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Contributors and Correspondents.

ENGLAND

Whale Margate and Ramsgate are frequented by well-to-do working class holiday seekers, Brighton is the favorite of the upper-tendency of the West End. "Londres-sur-mer," Londoners delight to call it, and not without some cause, as they have by frequent and fast trains practically turned it into a sea-side suburb. Nor are the lower classes excluded, as the railways, in the interest of number one quite as much as in the recreation of the city—wearing masses, and careless of all moral consequences, run to and fro on Saturdays, Sunday's and Mondays, a succession of excursion trains at the extremely low figure of three shillings the return ticket. And it well deserves its popularity, for it were hard to find a more pleasing contrast to the smoky, muggy, fagging city than this clean, bracing watering place with its long parade and its breezy piers crowded with idlers of every grade from the titled nabobs with liveried attendants, to the shabby foreign refugee, from the stalwart, jolly guardman to the pale sewing girl, here through the kindness of benevolent friends. The inhabitants of Brighton now number over 100,000; a century ago it was but a fishing village, and 'bravney foragers for the great city dried their nets, and harried their mackarel on the "Steins," or cliff, now covered with stately terraces. Then that local patriot, Dr. Russell, wrote his famous treatise on the little-known virtues of sea-water. The place became the fashionable resort of invalids, and by the beginning of the present century its two thousand inhabitants had increased to seven. Then the "Prince of Wales," (George IV.) took a fancy to it, built here that fantastic palace, the Pavilion, not inaptly described by one of the wits of his court as "looking as if St. Paul's had gone down to Brighton and pupped." Here he spent much of his time in gross revelry and the taint of the licentious and irreverent example of "the first gentleman in Europe" remains to the present day, especially upon the youth of the community who are exceptionally fast and impudent. The Pavilion has been always an object of curiosity, it is now more than ever one of interest, with its museum, free library, reading room, and picture gallery. But the greatest attraction of all to strangers is its youthful, but famous aquarium, the greatest marine menagerie in the world. To the student of science and the lover of nature there can scarcely be a greater treat than to descend to its cool corridors, between the parade and the sea, and spend an hour studying the strange revolutions of ocean life in its spacious tanks. Some of these are over 100 feet long. Through the plate-glass fronts you can watch the wondrous ways of the sessile zoophyte waving their myriad silken arms, the nimble negatives of the smaller crustacea, or the oblong deformities of the larger, the wading of the great turtles, the restless sneak of the Dogfish shark, and the forbidding advances of the ugly congor eel. But the greatest crowd is always in front of the tanks of these mysterious monsters, the "topical" cuttle-fish. I can only describe them as resembling tiny elephants, without legs or tail, but with large prominent eyes, and a whole circle of overgrown spring trunks covered with rows of suckers. Most of the time they cling in shapeless confusion to the face of the rocks, only occasionally favoring their perplexed beholders with an exhibition of their surprising powers of locomotion and apprehension. I watched one at rest on the face of the rock, a silly crab, on exploration bent, slowly climbed the precipice, and nearly as he passed its steepest projection and for him had his ambition failed, for a moment after this hideous demon lightly stepped him in silny embrace and as he returned to his perch to digest his leisure. But we must pass on and take at least a glance to the shoals of Bream which in flocks float through their marine base, trout, stickleback, salmon, soldier-looking hippocampi, looking exactly like miniature horses in armour, slug-like snails, crocodiles, seals, &c. &c. Those who wish for a change can repair to the sea and taking a seat amid ferns and rocks listen to the music of a capital band. You feel as if you were repaid even for the trouble of being a sovereign instead of a subject. As we returned to the upper part of the town, we were long before we had seen such a treat again, the sun shining with unwearied brilliance, and the streets of carriages and pedestrians, in

search of an appetite for dinner is even greater than before. The occasional appearance of certain faces and figures met elsewhere, and the sketches of conversation accidentally remind us that side by side with this gay world of fashion is another sphere equally fashionable in its way, which might be characterized as the region of religious *dilatantism*. It is made up for the most part of men and women possessed of sufficient means to relieve them from daily toil and anxiety about the cares of life, sufficient culture and status to admit them to genteel society, and make them pleasant companions, sufficient apprehensions of revealed truth to give their tastes a religious turn, and that sometimes of a very fervid spiritual character, and sufficient leisure to indulge these tastes as opportunity may offer. Now as might be expected in such a state of things opportunities are constantly offering, and as, unhappily, there is not always sufficient strength of mind and depth of principle to ensure a right use of these precious gifts, the result is a very large amount of religious frivolity and dissipation on the part often of very estimable well-meaning people. A succession of questions of comparatively secondary importance, but of much novel and factitious interest, is eagerly taken up, studied, preached and propagated with an amount of trouble and expense that one cannot but covet for more purely gospel efforts for the conversion of sinners, and the deliverance of mankind from fatal errors and vicious practices. There are learned ladies with the original text in hand prepared to expound prophecy by the hour whenever they can get an audience. There are old gentlemen with library shelves crowded with pamphlets written and published by themselves, ready to make you the conductor of these thunderbolts to society. It is from such soil that the endless associations with which British philanthropy is overgrown have their origin. Here Ritualism, Plymouthism, Millenarianism, and no end of other isms flourish. When here a year ago the prevailing subject of interest in these circles was the "Israelitish origin" of the English and other western races, to the proof of which some very original exposures, and some very novel and startling quasi-historical arguments were adduced. At present the absorbing theme is Perfectionism or "Holiness through faith," as they prefer to call it, as expounded by Mr. Pear- sal Smith, a very excellent American gentleman, who has been addressing a series of meetings within the last few weeks. Mr. Smith seems to teach the doctrine of a second conversion unto sanctification, even as the first is unto justification, to be accomplished like the first through faith in Christ. Many persons have expressed themselves decidedly benefited by these services, and so we might expect, in as far as they lead to searching of heart, fuller consecration, simpler trust and holier living. But did time and space permit it could easily be shown by varied facts that other results are equally probable from the loose and inaccurate teaching referred to. Men are led into delusions, dangerous to themselves and dishonoring to God. Puffed up with spiritual pride, they fall into the sin of saying they "have no sin." The Rev. Mr. McKay, the talented young minister of the English Presbyterian Church here, after attending all the meetings to make sure that he fully understood their teaching, preached last Sabbath evening an exhaustive discourse on the subject, suited to correct in his flock any errors on the subject, and at the same time foster in them any benefit they might have received. It was marked by searching logic, aided by apt illustration, and though exceeding an hour and a half in length none seemed wearied. After all the hearts of these brethren seem better than their heads, like those clocks which point to the right hour, but strike the wrong one. A few evenings ago I met Mr. Smith at a children's service in London, and listened with no little curiosity to a recital of incidents and appeals which he had told me he scarcely ever knew employed without conversions resulting. I cannot now detail these, but my attention was caught by his statement to the children. "If I sin one moment, I am forgiven the next; if I wander one moment from Jesus, I am with him the next." I could not help remarking to him afterwards the satisfaction with which I had listened to the confession that he did sometimes find himself in sin, as it led me to hope that after all we did not so widely differ as to the nature of the believer's life of faith. His reply was, that they did not believe in sinless perfection and he did not remember any one in their meetings for years laying claim to it but he hoped the admission which had slipped from him would not lead any one to be satisfied with less than complete and constant victory through Christ Jesus.

This leads me to the subject of special services for children of which I have recently seen much that has interested me, and may speak again.

CANADIAN ABROAD.

Brighton, Sept. 23rd, 1873.

SCOTLAND.

DEAN STANLEY IN SCOTLAND—SERVICI IN OLD GREYFRIARS—DR. LEE.

DEAR SIR,—Dean Stanley has again visited this frozen region of the north—I do not mean literally frozen, although cold enough, but a region of frozen orthodoxy from the Dean's stand-point. Of course your correspondent tried to hear him, but it was nearly a failure. An hour before the service began there was not standing room.

The preacher's manner was unexceptionable, scholarly and dignified, and his language elastic and elegant, abounding in passages of great beauty, and as any one who had read his works might expect, quite free of any attempt at mere "fine writing." His text was Eph. iv. 8, 11, 12, 13, and his subject the "origin and duties of the Christian clergy." It was evidently written for the occasion, a sort of mission service to the benighted Anti-Erastian. A critique of the sermon appeared in Tuesday's *Review*, but unwisely, and had temperedly forcing upon Dean Stanley and the broad Church party generally, positions that they would repudiate. Still his two main points, that the Christian ministry is a mere creation of circumstances, and that the church should be national, are sufficiently vulnerable to provoke the most patient Free-Churchman. How he could make the first assertion with his text before him. "He gave Apostles &c.," and with the closing chapter of St. Matthew's Gospel, and the Epistle to Timothy in his memory, it is hard to conceive. The Dean's remarks on the second assertion only betray his ignorance of the state of the national clergy. "It is their duty to preach no special doctrine invented either by Augustine, or Aquinas, or Luther, or Calvin, or Cranmer, or Laud, or Knox, or Melville, but the whole counsel of God which was given down to them from the long traditions of christianity, and extending ever and increasing in each succeeding generation of their country's history." They have a copyright for this, I suppose. Why, Mr. Editor, with my short residence here, I could name more than two or three places where the clergyman of the Established Church does absolutely nothing in the way of ministerial labor, save to drive to the church on Sabbath and preach to a dozen or so, while the other churches are filled to overflowing, and their pastors worn out with their duties. And when Dean Stanley praises the Scottish Episcopalians for their national spirit in looking with pride upon the present Establishment, he does not know that a second Dean Ramsay would be looked upon as a miracle. Of course he has a fling at the doctrine of the "Headship," and while saying a good many true things in a beautiful way, he would have us believe that to speak of the church as a distinct society placed under a Head, who governs the Kingdom of which He is the Head, by spiritual laws, and spiritual office-bearers, He has ordained, is to teach an idea as unscriptural, irrational, and materialistic as transubstantiation itself! The Dean's creed is not that of martyrs; we doubt whether he would be willing to suffer much on its behalf himself.

Last Sabbath I had the pleasure of hearing the beautiful service compiled by Dr. Lee for the use of the congregation of Old Greyfriars. Dr. Wallace delivered an excellent lecture on Cor. iii. 1, 8, in which he drew rather an incorrect parallel between those who said that certain orders and ceremonies were of Divine institution, and the Judaizing Christians to whom the Apostle writes. Besides its historical interest, being the church in which the Covenant was signed, and in whose graveyard lie the martyrs, Old Greyfriars is remarkable as being the only Presbyterian church in which a liturgy is used. It is almost impossible to get a copy of this now since the General Assembly with strange inconsistency, allowed its use, but forbade Dr. Lee to reprint it. Still it is used every Sabbath, and if properly "performed," it would no doubt be much more solemn and impressive than the prayers too often heard in our churches. I cannot praise the congregation for their heartiness in the response, nor the organist for his taste, nor Dr. W., for his manner of reading the prayers. The prayers are exceedingly beautiful, and the versicles, with which each is closed very appropriate. The tire-

some uniformity so often urged against liturgies is here guarded against by having a separate collection of prayers, &c., for each Sabbath in the month. Although simple, I do not think that it is equal to the Church of England service, when that is not overlaid with the mock-sentimental affectations of High-churchism. If our friends who are advocating a liturgy in our churches would read Dr. Lee's work on the subject they would find themselves pretty well eased in "armour of proof." But I have already written too much. I cannot say anything about Dr. Wallace himself as yet; the most contradictory rumours are afloat about him, which nothing but an unreserved statement of his views regarding the person and work of Christ, can set at rest. We shall see what he says when called on in October to answer the libel framed against him. Still that libel I do not think will compel him to speak if he does not want to.

Yours, &c.,

CANADIAN STUDENT ABROAD.

Edinburgh, September 17th, 1873.

Ministerial Support.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I regret to see that your correspondent, who, under the heading of "Ministerial Support" in the BRITISH AMERICAN PRESBYTERIAN of Sept. 19th, takes me to task for certain remarks on vacancies, made by me in a previous issue, does not deal honestly with my communication, so that by means of inverted commas, together with not a little of his own inventive ingenuity, he fathers upon me statements which I did not make, as also sentiments which I never entertained.

For example, I find "Another Elder," represents me as saying that the frequent calls and translations of which I complain, are very injurious to our country congregations, while in truth I did not make special reference to country congregations as suffering in any extraordinary degree from the causes referred to as compared with town and city charges. Again, "he thinks far too much weight is given to monetary considerations; and that ministers and the Presbyteries are largely if not wholly to blame for the evil complained of." What these "monetary considerations" may mean, I do not know, and therefore will not speak of them further than to say, that in dealing with the causes of vacancies, such "considerations" never once came to be considered by me. With regard to the latter part of this charge, any unprejudiced mind can see that blame is pretty equally divided between all parties concerned. What I said was, "that this shifting process betokened a love of change on the part of minister or people, or both," and surely it cannot be said, that by recommending the discouragement of this by Presbyteries, an undue share of blame was laid to their account. Once more, after relating an instance of extreme injustice to a minister on the part of his congregation, in proof of the penurious treatment of country ministers in general, he says,—"Does our 'Country Elder,' know how many of our country ministers whom he thinks chargeable with love of gain, have been so treated?" This charge I characterize as ungentlemanly as well as unchristian, because untrue, and challenge him to produce from my communication a single proof in support of his insinuation. With regard to the "feelings and views of country elders and people" so freely commented on by your correspondent, I will not now remark further than to express the hope that the corrections and explanations just given may serve to modify somewhat, his hard, uncharitable feelings toward no inconsiderable portion of the Presbyterian Church in our land, and lead him to think that as he is Christ's, so are we.

A COUNTRY ELDER.

Was it an Oversight?

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—The induction of Prof. McLaren into the Chair of Systematic Theology, in Knox College, by the Presbytery of Toronto, was regarded with great interest by the Church in general, and specially by the ministers of the Church, a very large number of whom were present from distant parts of Ontario. Most of the Presbyteries were largely represented. But, contrary to the usual courtesy on such occasions, these ministers are not invited to sit as "corresponding members" of the court! Happy would they have been to have united in giving the right hand of fellowship to Prof. McLaren as he entered on the new and important relationship which he now sustains to the Church as a whole, but their presence was utterly forgotten! Have the members of the Presbytery any word of excuse for themselves?

Yours very truly,

ONE OF THE FORGOTTEN.

Squashville, Oct. 6, 1873.

Presbyterian College, Montreal.

On Wednesday night a large assembly met in Erskine Church to witness the induction of the Rev. John Campbell, M.A., into the chair of Church History and Apologetics in the Presbyterian College, Montreal. The Rev. Mr. Furlong, Moderator of the Presbytery, presided. After his induction the new Professor was addressed by Principal MacVicar upon the duties of his office.

Professor Campbell was unanimously appointed to his position by the General Assembly of the Canada Presbyterian Church, and brings to his work peculiarly high qualifications. He is a graduate in Arts of the Toronto University, where he gained the highest honors, carried off two gold medals and the Prince of Wales prize. He is a Senator of Toronto University, and studied Theology at Knox College, Toronto, and the New College, Edinburgh. His original investigations in historic subjects, some of which have been published, have received very favorable notice from scientific men and the press in Britain. It is a matter of congratulation to the Presbyterian College and to our city to have such a gentleman added to the list of our literary men.

Having indicated in a few words his reason for choosing the "Connection of Sacred and Profane History" as the subject of his inaugural lecture, Professor Campbell said:—"There is no interested reader of the historical books of the Bible who has not occasionally longed to know more of the times and scenes which they set so briefly, almost so tantalizingly, before his view; comparing the known with the unknown, the Scriptural narrative is like a clear and beautiful stream flowing through a landscape, which must be, though we do not perceive, but only infer it, of infinite variety and vast extent. The illimitable vault of heaven continually appears overhead, but as it winds its way through the earth beneath, even when the silvery thread widens into the broad river, or expands into the great lake, with far distant shores, it seems a matter of small moment in the eyes of the general historian. What lies beyond these lofty banks and towering cliffs that shut in the simple story of the father of the faithful and his descendants? The idolaters of Chaldea, the plundering Chedorloamer, the wicked inhabitants of the Plain, appear for a moment upon the scene, and then vanish away. The city gates of Hebron, where Ebron sat, the courts of Abimelech and Pharaoh, the narrow mouths of tributaries which feed the stream, but up which the inspired writer will not stop to take us on a wished-for voyage of discovery. We turn, with no vain curiosity, but in loving reverence, for every jot and tittle of the Holy Book, and ask if there be any who, under God's wise providence, can reveal these hidden things? Prof. Campbell proceeded to justify the attempt to answer such a question against the objection that it involves a prying into things not revealed, and afterwards at considerable length set forth what he considered the true plan to follow in seeking the connection of Sacred History with Profane. Many points of interest were touched upon, while he surveyed the vast field from which the materials of the science were to be drawn, and pointed out the results that had been already arrived at by the investigators. He briefly stated some of his views regarding the unity and dispersion of the human family (dwelling at greater length upon that of an original home of the Japhetic Indo-Europeans within the Bible area), which had been already published by him. His opinion of mythology is radically opposed to that of the German school, which Cox represents in his mythology of the Aryan nations, as well as that advocated by Gladstone in his *Juventus Mundi*, being a simple belief that, spite of their strange confusion of gods and demi-gods and mortal men of ordinary facts and ancient mythical wonders, the most fabulous of ancient myths contain a foundation of genuine history. A review of ancient literature and of the literature of his subject paved the way for a statement of the position which the study of the connection of Sacred and Profane History occupies as regards its results. After enumerating these Professor Campbell said:—"We have thus found the resources of scholars in this important department gives us very full confirmation and illustrations of Sacred History up to the time of Solomon, with a few scattered notices shedding light upon an earlier period. Shall we yet discover from our great and ever increasing mass of materials the missing links in the chain of evidence? I am confident that we shall."

The lecture closed with a few appropriate words of practical advice to the student of the College, urging them to neglect no department of theological study, that they might be fully equipped for their important work.

At the close of the lecture, which was an exceedingly able one, Dr. McVicar announced that the formal opening of the College Building will take place in a few days. He referred to the superior accommodation which it furnishes for students, and to the arrangements by which their expenses are reduced to as low a figure as at any place on the continent. He congratulated the College and the students on the addition to the staff of a man of such distinguished attainments and teaching ability as Professor Campbell.—*Montreal Gazette*.

Lay preaching—an element so generally neglected abroad—has just received marked impetus in Berlin. Dr. Wichern having already introduced laymen into the clerical department of his humanitarian institution, the Rough House, near Hamburg, who have not only been found to be safe instructors of the young, but earnest and successful preachers of the Gospel.