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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 past years grown considerably.

THE UNION BILLS.

We are happy to be able to tell our readers that the Bills necessary to secure the property of the churches, have passed the Local Legislature in Ontario and Quebec.

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.

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 dissentions may secure a just share of the property held by them.

RELIGIOUS MOVEMENT IN SCOTLAND—THE OTHER SIDE.

We have had very frequent reference to the movement in Great Britain and Ireland in connection with the labours of Messrs Moody and Sankey, and uniformly with approbation and thankfulness.

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.

\*HYPER-EVANGELISM, "ANOTHER GOSPEL" THROUGH A MIGHTY POWER. A REVIEW OF THE RECENT RELIGIOUS MOVEMENT IN SCOTLAND BY J. KENNEDY, D.D. DUNDEE. Second edition.—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 gracious 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 responsibility 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 attaining it." And to introduce or tolerate improper and unscriptural means is to give opportunity to the deceiver covertly to introduce "what shall be stolidly obstructive to a real means of grace." The prudence of ministers who have gone into the movement hesitatingly in the hope of checking irregular tendencies and shaping the development of the work is sharply arraigned.

Space will not allow a more full statement of these mighty arraignments. Suffice it to say that with a mighty and trenchant hand the strains of love and justice are set forth; the nature of regeneration and faith are exhibited; the doctrine of substitution, as defectively taught, is examined; the perfectionism, the self-sufficiency, the impatience of self-examination; the modification of the Gospel; the false assurances, the offensive forwardness of novices, and the unsatisfactory results of constant excitement which characterize this new phase of Antinomianism, are exposed.

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 expectancy before the evangelists came; to the gospel made easy and pleasing to the natural man; and to the attendance of persons ready to enter on the work of spreading the movement.

Next the unscriptural devices used are referred to. These are: excessive hymn singing; the novelty of instrumental music, the enquiry room, with its promenade and all but forced profession of conversion; and the sensational prayer meetings, with silent prayer, and other novel features.

plant four Confession of faith; the good old songs of worship will be forsaken for unscriptural inventions; and theinsel of a superficial religiousness 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 instrumental music, with their concomitant sensations, 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.

SHALL THE VACANCIES BE LEFT UNFILLED?

How sad to think of the number of vacancies 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 liberality 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 actually 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 pointing 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."

Within the bounds of the Hamilton Presbytery 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 probable 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 individually, and as a church, be so enabled to do what is duty in this matter, that those vacancies shall soon be filled.

Modern Evangelists.

Sir,—In answer to your last correspondent 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 correspondents for not employing Modern Evangelists. If we take the term "employing," 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 without 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 Evangelists" 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. Talmage'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 ministry, 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 vineyard," 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 injury 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 Evangelists 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 anything 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 Evangelists.)

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 believe. 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 settlements. Let us by all means have Evangelists 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.

Modern Evangelists.

Sir,—I, for one, must be allowed to protest against the spirit in which an anonymous 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 erroneous teachings or dangerous practices. Against Plymouthists such attacks may be relevant, but what shall we say of the contemptuous sneers, with which evidently another 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 spiritual life were, if not criminal, at least, an uncalled 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 exactly 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 years 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 editorial columns, such language is peculiarly unbecoming. It looks as if we held the keys of 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 envy Ephraim," and when the spirit of Moses toward Eldad and Medad will be more common. "Would God that all the Lord's people were prophets!" Let us rather seek to "generate others" by exhorting them, though truly not so easy a course or pleasant to our people, as fruit-finding and detraction. 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 attention 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 congregations due in April, cannot be met. Additional 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 congregations to this call for means.

Yours, faithfully, Wm. COCHRANE, Brantford, Feb. 23, '75. Conner

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 moderator, 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 Cameron 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 Eskine Church, Ingersoll, on the 31st of January, and declared the congregation vacant.

In view of the fact that by the report of the Committee of Private Bills of the Legislative Council of Quebec, the legislature required for the consummation of the Union of the Presbyterian Churches of the Dominion was in danger of being refused, the following resolutions were unanimously agreed to:—"The Presbytery record with surprise and deep regret that the legislature sought in connection with the union of the Presbyterian Churches 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 question." 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 Assembly's Committee of Bills and Overtures; and Rev. J. Dunbar, of Glenmorris, and Mr. Watson, elder, on the Synod's Committee of Bills and Overtures.

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

A telegram was read from the Session 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 Dauphries 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 Dufferin 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 following topics were ably discussed:—"Revival," by Rev. John McTavish, of Woodstock. "The Gospel Offer," by Rev. W. T. McMullin, Woodstock. "Elements of Spiritual Power," by the Rev. W. Cochran, of Brantford.

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 living 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 emigrants, was continued; 124 emigrants landing at Castle Garden received 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 liberty 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 towards 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 interest is alien to us, and we give our acquiescence, 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 endeavor.—Arthur Helps.