is yet another view to be taken of the system of evangelism. I recer to its bearing on evangelists themselves. It is obvious that they cannot be mon of much reading and writing, of laborious study and solid a taluments, their course of life en tirely forbids it. Nor will they be likely to be stable men, who form their plans with far reaching wisdom, and with a view to remote as well as immediate results. They will be naturally excitable, impulsive; and this infirmity of character, which the very nature of their calling seem to require, provision should be made for their support, the exercise of it is calculated to their man), was wont to refer continually scorely in the inspiration of the sorgs re

Living in the midst of evoltement, they come at length to live upon it, they "eal as if they could hardly live without it, and as they go from place to place with the responsibility of creating an excitement resting upon them, they have strong inducements to have recourse to questionable means for this purpose; they must say and do exciting, startling things. Aware that their services will be estimated accord-ing to the measure of their success, they are tempted to magnify their successes: to represent conversion as an easy thing to swell the number of the converted; and with slight examination to hasten them into the Church. The persons of whom I thus speak are not worse by nature than other men. I do not call in question their sincerity or their piety, or suppose them to be actuated necessarily by bad intentions. But their employment is without warrant in the Scriptures, and is one of daugerous influence, not only upon the Church generally, but upon their own characters. If these persons think themselves called upon to do the work of evangelists, then let them follow the primitive evangelists and do as they did. Let them press out into the great missionary fields of the world, which are all white and ready to the harvest. Here let them Jabor and organize Churches instead of pressing on pastors already set'led and proparing the way for their dismission."

I would gladly add to these extracts did your space and the patience of your renders points. They were purposely taken from the writings of eminent men who were advocates of a revival system, but who did not believe in a peculiar and unscriptural agency for the pu pose of working it. Their views are worthy of special consider-

ation at this particular time.

It may be said that we have now evangelists or revivalists who are truly humble men, who believe in the pistoral office and treat it with much respect. But how is humility compatible with aspiring to an office in the church, which is above that of p stor and which is not anothies in he Word of God? And how can pastors of different charches be treated with respect when they are taught that it is their duty-overlooking differences of opinion among them selves, in reference to doctrine and church order, which are the basis and only apology for their separate denominational existence, to unite in exciting and inflaming the minds of their people for weeks to prepare them to be influenced by the evangelist. and to unito in waiting on him when he and to unite in waiting on him when he comes? It may be said that our revivalists now humbly ascribe all the glery of converting sinners and edifying Christians to the Holy Guest. True dut is there not room for presumption in acting as if they were especially qualified and privileged to onfer the Holy Guest? This is what no in spired apostle (ver preferred to do. The apostles conferred the miraculous gifts of the Holy Ghost; but they mover preferred to con-Holy Ghost; but they never preferred to confer His ordinary and gracious influences, which they taught the olurches to expect for God in his sovereign good pleasure, and in connection with the ministry and ordinances which he has appointed.

Bosides, to whom are these mode n evangelists responsible for the doctrines which they preach? Who are to try these spirits whether they are of God? It will generally be found that they are too closely connected with any clurch to be amonable to its laws; and they gl ry in the fact. Will they submit to be trul by the pastors of the various churches who follow them? Nay, verily, with an excited multitude behind them, they will treat such pastors with well carned contempt. Indeed such dectrine is not much thought of, provided an excitement can no got up. Sound dectrino is a secondary consideration; with the apostles it was primary and paramount. The apostles contended in dead carnest, and suffered in the faith once de livered to the saints. They did not believe th t men could be truly converted, sanctifind, and comforted by any thing but the truth. It is an unhealthy symptom when men manifest in we zeal for the conversion of sinners than for the publication and defence of the truth, and for the glory of God. I believe that if revivalists or modern ovangelists are to be generally encouraged and placed above a divinely appointed ministry, a time of great spiritual decleu sion will surely and soon come-a time in which, if divine grace prevent not, the gosrel wil be corrupted and made of more effect, the ministry will be enfeobled if no destroyed, and the church will be indanger

of being "rected from the earth."

So much for this peculiar agency. With your permission I may present several other aspects of the revival question in a subsequent paper. With many thanks,

I am, Yoars, ELDER.

Psalms vs. Hymns.

Editor BRITISH AMERICAN PRESETTERIAN.

Sin. - In your issue of the 8th there was an article cutified "Psaims vs. Hymns," which I regretted to see, because, like the frequent attempts at discussion of the question of instrumental music in worship, it is really at present not properly an open question in the Canada Presbyterian Charch. Hence, botted as we are, to "study the things which make for peace," top es should be avoided, by discussion of which no good, practical end can be gained. And I should deprecate controversy on the question of psalins vs. hymns; but the article allowed to is so far apart from the point, and is professedly sustained by passages of Scripture so utterly irrelevant, that it seems to me important to advert to it, especially as I have a thorough conviction that it is not only lawful out dutiful to use hymne in the Bible worsnip of God. I would remind the writer of the article too, that as he (for the article identiin the discussions on union, to the former basis on which the Free and United Picaby. terms charelies united, that the right to use hymns, was guaranteed by it as fully as in the basis for the union now contemplated,

his position have not the signiest orange on the point, and their application, there-fore, is a "greating of the Sorintines, to be resisted and rebuked, c. g., 9 D. ut. xxxi, 22, 46, and 47 2 Sam. v. 6 and 7, and Rev xxii. 18 and 19. What right has any one, thus first to assume without any proof that he alone is right in the case referred to, and then to indicate their expos-ure to heaven's just indignation for their transgressions who differ from him? When he was so hard pressed to get sucred sane. tion to his views in a legitimate way, he might, with equal rovolancy, have added whole chapters. But enough, I should not have said thus much, did I not feel that the writer referred to is indeed to be blamed for using the sacred oracles in a way which is painful to all who would hear God speak-ing thoreby, and filled to exorte greater hostility in the mind of the unbelieving, who may be at pains to examine the application by him. In adverting to the matter of praise in the worship of God, it is important to notice how much of the churches' psalmody grew out of her circum stances. Accordingly, a competent julge says in regard to much of the psaiter, that the personal and national career of David, and of Israel." And referring to the song of Moses (Ps. xc.) the same writer says, that in "point of actual date, it is the earliest of the psalms, and faithfully reflects the long, weary wa lering, the multiplied provocations, and the consequent punishment of the wilderness. mark the way by which God leads his church, is not only becoming on her part, but expressly onjoined, and, as we trace his doulings with his ancient people, we find inspired writers calling to praise for those special deliverances he so often wrought for them, and often using language fitted to carry forward their thoughts to the great deliverance by Christ J.su., of which those temporal redemptions were proludes. But as these deliverances had often some marked pecumerates, they could not be auc-quately celebrated in songs previously extant. Theuce from time to time the inspired bards were directed to call upon the church to sing a new song, adapted to the special occasion. Regardless of these facts some tell us that now when the church has to record with gratitude a deliverance so often typified by temporal ones, which were colourated in suitable songs of praise, she must not take up any new song, she must not look for matter of praise growing out of her more blessed condition, but be contented to celebrate the past in language and figure of the displaced dispensation, and sing of it, as when it was foreshadowed in centucies gone by. While far, very far from setting the psalms aside, orundervaluing thom in their place, it is in accordance with the facts of the case to say that when exclusively used, they of necessity, cramp the feeling of many Christian worshippers, and fail to afford that matter adapted best to the "finished work of Curist," nor to be exalted and improved; while too many reared in this country, and unfamiliar with the figurative nature and prophetic scope of a large number of them, they constitute to such a serious hindrance to singing with the understanding and heart. Now I hold, that from the very announcement of the actual coming of the Saviour, the spirit of inspiration guides several to take, so to speak, the instructive in supplying a vehicle of manksgiving adapted to the altered con on of the church. Accordingly, a nau ng is put into the mouth of many, that she might suitably magnity the Lord. She is guided to look gratelut over the past, and to make the divine mercy and faithfulness from generation to generation, and now about to crown all by a full and glorious accomplishment of the promise. Their Zic lineras, filled in like manner, with the Holy Ghost, gave attorance to a song of praise, now that God, in the way promised, had actually "visited his people." And yet again the aged Simon and Anna catch the in-puration, and in similar terms had the "civid set for the fall and using again of many a Israel." These metances of in-spired additions to the maker of praise, used in the order time, are especially significant as occurring at the period of the churches transition state, soon to enter upon a new dispensation, and they indicate very plainly, that as in all past times, her psaumody smould be saitable to, and ariso out of her cirnum tauces. But the is not the case, or it is at least imperfectly ac complished, when praise is rendered only inclines some whose whole drift and actual words from only tend to guide the worshipper to think of his day as yet afar off. Now that "the great redemption is complete," and the conqueror is ascended, why should not the redeemed from among men on earth, take up the thome of praise in a way similar to that done by the redeemed in heav n? Thes must, under a new dispensation, parallers of a wright out salvation, and called to the colored privileges of the family, who are one in Christ, whether composed of those who are sill in the miliant state, or of those to "glory gone?" That they should adapt their proise to their cusual stances, is intimated by no monus ou

ferred to at the opening of the Christian era. The practice of the early Christian corroborates this now, I shall not dwell upon the "Psalms, Hymns, and S iritual souga," referred to in Eph. v. 19; and Col. In regard to the seven queries which the writer of the article puts, the first form in iii. 10; since some moist (but it is in the way of special pleading), that they refer merely to three different kinds of Psalms, volving things most surely believed among thus, making the apostles guilty of a taut-ology atterly at variance with his wonted us, could not receive from any sound mind any other than an affirmative reply. The matters involved in the fifth shall here-after be dealt with, while the sixth and clearness of conception, and entirely unlike the dictation of the spirit in inspiration. An able critical writer in Smith's Bible Distionary, says, "It is remarkable that the noun, hymn, is only used in reference to sevanth supply a most offensive impulawho, it may be affirmed, are as pure in their the services of the Greeks," and in these (the above) passages, is clearly distinguished from the psalm. Take a passage in which the writer is speaking expressly of spiritual gifts by which the Christians in Counth were distinguished, and the use of which, in a way not exhert in their public. motives as your correspondent. A large number of the texts addressed in proof of his position have not the slightest bearing which, in a way not orderly in their public assemblies called for notice, " Every one of you hath a psalm, hath a doctrine, you nath a psaim, hath a doctrine," and we as Hedge remarks, "one hath this and another that." And query what was that psaim? Halge goes on and says, "this can hardly mean one of the Psaims of the Old Testament, but something prepared or suggested for the occasion." Fausot says, "a asalm inspired by the origin to that "a psalm inspired by the spirit as that of Mary, Zachariah, and Simeon, and Sune." Surely the sauction of divine authority here is undeniable, and all authontic accounts which have come down to us, of the practice of the early Christians, also show un-deniably, that they felt the need of, and regularly used hymns in their worship. "THE AFOSTOLICAL AND PRIMITIVE CHURCH," a work endorsed by Neunder, contains most satisfactory evidence on this point, and from it a few sentences may now be given.
"All analogy the writer says, "drawn from other forms of religious wership, Pagan and Jewish, requires us to ascribe to the primitive Christians the use of spiritual songs in their public devotion. The same is clearly indicated in the writings of the New Testament. Without doubt, in the opinion of mini ters, the gift of the Holy Spirit on the day of Pontecost was accompanied with poetic inspiration, to which the disciplos gave uttera co in spiritual songs. The use of Psalms, Hyuns, &c., is moreover expressly enjoined upon the churches by the upostle." And aliming to Colos. iii. 16, and Eph. v. 19, the same writer says, that the latter was "a circular letter to the Gonfile churches of Asia, and therefore in connection with that of the church at Colosse, is explicit authority for the use of Christian Psalmody in the religious worship. of the apostolical churches * * * * *
The phraseology indicates that they were not restricted to the nea of the Peal-David merely, as in the Jewish worship, but were at liberty to employ others of appropriate religious character in their devoprimitive church very early employed in their devotions, not merely the psalms ar-propriately so called, but hymns and spiritual songs indited for the worship of the Christian church." This communication is atready too long, clso I should proceed to furnish evidence from actual history.

T. O.

> The Appeal in Regard to Mr. Carruthers.

Editor British American Prespiterian. DEAR SIR, -The case of Mr. Carrathers seems one deserving immediate attention: and yet it may be questioned whether the plan urged by Mr. Dewar, in his appeal, is the best possible. It is desirable, surely, to have some more satisfactory arrangeneut regarding the support of aged and infirm ministers, than that which at present exists. If so let us set about it, fairly and squarely. It seems Mr. Carruthers has no claim upon the fund; if he has, surely the appeal on his bohan is not in order. If he has not, let his case be kept clear of that altogether. By holding out, as an inducement, that the money inised for him will, at his death, come to the fund, there may seem to be a show of wisdem; I am satisfied there is not its reality.

Mr. Carruthers is known to very few in the church, still after Mr. Dewar's appeal. no one can plead ignorance of the case. I am a minister of the church, having to support a family, and keep a horse on six hundred dollars a year, where the most of the necessaries of life are just as dear as they are either in Toronto or Montreal. I make this offer: I will give, as long as it is needed for Mr. Carruthers' support, ona dollar a year, and if all the settled ministers of the Church will do the same, he will have over three hundred dollars a year, and will be, financially, in a better posi-tion than the most of us. Or if it does not tion than the most of us. Or if it does not seem fair that the whole burden should be borne by ministers, let the elders be included; and as there are about two thousand muisters and olders, let each give ten cents a year, which will make two hundwill got if the plan proposed by the Owen Sound Presbytery is carried out.

Any of those plans is easy enough of accomplishment, provided there be a little Christian principle exercised. The plan proposed can hardly help failing, ut has failed so far as it has been attempted), and the reason is obvious, it is attempted in connection with it to aid a fund which it seems he has no claim. Let his case not be mixed up with any general scheme. Let it stand on its own And is to the fund itself, let us cease to somplain; let us make one honest affort.

to pas it on a just and substitutial Lasis. January 17, 1876.