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## Contributors and Correspondents

### RECOLLECTIONS OF STUDENT LIFE IN GERMANY.

#### X. "FEST UND TREU."

"Staunch and true," was the motto of the Nordalbingen, and the farwell "commemors" of each session was intended to keep us in mind of our obligations. I am describing it, is true, merely the outside appearance of a Verbinburg. The ceremonies in which what were once living realities, are now fossilized the songs in which sentiments, fortunately, no longer peculiar to students are so embalmed; and the fun and frolic which are so congenial to youthful spirits everywhere, but beneath the ceremonies of the farwell evening, there was felt to lie a profound sentiment, and around the festive board the shades of departed heroes seemed to gather, which the clash of freedom's sword had summoned to join in the song of Fatherland. All the nomenclatures which accompanied the initiation of new members have been abandoned by societies now, and few retain the "Fox-ride," in which the young "Foxes" came in riding on chairs, back to the front, or the beer fines, which involved either fearful gazing, or unpleasant personal consequences, but all retain and observe most scrupulously the solemn ceremonies, with its beautiful and impressive ritual.

With difficulty I tore myself away from the performance of the "Meistersinger" was but half over, and hastened to our Kloipe, to take part in the "Abschieds-Commers." Magnificent and weird as Wagner's music is, I felt sure that the glorious songs that I would soon hear were worth exchanging it for. I do not know whether it was imagination or not, but it did seem as if the greetings were heartier that evening, as each one shook out his special friend with whom to "make" the ceremony of the evening. The table was arranged in a T form, so that all might be accommodated, and at each of the three ends and in the centre of a cross-table sat a "president." The dress of these officials carried one back to the days of yore—while leather breeches, high boots, and "out-away" coats, spoke of the days of their great grandfathers. Across their left shoulders hung the broad blue, gold, and black sash, and by their side the sword of office. When the hour had arrived, the presidents rose, and commanding "silence," uncovered their heads, drew their swords, and struck them three times in concert on the tables. Then the opening song was sung, and the glasses clashed while the first pledge was drunk in silence. All the songs of this evening were sung to freedom and fatherland; no baser theme was allowed to intrude.

On this evening the friends and patrons of the Verbinburg are expected to be present, and we were honored with the presence of Prof. Luthardt, who won the colors of the Uttenreuthia, at Erlangen, our parent Verbinburg, and one which he was a principal mover in establishing. A junior professor who had lately been initiated, and a wealthy merchant of Leipsic, completed the number of guests. The evening was spent in the usual way, but more quietly, for, as one of them said to me "we have earnest work in hand." Promptly at eleven o'clock "Sblorum" announced that the beefsteak was ready, and the special work of the evening commenced in a truly fraternal manner, by a brotherly meal together. The glasses, however, were left in the kneipe room, for no one will drink out of any glass but his own that evening. After due justice had been done to mine host's savoury viands, the signal is given, and the pairs already assorted form in line, and arm in arm march back to the kneipe room, singing the Verbindung march. Two presidents stand at the door and two at the opposite end of the room, and at each beat of the music the swords clash over our heads. When our respective places are reached the song ends, and at the "ad loco" of the presiding officer all take their seats.

After a slight pause the first president arose, and addressed the "Erudor." He spoke of the pleasant gatherings of the past session, and exhorted to a steadfast adherence to the principles which they had found so ennobling, not merely for the sake of the pleasure it afforded during the few years of student life, but because of its influences upon their character, which was being now moulded for better or for worse, and above all, because these principles could alone make a free, united, and glorious Fatherland. At the name of "Fatherland," every man sprang to his feet, and with three-thundering "Hoche," clashed their glasses and drank to its weal. Now began the singing of the "Landesvater." In the extracts that I give from it, I shall fol-

low the translation of Bayard Taylor, as it retains the metre, as well as five of the original.

For a moment there is silence, and then the "praesides" standing two and two at each end of the long table, commence the lofty song. Each verse is sung first by the four presidents, and then by all in chorus.

Silent bonding, each one lending  
To the solemn tones his ear.  
Mark! the song of songs is sounding  
Back from joyful choir resounding,  
Hear it, German brothers, hear!

German proudly raise it loudly  
Singing of your fatherland—  
Fatherland! thou land of story.  
To the altars of thy glory  
Consecrate us sword in hand.

Take the boaker, pleasure seeker,  
With thy country's drink brimmed o'er  
In thy left the sword is blinking,  
Pierce it through the cap while drinking,  
To thy Fatherland once more!

At the first words of the last stanza, each president takes one of the huge boakers in his right hand, and at the third line the sword in his left, and at the conclusion of the stanza, they strike their glasses together and drink. Then all sing while the swords are clashed in unison:

In the left hand thou art bounding  
Sword from all dishonour free,  
Pierce ye through the cap while swearing,  
Thou, a valiant Burocho wilt be.

And while the last words are sung each one takes off his cap, and piercing it through the crown with the sword, draws it down to the hilt and leaves it there. Taking the same swords and benches, the presidents stand behind each pair of students and the ceremony is repeated with each. This is going on simultaneously at each end of the table, so that the presidents are advancing gradually towards the middle of the company. As each couple have pierced their caps, and the presidents move on to the next, they lift their own glasses and pledge each other clapping hands, and then return to the end of the room, where all stand with their arms around each other's shoulders, and the ceremony is completed with every one.

All next resume seats at the table, and after a short pause the swords are passed around, while the music changes to a more solemn air.

Come thou bright sword, now lead a holy  
Of free men the weapon free,  
Bring it solemnly and slowly,  
Hoary with pierced caps to me!  
From its burden now divest it,  
Brothers be ye covered all,  
And till our next festival,  
Hallow'd and unspotted rest it.

Up, ye fast-companions ever,  
Honor ye our holy band,  
And with heart and soul endeavor  
Hers so high-sou'd men to stand!  
Up so fast ye men united!  
Worthy be your father's fame,  
And the sword I may no one claim,  
Who to honour is not pledged.

The sword opposite each one is now the one that has his cap on it, and the presidents resuming their position behind, remove a cap to the point of each sword, and resting the blades on the heads replace the caps while the whole sing to sprightly music.

So take it back, thy head I low will cover,  
And stretch the light sword o'er,  
Live also thou this Burscho, hoch  
Wherever we may meet him,  
Will we, as brothers, greet him  
Live also this, our brother, hoch

When all are again covered, the noble words of the concluding stanza are sung to a noble music.

Rest thee from the Burscho feast rites,  
Now, thou dedicated brand,  
And be each one's high endeavor,  
Freedom for his Fatherland,  
Hail to him who glory haunts,  
Follows still his fathers' host,  
And the sword may no one hold  
But the noble and undaunted

"Brothers the commers is ended," and I left the room, while those who remained struck up the grand old song.

Gaudemus tictur,  
Iuvenis dum sumus

feeling that I had a slight glimpse of the spirit which inspired Germany to throw off the yoke of France, and compelled a Prussian despot to summon a free parliament of the empire.

#### The Hymn Book.

DEAR SIR,—Are the Psalm-singers, East and West, all killed by your editorial and fatmination of the Rev. Robert Wilson, on Psalms vs. Hymns? If so, there is one in this locality not so much as wounded, who, with your permission, would like to say a few things on this important subject, promising only that, I am not the author of those questions which first appeared, and which now have the appearance of having been put forth to afford an opportunity for an onslaught on the Psalms of the "Sweet Psalmist of Israel," and on those who exclusively use them.

1. The design of the Book of Psalms, was it designed to be a manual of praise in public worship? You say, "it is more

than doubtful whether that collection was made for the purposes of public worship. Though I have read a good deal on this question, it is the first time I have met with such a statement. On what is your doubt based? This you do not make known, I may just affirm the very opposite, and then the question would be to which statement, unsupported by any proof, is the greater weight to be given—to that of him who has devoted his life to the study of the Scriptures, or to that of the editor of a newspaper? Then we might let this point rest. But as we hear now-a-days of some newspapers being the Bible to some, and as it is to be feared, too many read them more than they do the Bible, it may be well to state the grounds on which it is believed that the Book of Psalms was designed to be a manual of praise in public worship. (1) The title of the book? It was not written as a book, but in detached pieces, which were afterwards compiled as is generally believed, by Divine authority, into one book, and entitled the Book of Psalms, or Book of Praises, or as it may be freely rendered, the Hymn Book. By this title it is referred to repeatedly by Christ, and his apostles (Luké xx. 42; Acta i. 26). The word Psalm, is of Greek derivation, and comes from a word which signifies to sing. Psalms, then are songs which are to be sung. And by giving this collection of sacred songs, the title of "The Book of Psalms," the Holy Spirit recognizes them as songs of praise, to be sung in the worship of God. This is further confirmed by the title of very many of the Psalms themselves. Many of them are addressed to the Chief Musician—that is the person who had charge of conducting the praise of God in the Temple. They are called also, "the songs of Zion," and the "songs of the Lord." (2) The matter of these divine hymns. Then matters is peculiar, and indicates the particular end for which they were intended, "there, the glory of Jehovah is celebrated in the sublimest strains of eastern poetry, as displayed in the works of creation and redemption, and the church is furnished with suitable matter for praising God, for his goodness, wisdom, power, love, and mercy, manifested in the salvation of man, the preservation of the church, and the government of the world. As then, the peculiar character of the contents of any composition, manifests the end for which it was intended; as from its matter we know that any composition is a political essay, another is a philosophical speculation; and a third is a biographical sketch of some distinguished individual. So from the matter of the Book of Psalms, we learn that its peculiar design is the celebration of God's praise, and that it was given to the church to be employed peculiarly for that purpose. "Praise ye the Lord, for it is good to sing praises to our God, for it is pleasant, and praise is comely." These divine songs abound with ascriptions of praise to God, and with urgent calls addressed not only to the church in her collected capacity, but to all classes of men, to engage in this delightful exercise. "Praise the Lord, O Jerusalem! Praise thy God, O Zion! Let everything that hath breath praise the Lord."

(3) The historical fact that they were used for the purpose, and so used with the approbation of God. This is as much a matter of record as that David was raised up high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, by whom the spirit of the Lord spake. At the dedication of the temple, among others the 138th Psalm was sung. The Levites praised the Lord, saying, "For He is good, for His mercy endureth for ever." And in testimony of the divine approbation, "the house was filled with a cloud, even the house of the Lord, so that the priest could not minister by reason of the cloud; for the glory of the Lord had filled the house of God." (2 Chron. xv. 18, 14). And in the history of the great revival which took place in the reign of Hezekiah, "who did that which was right in the sight of the Lord, according to all that David his father had done," it is recorded that "Hezekiah, the king, and the princes commanded the Levites to sing praise unto the Lord, with the words of David and Asaph the seer." (2 Chron. xxix. 30). They continued to be sung—were sung by Christ and his apostles—have been sung in the church, either less or more ever since, and I believe will be sung "through all generations."

Since then, the Book of Psalms is a collection of songs given the church by her great head and king, through the ministration of his Holy Spirit. Since their matter indicates that their peculiar design is to set forth the praise of God, since the Holy Spirit has been pleased to designate this collection "The Book of Psalms," or "Book of Praises," or the "Hymn Book," and the "Songs of Zion," and the "Songs of the Lord." And since we learn from the sacred Scriptures, that these songs were used by the church with divine approbation, therefore, I conclude, that they were given to the church to be employed in singing God's praise.

You see then, on what grounds it is affirmed that the Book of Psalms was designed to be a manual of praise in public worship. Do you not think they are quite satisfactory? If not, give the reasons of your "more than doubtful," and they may be duly considered. Hoping to be able to look at another point or two in your editorial on this subject, yours, respectfully,  
Jan. 27, 1875. PSALMS.

Look at Jehovah in his infinite love, omnipotent power, unsearchable riches, universal dominion, ungenital holiness, eternal veracity and unspasable glory; and then you may say, "This is my God for ever and ever, and all that he has in mine; why then am I cast down?"

This longer and more truly a Christian serves G—, the more spiritual wisdom he obtains.—Starks.

## Church and State.

EDITOR BRITISH AMERICAN PRESBYTERIAN

As a reader of the PRESBYTERIAN may I ask if the substance of a letter under the above heading in your last issue is shared in and endorsed by Presbyterians gone in Canada. I mean, of course, of the sect known as the Kirk? A man with a full knowledge of the "slaves struggling to be free" from the hands of their neck, heretics of the Kirk in Canada with their brother Presbyterian

As a lay Presbyterian, of course, some knowledge of the history of the Kirk, yet conscientiously concur every sentence of the clear, plain, and logical paragraph so bitterly complained your correspondent; I should deem an extreme stretch of generosity to allow assertions and comments as those expressed in your correspondent's letter, to be without remark. In the interest of your readers who might be misled by freedom of application and assent indulged in by your correspondent, and in opposition to his self-acquired knowledge the effect that "the union of Church and State has invariably proved destructive of liberty," I beg most respectfully, to say that there is a Presbyterianism known as the Church of Scotland, rather, if I mistake not, of Presbytery, acknowledging its connection with a history—I think I may say a glorious history—having named on her banners honored and throughout Christendom; having pursued goodly streets, I think even your correspondent will admit, with to-day proportion of the people of Scotland, shipping within her courts, listening to the teachings of ministers who are no unworthy followers of those who have gone before, ministers, I may say, who have no, no superiors in any ecclesiastical body, who enjoy full liberty of conscience, and manifest that liberty by teaching and preaching the doctrines of the Church clearly and fearlessly, requiring no cloak of inconsistency or Pharisaism with which to cover themselves. Furthermore, it is the earnest prayer of the Christian and patriotic sons and daughters of the Church as sending to-day from many lands, that her adherents may be ready now as in the past, to rally round her standard; to maintain their position and connection, realizing their responsibility to the future of Scotland and the world, that they shall zealously guard their privileges and be prepared to hand them down all unmarred, strong, and true as they were at the hands of holy men bequeathed to them.

Having published "the bane and the antidote" whatever they may convey in your correspondent's outpouring, I request you will give a place to the opening question and statements following in this. I am, yours respectfully,  
A SCOTCH PRESBYTERIAN.

Feb. 3rd, 1875.

#### The Inadequate Supply of Students.

EDITOR BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—In looking over past numbers of the "Record," for the purpose of refreshing my memory in reference to the schemes and progress of our Church, I find in the number for February, 1874, that in the annual statement of Knox College, Prof. Prudden regrets the inadequate supply of students to meet the growing wants of our Church in the fields already occupied, as well as to carry the "glad sound" into newly settled districts.

Having but little time to spare from pressing business, I may betray my ignorance in bringing a matter before you which may already have been discussed and settled. It appears strange, Mr. Editor, that seeing and feeling the urgent necessity for additional labors, our Church in its wisdom has not yet matured and put into practice a plan by which this state of things might at least be mitigated. I am thoroughly in accord with the principle that ministers of Christ should be men of learning as well as of piety; men acquainted with the languages in which the Scriptures were originally written; men who can show the harmony existing between science and religion, and thus rebuke the gasayers of science, falsely so-called; men who are able to direct their honors from nature to nature's God, and who, both by reason and revelation, can uphold the integrity and prove the divinity of the Bible. By all means let the ambassador of Christ be "thoroughly furnished." But, in view of the felt want of a sufficient number of such to go forth with the "lamp of life," the question arises, what is to be done? Is the Canada Presbyterian Church to remain in this unprogressive and lifeless condition? "Speak unto the children of Israel, THAT THEY GO FORWARD." Other Churches have realized this want and acted accordingly, and shall we as a church, ignore the Master's command, "occupy till I come?" We are required not only to call our friends and neighbors to the Gospel feast, but to go out into the highways and hedges—the backwoods—and compel them to come in, that the Lord's house may be filled.

Allow me, Sir, through your columns, to ask our Professors, our Presbyteries, and our Home Mission Committees, if a scheme could not be devised whereby earnest members of our Church could not be induced and encouraged to give themselves heartily to evangelistic work, and act as pioneers in sparsely settled districts. It surely cannot be urged that there is less talent or self-denial amongst our laymen than that of other denominations. Shall our mission stations languish and suffer by allowing this talent to lie dormant? This is a matter vitally affecting the interests of our Zion, and loudly calls for serious consideration.

I can see little or no difficulty in the way of many such men being found within the bounds of each of our Presbyteries. Had they the advantage of attending the Divinity classes of Knox College for two or three sessions, (without the literary courses) or of studying theology under the care of their respective Presbyteries, for such time as the exigencies of the case might demand, I believe a class of men could be raised up, who, under God, would be productive of much good in gathering congregations and preparing them for a settled minister. It would also be the means of keeping vacant congregations together in the absence of Sabbath supply. Silent Sabbaths are no rarity (at least as far as the Presbytery of Bruce is concerned.) Like the honoree in the desert, "they are very many and very dry."

Yours truly,  
Feb. 1st, 1875. RIVERSDALE.

#### Questionableness of Employing Modern Evangelists.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—I notice a communication in your issue of Jan. 30th, under the above heading. It is not my intention to reply to all that "elder" has said on the subject, but to throw out a few thoughts on the other side. Let us first take an illustration. We have, say a town of six thousand inhabitants, eight hundred of whom are members of some Evangelical Church, (thus I think is the above the average, including men, women and children,) and say, about two thousand who regularly attend church. Now, let me ask, how are the other four thousand to be reached, how are they to be brought into the fold of Christ. The Bible will not do it, for they never read it; tracts will not do it, as they are generally thrown aside with scorn. Regular pastors will not do it, for they and this class of people seldom brought together. How then is it to be done, unless some earnest, golly layman or minister, who says "I come not to preach Presbyterianism, but Christ, I am not come as an upholder of Methodism, but to lift up him who says 'I will be lifted up, I will draw all nations unto me.' One who comes to tell poor lost sinners the way of salvation, leaving denominations to squabble about man's matters.

"Elder" has two principal reasons why these evangelists should not be employed, the first of which is that the duty of the evangelist is to form a church, the pastor, or teacher, in that introduced on whom the responsibility of caring for the flock, and laboring for the edifying of the body of Christ rests. Very well. The evangelist has come, a church of 800 has been formed, the pastor established, and now what are we to do with the other five thousand two hundred souls, for whom the pastor is in no way "responsible," as they do not belong to the flock; are they to be deprived of the privilege of hearing the gospel of being saved, simply because a church has been formed?

His second remark, or reason for not employing them, i.e., that they are not needed, is simply—I had almost said nonsense. Do not let us talk about the inefficiency of our ministers. How I grieve under the present system, do you suppose it would take to evangelize the world? If after thirty years ministry only eight hundred out of six thousand stand united with the church, and half of these eight hundred hope, but don't know whether they are going to heaven or not, how long will it be until the millennium, to which many look forward so hopefully?

There is a great work to do for the Master, and let us not grumble about its being done in an undenominational spirit; let us not "cry down" these modern evangelists, who are only modern because they live in modern times, and who do as the primitive evangelists did, preach to the unconverted, till the plan of the great plan of salvation, and of how they may be saved.

I do not wish to make any further remarks on the subject at present, but subscribe myself,  
Dundas, Feb. 4th. A. M. P.

#### The Jesuit's Oath.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—I notice an article in your last issue, touching an oath said to be taken by Jesuits on their admission to the society. Allow me to state that in admitting the above article, your exchange editor has been grossly imposed upon. In the first place, such an oath was never given, never taken by any Jesuit, as such; secondly, such an oath if taken, would not bind on conscience. Resistance to lawfully constituted authority, so strongly set forward in the article referred to, has never formed any part of a Jesuit's duty or occupation. Many at present seem to think, however, that in the opinion of the Catholic Church, heresy annuls all right to civil allegiance. Hence, an heretical sovereign may, in the eye of the church, be lawfully resisted. This is not the case, unless it were the will of the people, expressed as a condition to the sovereign's receiving the crown, that he should always keep and defend the Catholic faith. If then he fall away from the church, he breaks his contract with his subjects, and ceases to be king. But if the crown were conferred without any such religious restriction, the change of faith will not alter his relations to his subjects; he remains King, and his rights are and have been respected and enforced by the church, just as those of any Catholic prince. Hence such an oath as the one given in your last issue would merely have the effect of placing him who took it, under the weightiest censures of the church. Allow me to say that Jesuits, as Jesuits, take no oath of any kind.

Your kind insertion of the above will expose the imposition practiced on your confidence by I suppose, one of your exchanges. Yours truly,  
ECCLASIASTICS.