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Contributors and Correspondents.

SCOTLAND.

EDINBURGH AND GLASGOW—CHRISTIAN LIBERALITY—DR. GUTHRIE—HIS LAST HOURS—PRESBYTERIAN UNION IN ENGLAND—DR. WALLACE AGAIN—CUNNINGHAM LECTURER.

There is a certain rivalry between the two great cities of Scotland, though jealousy can hardly exist where the greatness of each is so different. Edinburgh is a city of dignified leisure, varied with or replaced by voluntary devotion to the pursuits of science, literature, philanthropy or religion. Glasgow is the home of commercial manufacturing enterprise. Its denizens have little time for such "meetings" as abound and flourish in Edinburgh. They can afford to pay for immunity from them, and do it handsomely. When here about a year ago, I went to hear what I suppose was Dr. Guthrie's last public speech in this city; at any rate I went early to secure a seat. Great was my surprise to find but a handful in the body of the Church—some 200 out of the 600,000 inhabitants of this great city—scarcely so many as every Tuesday afternoon gather in Barclay Church, Edinburgh, to hear Mr. Wilson discourse upon the "Pilgrim's Progress."

But the Glasgow people are capable of being interested in work beyond their counting houses. Dr. Healey, of New Orleans, has just been here, and so well did he succeed in persuading the United Presbyterians that his freedmen afford the solution of the problem of African evangelization, that one congregation alone (Dr. McEwen's) have handed him £500 to secure ten of them for Old Calabar, in the hope that under new auspices the work there will enter on a new and hopeful era. And this is the work of some dozen or so individuals.

Of course you have heard, ere this of Dr. Guthrie's death. Its announcement here in the Edinburgh Review alone, with a full page narrative, the morning it occurred at St. Leonards, at 2:30 a. m., is a striking illustration of journalistic enterprise. By the employment of special trains the Edinburgh and Glasgow papers are read at the breakfast tables of thousands of homes in both cities and in many towns north and south.

There is something very sublime in the scene presented by the last hours of this veteran Christian. For him the "King of Terrors" was transformed into the "Messenger of Peace." In the intervals of suffering he cheerfully conversed regarding his approaching change with the loved ones around him, or sent messages to the absent. Occasionally he called for a glass that he might mark the first touch of death's icy finger, he said, as the sailor climbs the mast to watch the first appearance of land when nearing home. He was conscious till within about an hour, when he gently fell asleep in Jesus.

"Surely the last end Of the good man is peace. How calm his exit! Night dews fall not more softly to the ground, Nor weary, worn-out minds expire so soft."

His remains will to-morrow be laid beside those of Chalmers and Miller in the Grange Cemetery.

Some years ago it was my privilege to meet the kind old man in his own house, and I can fully accept all that is now said of his geniality and urbanity to all he had to do with. Of his overflowing humour, too, I have a pleasing recollection. Askin' for Dr. Burns, (to whom he was connected by marriage) I said that he had been relieved of his professorial duties by the church, but that it was impossible for him to lie quiet upon the shelf; he was active as ever. "Indeed," said Guthrie, "I don't think he'll be able to lie quiet in his grave."

Last week saw the movement for Presbyterian union in England advanced a step by the harmonious arrangement of details as to a formula for ministers, &c., by the Conference Committee at Liverpool. There is no longer doubt that England will, as soon as necessary formalities permit, have an undivided Presbyterian Church, distinct from that of Scotland, for the present at least.

This will help the cause here, where, also, it is but a question of time, and how short a time, in this age of rapid developments, none may dream. The progress of "mutual eligibility" among the presbyteries has shown their opponents that their efforts are vain. Already it is said there are signs of despair among them, and, in regard to him who is the tower of their strength, the rumour is again current that he is arranging his temporalities in prospect of a visit of indefinite length to the antipodes with a son who is at present at home on a visit. Certain it is that another of their leaders has taken the significant step of withdrawing from an agreement of a year's standing to occupy the Moderator's chair at the ap-

proaching Assembly, alleging the disturbed state of the Church as his reason. This will give work to the March meeting of the Commission. There is, little doubt, too, that the co-operation of the two churches in the dis-Establishment movement, to which, in the action of their leaders, both are now fairly committed. Dr. Adams' recently announced overture is part of an understood policy. The Bonnet judgment, protecting as it does, the teachers of glaring Romish errors, has made the path of duty plain to many in Scotland as well as England. The Wallace appointment occurs at a time suited to give fresh impulse to the cause. This notorious divine has again been courting public criticism by a fresh exhibition of Rationalism from the university pulpit here last Sabbath. The choice of college preachers lies with a committee whose functions are mainly discharged by Dr. Caird, so that we cannot wonder at a preference being shown for such men as Stanley, Jowett, and Wallace. Had Dr. Wallace felt that the general mistrust of his orthodoxy was unjust, he surely would not have lost such an opportunity as this of bearing an unequivocal testimony to sound doctrine. To a crowded and curious audience, composed largely of young men in the most critical period of intellectual life, he must needs discourse in favor of "the fullest freedom in the consideration of all things in earth or heaven, all objects of thoughts, human or divine." For this, "the aspect of the times seems to constitute a special call." "History is drifting into a period when, as often before, authority and liberty must grapple in a gigantic contest. Constitutions and systems, not less ecclesiastical than political, give indications of breaking up, like the ice continents that crack and move in Northern seas, and safety demands complete freedom of movement and skill in managing the freedom." In view of this free thought, regulated by "Christian morality" is the safeguard; "that secured, the rational facts established by God, and the natural action of your own intelligence, which is also a fact of God, may be trusted to do the rest. It may be wrong to say without qualification that the reason may always be trusted, in the search for truth, to guide itself, but it is wrong to say that the Christianized reason may be trusted in such a search? Is not the regenerated reason—intellect motivated by the love of truth, the love of man, the love of God—a very angel of God, a messenger from His presence, sent forth by Him to investigate all His counsel, and invested with authority and gifts adequate to the execution of that high commission? Is such an inquirer likely to go astray?" He had taken his text (2 Cor. iii. 17) from the Apostle Paul, and professed to make him his model. Let how different the latter's advice to a young man in prospect of "perilous times to come in the last days." "Hold fast the form of sound words, which thou hast heard of me." All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good work." But Dr. Wallace claims freedom from all external authority, seemingly even that of the Bible, while still with the daring and inconsistency of a Judas, he makes a show of loyalty to the person of Christ. "You may imagine creed after creed departing—the church transformed into a likeness scarcely recognizable in its present or any of its bygone forms—ceremonies and ordinances neglected—the Bible itself almost forgotten,—but you cannot imagine any influence repelling Christ from the world, or causing the spirit of Christ to cease from forming the link which binds all regenerated and spiritualized natures into one world-gridding chain of heavenly brotherhood." This looks like loyalty to the third as well as the second person of the Trinity, but he had already complained that the "Spirit of Christ"—the spirit of the Lord which gives liberty or regenerates—"is, among other things, eminently the love of the truth," adding that "science, whether it labour in the field of nature or history, is not less truly Christian than philanthropy or worship."

The second person of the Trinity is ignored from the whole matter. No wonder then his loyalty to Christ did not prompt him to echo His teachings as to need for prayer for the Holy Spirit, which the Father is so ready to give to those who ask, and as to the duty of searching the scriptures. It is painful and alarming to think of the consequences of such teachings for the young men of Scotland. May God speed the day when at least they shall no longer be upheld by the power and prestige of the State.

Mr. Bruce, of Broughty Ferry, is to be next Cunningham lecturer.

CANADIAN ABROAD.

Glasgow, Feb. 27, 1873.

"NEW THEORIES IN THEOLOGY."

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—This erroneous heading of an article in your paper of a few weeks ago, might have passed over without exciting any notice, had it not been magnified into importance by a correspondent. Though the heading had no doubt found its way into your paper through accident in printing, yet it expresses a fact which is every day forcing itself upon the notice of observing men. There are "new theories in theology," there always will be, and it is time the Christian Church met them in a different spirit from that which is usually shown toward them. To look on them with contempt and cry infidel will not stop their progress, while it will most assuredly create more infidels among thinking men. The great error of our theological systems is in teaching that there can be nothing new in theology.—While every other science is making progress, this must stand still.—While the past few years have witnessed the most astonishing progress in every branch of knowledge and in the useful arts, theology must be the only exception. To say so is to condemn the noblest science of all to stagnation and death. What would be thought of a system of medicine that taught that the present mode of treating diseases was capable of no improvement, and that to discover any new theory outside of the received doctrines was a crime. If theology is to stand still then the human mind must be palsied in its noblest study, nay more, this divine science is unsuited to the human mind, for it is impossible for the mind to be stagnant. But perhaps it will be said that Divine truth, like its author, is unchangeable; so it is. Divine truth in itself, and as known in heaven, is unchangeable, but is man's understanding of that truth unchangeable? Is it to be supposed that our knowledge on earth is equal to what our knowledge shall be in heaven, that we know in this life all of Divine truth there is to know? And what are "new theories in theology" but attempts to get higher understandings of Divine truth? When the Christian Church learns to treat them as such, there will be more charity within it, and less infidelity without it. When theology will be studied and sermons preached in this spirit, there will be more interest taken in both by the public mind, and the Bible will be studied with a fresher interest and inquiry. We would find the primitive times returning again when the people would be quickened in thought while listening to religious discourses, and would say as they once did, "what thing is this, what new doctrine is this?" When I read of these New Testament times, I cannot resist the impression that if some of your correspondents had been then living, they would have thought our Lord heterodox, and would have condemned him as the scribes and Pharisees did. These self-opinionated Jewish theologians failed to recognize then, what many in the Christian Church fail to recognize now, that while truth in itself is eternal and never changes, we change continually in our growing knowledge of the truth. "New theories in theology" are the hope rather than the danger of the church, and we should welcome any researches into the Bible that may lead to higher and better views of God and His relations to man. The truths which Christ made manifest on earth are capable of endless growth as they descend more and more into human comprehension, and they do expand and develop, as men understand them, into new forms of larger meaning and wider application in order to adapt themselves to that progress of humanity which they themselves have educated and inspired. And when our children shall in future centuries have found doctrines much in advance of existing ones, they will still, though enjoying a higher knowledge than we, be very far from apprehending its fulness that Divine truth that is "the same yesterday, to-day and forever."—Y. Y.

THE GLENGARRY MISSION.

"The Glengarry Mission," as it is called, is one which deserves further attention. There are two points on which we wish to remark.

1st. The relation of the projected Mission to the Gaelic ministers already settled in Glengarry. Touching the evangelization of the Roman Catholic Gaels by our Gaelic ministers in Glengarry, the Rev. Nathaniel Paterson, of Martintown and Williamstown, unacquainted with the Gaelic tongue, ventures to assert in his letter on the subject, in allusion to a previous article of ours, what looks like a grave reflection on the conduct of neighboring ministers and their people. His words are—"In the first place, we do not say that the ministers and the

congregations are not able and willing to evangelize, but we will say that they do not do it." Well now, if they be so neglectful, it is high time they were called to account and admonished to attend to an obvious and extremely important part of their duty. It is certainly the will of God that they labour, both directly and indirectly, for the conversion of kinsmen among whom they dwell. And, for our part, we feel it hard to believe, and indeed we do not believe, that brethren such as we know in Glengarry are greatly wanting in their efforts to turn unto the Lord the hearts of their kindred among whom they live and labour. But at the same time it does appear to us a very desirable and practical thing to settle a minister at Alexandria, who should be appointed not only to take charge of the Protestant people there and labour to enlighten the Gaelic Roman Catholics of the district, but also to take order, in concurrence with his ministerial brethren throughout the County of Glengarry and beyond it, to manifest the truth and grace of the Gospel of the Blessed Saviour to the consciences of their Roman Catholic neighbors. A man with a special aptitude for such a situation would be a task on for good.

2nd. The proposal to embrace this scheme of Gaelic evangelization in the scheme of French evangelization. The reason of that proposal is not obvious. The Gaelic element is native and strong in the Canada Presbyterian Church, which the French element is not. Hence the Gaelic work of that Church is already embraced in the General Home Mission Scheme, which the French work is not and cannot well be. It were better, therefore, that the minister to be settled at Alexandria should get a liberal supplement out of the Home Missions Fund, as some other Gaelic ministers do.

If the students of Presbyterian College, Montreal, still incline, as they once did, to devote a portion of the funds of their Missionary Society to promote the evangelization of the Gaelic Roman Catholics through the agency of a Missionary Minister at Alexandria in Glengarry, they can do so by making a donation for that purpose to the General Home Mission Fund. But it would scarcely be wise in the present students to endeavor to impose an obligation upon their successors, who might prefer to determine for themselves the department of work most in need of their support.—J. W.

SCRIPTURAL BURIAL IN OR BY BAPTISM.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—There are very few passages more frequently and more unfairly pressed into service to show that baptism by dipping the whole person into water is true, than Scripture than Rom. vi. 3-4 and Col. ii. 12. Baptists come with buoyant spirits to these passages with the feeling that these portions of scripture are wholly in favor of their views of the subject, and they express wonder as to how it is possible for others to be so blind as not to see the manifest teaching of Holy writ. Now, sir, it seems to me that it is the greatest injustice to these precious verses to drag the mode of baptism into them. Nor can it be shown that it is even hinted at by the Apostle. This can be shown only by a false interpretation of the lessons taught by the Apostle. He is not here referring to the external rite at all. It is something far more important than the mode of baptism that Paul speaks of. The whole context unmistakably shows that he speaks of the new life of the believer, and not the mode of a Christian ordinance. Here he draws an analogy between what Christ underwent in his death and resurrection and the spiritual changes through which a soul passes from a death in "trespass and sins" and a life of holiness. The following particulars in parallel columns seem to be clearly taught in these passages as explained in the contexts and borne out by "the analogy of faith."

Christ. The Believer.

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| 1. Christ suffered naturally. | 1. The believer suffers spiritually. |
| 2. Christ in His flesh. | 2. The believer in his flesh, i. e., body of sin. |
| 3. The members of Christ's body were crucified. | 3. The members of the body of sin are to be crucified. |
| 4. Christ's flesh died. | 4. The body of sin, the truly all natural life, is to be utterly destroyed. |
| 5. Christ's natural death was for sin. | 5. The believer's spiritual death is to sin. |
| 6. Christ was buried. | 6. The believer is to be buried spiritually, and to become invisible in his old character. |
| 7. Christ rose naturally and appeared in new glory. | 7. The believer is to rise spiritually, and appear in a new, holy, glorious, spiritual character. |
| 8. It was the mighty power of God that raised Christ. | 8. It is the mighty power of God, through faith, that raises the believer. |
| 9. Christ after his resurrection sat down in heavenly places. | 9. Believers sit down in heavenly places after their resurrection. |
| 10. Christ dies no more. | 10. Believers die in sin no more, death spiritual dominion over them. |

By inserting these statements and this extract in your paper you will greatly help to clear away the mists that have gathered round these portions of scripture, and help many to understand in a scriptural way what has been little better than a riddle to multitudes.

Yours, very faithfully,

INTERPRETE.

AN ERROR CORRECTED.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—My attention has been directed to some statements contained in an article entitled "A Plea for Missions," which appeared in your issue of the 28th, that seem to me fitted to mislead with regard to a fundamental doctrine of our faith; and as no one has called attention to it, and as it seems to me a very inaccurate statement, and to present an erroneous view of the atonement, I trust you will allow me to point it out. It is stated there, that "Before a single act of clemency or pity could be shown, forgiveness must be purchased, and God's anger pacified." "From the fountain of blood opened on Calvary, compassion and pity still flow to the sons of men." Now these statements are fitted to favor a view of the atonement which we entirely repudiate—namely, that the death of Christ was the procuring cause of the love of God, that until forgiveness was purchased by his death, God could not show pity or clemency to men; that compassion and pity only flow to the sons of men through the fountain of blood opened on Calvary.

Whatever view the respected writer may hold on the subject, the representation of the atonement and of the love of God which his language gives is quite inaccurate. But without adverting further to that language, allow me to present in the language of undoubted authorities the view of the atonement which we as Calvinists hold, and comparing it with the language of the article referred to, the erroneous tendency of the latter will sufficiently appear. The statement of the article is, "Before a single act of clemency or pity could be shown, forgiveness must be purchased and God's anger pacified." Dr. Charles Hodge says, "God is not rendered merciful by the atonement, (as some slanderously affirm that we say), on the contrary, the atonement flows from his invisible love." The late Dr. Cunningham says, "Socinians represent the generally received doctrine of atonement, as implying that God the Father is an inexorable tyrant, who insisted on the rigorous execution of the threatenings of the law, until Christ interposed, and by His offering up of Himself, satisfied God's demands, and thereby introduced into the Divine mind a totally different shade of feeling in regard to sinners, the result of which was, that He pardoned instead of punishing them. This of course is not the doctrine of the atonement, but a more caricature of it." He adds, "Scripture plainly teaches, and the advocates of the atonement maintain, that love to men, and a desire to save them from ruin existed eternally in the Divine mind, that this love and compassion led Him to devise and execute a plan of salvation, and to send His Son to save sinners by offering an atonement for their sins. The atonement then was the consequence and not the cause of God's love to men and of His desire to save them. I could bring forward many other statements from other theologians to the same effect, but these are sufficient to show what our views really are, and what no doubt the views of the writer are to whom I refer, though his statements seem to teach otherwise. I would not have referred to the matter were it not for the importance of the doctrine at stake. It is well however that the doctrine of the atonement is one which presents great difficulty to some minds, and they who have reached to faith in it only through much doubt and much spiritual distress feel more sensitive with regard to the manner of stating it than those who have seen no difficulty in it. There are other statements in the same article that appear to me equally erroneous, as when speaking of Divine compassion it is said, "Its sincerity and genuineness is abundantly proved by what it cost to exercise compassion." Now it cost nothing at all to exercise it. God exercised compassion in the scheme of salvation. He provided, but He exercised compassion sincere and genuine before He showed to man, in Christ, how great sacrifices that compassion would lead Him to make for man. Its sincerity and genuineness required no proof; it could not be anything else. It cost the death of Christ to justify men, but not to exercise compassion. I would only add that surely there is nothing of more importance in presenting the truth than accuracy of statement. Especially in stating such a doctrine as that of the atonement should our language be clear and definite, for only in so far as we are Scriptural and accurate in our statement of it can we hope for the Divine blessing on our teaching. Not wishing to trespass further on your space, I am, &c.,

D. D. McLEOD.

Some Socinists have discovered a short path to celebrity. Having heard that it is a vastly silly thing to believe everything, they take it for granted that it must be a vastly wise thing to believe nothing. They, therefore, set up for free-thinkers; but their stock in trade is, that they are free from thinking. No persons make so large a demand against the reason of others as those who have none of their own; and no highway-man will take greater liberties with our purse than our banker.—Puffer.

Wanton jests make fools laugh and wise men frown. Scold not at the natural defects of any which are not in their power to amend. As it is cruelly to beat a cripple with his own crutches. No time to break jests when the heart-strings are about to be broken. He that will lose a friend for a jest, deserves to die a leggar by the bargain.