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FRIDAY, FEB. 26, 1875.

NOTES TO CORRESPONDENTS.

Our correspondent "Ins" has misapprehended
the notice complained of. It had no reference to
the principal station, which "Ins" is evidently
thinking of, but to a preaching place which has
during the last year grown considerably.

If our correspondents "have not time" to make
their communications "shorter," neither have we.

THE UNION BILLS.

We are happy to be able to tell our read-
ers that the Bills necessary to secure the
property of the churches, have passed the
Local Legislature in Ontario and Quebec.
We apprehend no further difficulty from
the Legislatures of the Lower Provinces,
and the Dominion Parliament.

The opposition to the passage of the
Bills in the Legislative Council of Quebec,
which was made by Rev. G. Lang and his
associates, has been most determined. If
it had been possible to make out a case of
wrong or injustice, it would have been done.
The statements made referred to alleged ir-
regularities in the proceedings of the Synod
in connection with the church of Scotland,
asserted that the majority of the church
had not been consulted in the premises, and
set forth the claim of the branch of the
Church of Scotland in Canada, to the
church property in this colony. After full
inquiries, those objections were all set
aside, and having made full provisions for
preserving the rights of all parties concern-
ed, who may not wish to join the united
church, the Legislature has given its con-
sent to the measure.

Mr. Lang has stated that soon after the
passage of the acts, the Church of Scotland
will still exist among us. This may mean
that a few congregations and ministers may
organize another ecclesiastical body; and
these dissentients may secure a just share
of the property held by them. However
much to be deplored, this, perhaps, cannot
be helped. An effort may also be made in
Scotland, before the Imperial Parliament,
to prevent the consummation of the Union.
If we are rightly informed, such an attempt
to obstruct will prove abortive, as former
attempts have done. The Church of Scot-
land will not acknowledge the new body as
her representatives, and the parliament will
not regard this claim as such. The influ-
ential deputation which is to represent the
majority will doubtless succeed in making
all right in the mother country, and we
shall have a church in Canada, in every
sense, independent of every other church,
and able to hold ecclesiastical relations with
all.

RELIGIOUS MOVEMENT IN SCOT-
LAND—THE OTHER SIDE.

We have made very frequent reference
to the movement in Great Britain and Ire-
land in connection with the labours of
Messrs Moody and Sankey, and uniformly
with approbation and thankfulness. We
have also told our readers much concerning
the labours of Mr. Farley and revival move-
ments in Canada and this also approvingly.
We have now before us a pamphlet* by Rev.
Dr. Kennedy of Dingwall, giving a very
different view of the movement in Scotland.
Both on account of the deserved reputation
of the author and his unwavering attach-
ment to the "good old ways," and from a
sense of justice to our readers, who should
be made acquainted with both sides, we pur-
pose giving a short account of this inter-
esting tractate.

Not to be able to share the joy of
others, but to be constrained by a sense of
duty to come out in print in opposition to
and condemnation of a movement which is
so generally popular with the religious
community, Dr. Kennedy feels to be a sad
task, which strains the heart almost to
breaking. Yet boldly and faithfully, with
out bitterness, he tells us why he is
"a mourner and apart" from other Chris-
tians in this matter. In four pages of pre-
liminary remarks he justifies himself in
undertaking a task of an unfavourable re-
viewer. None but an inspired man can tell
before the abiding fruit appears whether such

*HYPER-EVANGELISM, "ANOTHER GOSPEL"
THROUGH A MIGHTY POWER. A review of the
recent religious movement in Scotland by
J. Kennedy, D.D. Dingwall. Second edi-
tion.—Edinburgh. Duncan Grant and Co.
1874. Price Sixpence.

a work is the work of God. To refuse to do
so does not imply a denial that it is a gra-
cious work, or the assertion that it is a work
of Satan. He expects to be decried "as
opposed to the Revival of the work of the
Lord," but having good conscience in the
matter he successfully asks whether the re-
sponsibility be not greater to proclaim the
movement to be of God, before it has been
tested by fruits, than to wait before forming
an opinion, whether the cause of God may
not ultimately suffer from presumptuous
haste.

The means used may properly be called
in question, nor will we be "blinded by
dazzling results; for a worthy one" does not
sanctify the means that may be used in at-
taining it." And to introduce or tolerate
improper and unscriptural means is to give
opportunity to the deceiver covertly to in-
troduce "what shall be stolidly obstructive
to a real means of grace." The prudence of
ministers who have gone into the move-
ment hesitatingly in the hope of checking
irregular tendencies and shaping the devel-
opment of the work is sharply arraigned.
There is to be no reviewing of results in in-
dividual cases. Next the Doctor gives us
his reasons for not regarding the movement
hopefully. 1. Because the doctrine which
is the means of "impression seems to me
to be 'another gospel' though a mighty in-
fluence. Hyper-evangelism I call it, be-
cause of the loud professions of evangelism
made by those who preach it; and because
it is the extreme application of some truths,
to the neglect of others which are equally
important parts of the great system of evan-
gelical doctrine. 2. Because unscriptural
practices are resorted to in order to ad-
vance the movement." The main objection
is that the teaching referred to "ignores
the supreme end of the gospel, which is the
manifestation of the Divine glory." This
objection is fully considered under four
heads. (1) "No pains are taken to present
the character and claims of God as Law-
giver and Judge, and no indication given of a
desire to bring souls, in self condemnation
'to accept the punishment of their iniquity.'"
(2) The teaching ignores the sovereignty
and power of God in the dispensations of
His graces. (3) It affords no help to dis-
cover, in the light of the cross, how God is
glorified in the salvation of the sinner that
believeth in Jesus. (4) It offers no pre-
caution against tendencies to antinomian-
ism on the part of those who profess to have
believed."

Space will not allow a more full state-
ment of these mighty arraignments. Suffi-
ce it to say that with a mighty and trench-
ant hand the strains of love and justice
are set forth; the nature of regeneration
and faith are exhibited; the doctrine of sub-
stitution, as defectively taught, is exam-
ined; the perfectionism, the self-sufficiency,
the impatience of self-examination; the
modification of the Gospel; the false assu-
rances, the offensive forwardness of novices,
and the unsatisfactory results of constant ex-
citement which characterize this new phase
of Antinomianism, are exposed. Of Dr.
K's soundness in the faith there can be no
doubt. His theology is strong, clear, un-
mistakable Westminster doctrine. We
could wish that he misrepresented the views
of the leader of the movement, for if his
statements are correct, we think his doc-
trinal strictures are just and called for.
Can it be that Mr. Moody has used such
expressions as these?—"Why raise up your
sins again, to think of and confess them;
for were they not dispensed of nearly two
thousand years ago? Just believe this, and
go home and sing and dance." Surely this
is inconsistent with godly sorrow for sin.
Or, "Go to the street, and lay your hand
on the shoulder of every drunkard you
meet, and tell him that God loves him, and
that Christ died for him; and if you do so,
I see no reason why there should be an un-
converted drunkard in Edinburgh for forty-
eight hours." What, then, of God's sover-
eignty, man's inability, and the Spirit's
work? Again, in answer to the question—
How is the change of Regeneration to be
effected? "You believe, and then you are
regenerated." Can, then, an unregener-
ated man believe? Can the dead man raise
himself without the life-giving Spirit's
power? "Jesus left his blood on earth to
change you; but he brought his flesh and
bones to heaven." There can be no justifi-
cation for such exaggerated, distorted
statements of truth.

The cause of the mighty power is referred
chiefly to a generally prevalent desire of
change among both Christian people and
others; to the production of a state of ex-
pectancy before the evangelists came; to
the gospel made easy and pleasing to the
natural man; and to the attendance of per-
sons ready to enter on the work of spread-
ing the movement. By sheer force, the emo-
tional torrent swept all before it.
Next the unscriptural devices used are
referred to. These are: excessive hymn
singing; the novelty of instrumental music,
the enquiry room, with its premature and
all but forced profession of conversion; and
the sensational prayer meetings, with silent
prayer, and other equal features. The
pamphlet ends with these words: "If
these continue to be progress in the direc-
tion in which present religious activity is
moving, a negative theology will soon sup-

plant our Confession of faith; the good old
songs of worship will be forsaken for un-
scriptural inventions; and theinsel of a
superficial religionness will take the place
of genuine godliness."

With some of Dr. K's strictures we do
not agree. Our experience in America of
revival meetings, hymn singing and instru-
mental music, with their concomitant sen-
sations, lead us to a somewhat different
estimate of some features of which he
speaks. But we think he has done well to
write. We admire the manly Christian
tone, and fearless outspokenness of the
writer. We heartily thank him for the no
uncertain sound he has given out. It must
do good, and may help many to see more
clearly, and to keep off shoals and breakers.
Undoubtedly there is danger in the move-
ment. We commend the tract to our read-
ers, and shall rejoice to hear of a Canadian
edition. We have heard of a reply to the
pamphlet, and when it comes to hand shall
have much pleasure in telling our readers
what answer has been made to the strong
arraignment by the Divine of the North.

SHALL THE VACANCIES BE LEFT
UNFILLED?

How sad to think of the number of vacan-
cies within our church! Fifty-nine of these,
and only some twenty-six probationers to
fill them. Duty is neglected somewhere,
or this would not be. "The Lord of the
harvest would send forth labourers into His
harvest, if such were sought with sufficient
earnestness. But who are at fault?"

Ministers who do not make this matter
a more prominent topic in the pulpit, and
who do not in private direct with sufficient
earnestness, the attention of gifted young
men in their congregations, to the duty of
selecting the ministry as a calling.

Congregations who by their lack of liber-
ality in supporting the ministry, evidently
leave the impression with the young that
the lips of the minister is necessarily one
of privation.

Private Christians who are not praying
earnestly that faithful workmen be raised
up to supply the painful desolation.

Parents who do not pray that God will
draw the minds of their capable sons into
this channel, and who continually encourage
their too natural proneness, to make choice
of a secular calling.

Young Men themselves who from lack of
prayerful consideration, too readily embark
in the work of life with the wrong tide.
When Kossuth had led his Magyars to the
cross road leading to Vienna, pointing down
it, he said: "Yonder is the road that leads
to duty, but probably to death," then point-
ing in the opposite direction, "Yonder is
the pathway to your peaceful homes, but
the pathway to servitude; which do you
choose?" With a shout that rent the air
and shook the earth, with one voice they
said, "We choose the path of duty." Some-
what similar is the position of talented
young men, when choice of a calling must
be made. They stand at a crossing, whence
roads diverge in every direction. One of
these they must follow. Some of them
point to pleasure; some to worldly prefer-
ment; one narrower and less attractive than
the rest to duty in the Master's cause. Oh,
that with one voice our qualified young men
would choose the road to duty. Who, that
God has qualified for His work, dare hide
his talent, and be guiltless? Who, after
having turned many to righteousness,
"would not rather shine forever, as the
stars in the firmament," on the mount of
immortality, than shine dimly but for a
little on the hills of worldly preferment.
Will not the young in the position referred
to above, who may chance to read this ar-
ticle, endeavour to consider carefully in the
light of eternity the importance of the
choice they are about to make.

Within the bounds of the Hamilton Pres-
bytery several of the vacancies are just now
without any supply; others of them are filled
only through the kindness of brethren of
other denominations, while it is highly prob-
able that the Hamilton Presbytery does
not stand alone in this respect.

Now, fellow Christians, these things ought
not so to be. God grant that we may in
dividually, and as a church, be so enabled
to do what is duty in this matter, that those
vacancies shall soon be filled.

T.S.

Modern Evangelists.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—In answer to your last correspon-
dent on this subject, allow me to say that
whether I understand or not, I do not see
the force of the reasons given by your cor-
respondents for not employing Modern
Evangelists. If we take the term "em-
ploying," I am willing to admit that I do
not see the advisability of "employing"
or "hiring" these Evangelists; but yet
when a person takes up the work with-
out being "hired" or "employed," I do
not see why we should not lend them a
helping hand, so long as they preach the
Gospel. And of course only those who
preach the gospel can be Evangelists.

Let us notice what your correspondent
says: 1. No objection is made to any and
every Christian lifting up Christ crucified to
lost sinners, at any proper time and place.
Then why object to the "Modern Evange-
lists" who do so? I say nothing about
the proper time, but surely the proper place
is wherever lost sinners are.

2. "An objection is made to sending men
to evangelize our home heathen." This I
take it, implies that there are objections
to anyone trying to evangelize our "home
heathen" unless they are "sent" by the
(shall I say Presbyterian?) Church. Tal-
mage's advice is: "Do not look so anxiously
into your pockets for your diploma from
Yale, or your licence from Presbytery. If
the Lord does not send you into the minis-
try, no canon of the church can shoot you
into it. But if he has put his hand on your
head you are ordained." Shall I take the
royal commission "Go work in my vine-
yard," or "stand all the day idle" waiting
for the Church to send me?

3. "One objection to modern Evangelists
is that they are modern, and not after the
new testament model." (1) They have not
been sent but sent themselves. (2) They
do not do the work of a New Testament
Evangelist.

The first of these accusations, "they have
not been sent," would if true, destroy all
right or their title of Evangelists. But
while it may be true in some cases, we
should hesitate before we pronounce it true
in all. Let us take the case of Barnabas and
Saul as quoted by your correspondent; he
says "They were ordained and sent by the
church," when on the contrary they were
called and sent by the Holy Ghost,
(see Acts xiii. 2 and 4.) They had been in
the ministry previous to this time, and
were among the prophets and teachers in
the Church at Antioch (verse 1st.) The
Separation being merely an arranging of
matters so that they could go without in-
jury to the church; the "laying on of
hands" being simply a token or pledge of
their good will. Had this been withheld it
would not have affected the call or sending
in the least. Men may have been sent as
Evangelists, by the Church; but in this case
it was certainly the whole work of the Holy
Ghost. Then may not these Modern Evan-
gelists be called in the same way.

(2) "They do not do the work of a new
testament Evangelist" simply because
there is not the same work to do. Most
evangelists do organize "Churches" or
"Assemblies," where none exist. (The
latter part of his communication, I see, is
aimed at these evangelists called "Plymouth
Brethren." I have no desire to say any-
thing in regard to this, simply remarking
that all evangelists are not "Plymouth
Brethren," and did all ministers preach the
gospel with the same earnestness and
clearness as the "Brethren" (so called) do
there would not be so much need for Evan-
gelists.)

4. "They do not go to the neglected
localities, but into cities and towns where
the Gospel is fully preached." The
first part of this statement I am not, with
the evidence before me, prepared to be-
lieve. That they preach in cities and towns
is true; but if we add "where the Gospel
is fully preached," we make it untrue. As
I said in my last, in cities and towns the
Gospel is preached to regular church-going
professing Christians, and the proportion of
"home heathen" is greater in our cities and
towns than in any of our backwood settle-
ments. Let us by all means have Evan-
gelists or Missionaries, for the home
heathen, and let them go to work in our cities
and towns where the Gospel is fully (?)
preached, and where still the heathen are
as two to one.

A. McP.

Modern Evangelists.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—I, for one, must be allowed to pro-
test against the spirit in which an anonym-
ous writer in your columns deals with
this class of Christian workers. To seek to
throw Scripture light upon this status is
right enough, though, I confess I would like
a more trustworthy guide. To find fault
with their methods may be necessary, when
"zeal without knowledge" has led to erro-
neous teachings or dangerous practices.
Against Plymouthists such attacks may be
relevant, but what shall we say of the con-
temptuous sneers, with which evidently an-
other class of earnest men are assailed in
the fourth "objection" of the article in
your last issue. Amongst offences they are
charged with "going to towns and cities,"
"getting up a revival," "promoting holiness"
(as they term it), as if their exertions
to save souls, and to raise the tone of spiri-
tual life were, if not criminal, at least, an un-
called for impertinence. What exclusive
claim have Presbyterian ministers and
"elders" to this work? Are their efforts
so much more than sufficient, that they
can afford, even if they had the right, to
"forbid one who followeth not with them,"
because his position or method is not ex-
actly to their mind? Surely the writer
owes an apology to your readers and the
Christian public. I feel this all the more,
that the only persons prominent of late, to
whom this "objection" could apply, have
been workers in towns and other "cities and
towns" of Ontario connected with sister
churches, with whom our own maintains
relations of friendship and esteem. In a
Presbyterian paper, and so close to its edi-
torial columns, such language is peculiarly
unbecoming. It looks as if we held the
keys of office in the kingdom, and would
neither enter in ourselves to do the work,
nor suffer others who would to do so. May
God hasten the time when Ephraim will
no longer envy Judah, nor Judah en-
vy Ephraim, and when the spirit of Moses to-
ward Eldad and Medad will be more com-
mon. "Would God that all the Lord's peo-
ple were prophets!" Let us rather seek to
"encourage others by exhorting them," though
truly not so easy a course or pleasant to
rot a people, as fault-finding and detrac-
tion. Yours, faithfully,
Feb. 23, 1875. WALTER M. ROGERS.

Home Mission Fund.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—As the time is drawing near
when the financial accounts of the church
will be closed for the current ecclesiastical
year, will you permit me to call the atten-
tion of brethren and their congregations to
the state of the fund.

At date, the Home Mission Committee
are \$9,000 in debt. The contributions so
far received, are much less than what they
were at the same time last year, and there
is great cause to fear that the claims
missionaries and supplemented congrega-
tions due in April, cannot be met. Addi-
tional balances are urgently sought for in
Manitoba. Three brethren have offered
their services for the field, and are ready to
proceed as soon as navigation opens. Their
acceptance or rejection by the committee
depends upon the response of our congre-
gations to this call for means.

Yours, faithfully,
Wm. COCHRANE,
Brantford, Feb. 23, '75. *Convenor*

Presbytery of Paris.

This Presbytery met in Knox Church,
Ingersoll, on the 16th inst. The attendance
of ministers and elders was not very
large. In the absence of the moderator,
Rev. John McTavish was appointed mode-
rator, pro tem. The clerk read the minutes
of last meeting which were sustained. The
Rev. John Aull, of Retho and Lanark
was appointed moderator for the current
year; but as Mr. Aull was not present,
Rev. Mr. McTavish was, by motion, duly
seconded, made moderator for the present
session of Presbytery. Rev. Messrs Can-
eron and Vincent were requested to sit as
corresponding members. The Rev. Mr.
McTavish, reported that in accordance with
the appointment of Presbytery he had
preached in Eskimo Church, Ingersoll, on
the 31st of January, and declared the con-
gregation vacant.

In view of the fact that by the report of
the Committee of Private Bills of the Legis-
lative Council of Quebec, the legislature re-
quired for the consummation of the Union
of the Presbyterian Churches of the Domini-
on was in danger of being refused, the fol-
lowing resolutions were unanimously agreed
to:—"The Presbytery record with surprise
and deep regret that the legislature sought
in connection with the union of the Presby-
terian Churches is in danger of being refused
by the Parliament of Quebec, and feel that
in the event of such a refusal a deep injury
will be inflicted on the churches in ques-
tion." The clerk was instructed to forward
the resolution to the Rev. Dr. Cook, of
Quebec.

The Rev. Mr. Thompson, of East Oxford,
reported that he had been satisfied that the
congregation of Norwich and Windham
were not prepared to proceed with a call,
and that on this account he had not preached
for them as appointed at last Presbytery.

The Rev. Mr. Grant, of Ingersoll, and
Mr. Barr, elder, of Norwich, were appointed
to represent this Presbytery on the Assem-
bly's Committee of Bills and Overtures;
and Rev. J. Dunbar, of Glenmorris, and
Mr. Watson, elder, on the Synod's Com-
mittee of Bills and Overtures.

It was agreed not to grant further
supply to Beachville at the expense of the Pres-
bytery. The Rev. Mr. McKenzie having
entered the Presbytery, was invited to sit
as corresponding member.

A telegram was read from the Session
Clark of Knox Church, City Hall Square,
Ottawa, announcing that on the previous
evening, the 15th inst., the congregation
had unanimously resolved to call the Rev.
F. W. Farries, of Dauphine street, Paris,
and requesting the Presbytery to adjourn to an
early date so as to bring the case to an issue
as soon as possible.

The Presbytery adjourned to meet in the
Dunfries street church, Paris, on the 23rd
of March, to issue the call to Mr. Farries,
and other business.

An interesting meeting was held in the
evening in Knox Church at which the fol-
lowing topics were ably discussed:—"Revi-
val," by Rev. John McTavish, of Woodstock.
"The Gospel Offer," by Rev. W. T. McMul-
lin, Woodstock. "Elements of Spiritual
Power," by the Rev. W. Cochran, of Brant-
ford.

The sincerity of the heart discovers itself
in the end aimed at by an action, more than
in the action itself. The thief and honest
traveller may ride the same road, but they
have different aims, and this distinguishes
them.

The New York (city) Bible Society,
through its agents, visited 2935 families liv-
ing in the 17th and 19th Wards, during
January, and distributed, gift or sale, 656
Bibles or Testaments. The distribution to
vessels lying in the harbour, and to emi-
grants, was continued; 124 emigrants land-
ing at Castle Garden receiving 517 Bibles
or Testaments. Such a gift or purchase, on
first reaching our shores, is well calculated
to impress the emigrant with some notion
of the intimate connection between the
truths of revelation, and the reasonable lib-
erty of this new land.

BENEVOLENCE is not a thing to be taken
up by chance, and put by at once to make
way for every employment which savours
of self interest. It is the largest part of
our business, beginning with our home duties,
and extending itself to the utmost verge of
humanity. A vague feeling of kindness to-
wards our fellow-creatures is no state of
mind to rest in. It is not enough for us to
be able to say that nothing of human in-
terest is alien to us, and we give our acqui-
escence, or indeed our transient assistance,
to any scheme of benevolence that may
come in our way. No; it is in promoting
the welfare of others, we must toil; we
must devote to it earnest thought, constant
care, [and zealous endeavour.—Arthur
Helps.