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## Contributors and Correspondents.

### RECOLLECTIONS OF STUDENT LIFE IN GERMANY.

#### III. LEIPZIG.

As the train drew up at Magdeburg Station at three o'clock in the morning, you may be sure that I felt in no humour to appreciate the excellent arrangements for restraining Jehu's importunity but bundled myself into a cab as fast as possible, giving the name of the first hotel mentioned in the list of my guide book. I was too tired to realize that during the last six or eight hours I had been whirled over historic ground. The only things that interested me were the clocks at the several stations—calculating from these how far we yet were from Leipzig. It was already midnight when we passed through the fortifications and under the citadel of Magdeburg. I strained my eyes to discover through the darkness the cathedral where a Saxon princess, Editha of England, sleeps near her husband Olho, but could not detect it.

The first sight of Leipzig by moonlight prepossessed me in its favour. It was fair-time, and all the streets and promenades were crowded with booths, while the long rows of stately buildings that surround the inner town, formed an imposing background to all the sleeping activity through which we drove. Leipzig, with a population of 108,000, is the next most important commercial city in Germany after Hamburg. It is the centre of the book trade. Every publishing house of any size in the whole of Germany has its depot in Leipzig. Having heard so much of the book trade it surprised me at first to see so few book stores, and these very insignificant to one whose ideas were formed from those on King Street, Toronto; but that explains it. No bookseller requires to keep a large stock on hand, for he has only to send to the proper wholesale ware-room, and while the purchaser waits the book is brought. There is a booksellers exchange just as we have a Corn Exchange, and every new book is reported there and offered for sale. Many hundreds of dealers congregate here at certain seasons of the year to transact business. There are upwards of 800 book stores and 80 printing offices in the town, and from Leipzig immense quantities are sent to all parts of Europe. Many English publishing firms now have their books printed at Leipzig and bound up in England. The work, although less accurate, is much more cheaply performed. I count it no small advantage resulting from my visit there, to have made the acquaintance of a reliable bookseller who can at once forward any work published in Germany. Baron Tauchnitz, whose cheap editions of English works are ruthlessly destroyed by custom house officers, to the grief of impetuous literati, is British Consul at Leipzig.

Leipzig is certainly not more than eight centuries old, and it is curious to read now of the foundation of its prosperity being laid by Otho the Rich, Margrave of Meissen. Everybody now knows Leipzig; but whoever heard of Meissen, a little village on the Elbe, with a castle rock and cathedral within the fortress walls. Yet the little group of huts in the marshes, at the junction of the Parthe, Pleiss and Elsher, was thankful for the privileges that enabled it to start its annual fairs, and finds in these same fairs still, notwithstanding railroads and factories, the chief source of its prosperity. The total value of sales effected at these fairs is said to average \$50,000,000 annually. The increase of Leipzig's population might compare favourably with an American town. In 1834 it was only 44,800, in 1874 it is 108,000.

Like many of the continental towns, whose fortifications had to be kept in repair long after those in the British islands that had any had allowed the ivy to have grown over them, Leipzig consists of an inner and outer city. The inner composed of high, quaint looking, closely packed houses, with narrow, crooked streets, and countless alleys; the latter with wide, straight streets shaded with trees, and handsome modern mansions. Between these lie the public gardens, with trees, and flowers, and retired walks, occupying the site of the old city walls. One feels forcibly how much the world has improved in the last hundred years, when, in the midst of all this beauty he comes suddenly—as I did at Freiberg—upon a portion of masonry or crumbling archway still standing. In this Promenade and in the Parks the public monuments and statues are found. Leipzig rejoices in several—Gollert, Schiller, Mahomedan, Thier Bach, Hiller, Pust, Poniakowsky, and Miller all come in for a share of the public honor, the last being the "Mayor," who succeeded in having the Promenade named after the public. The Germans

are not a public spirited people however. Mendelssohn had to pay nearly all the expense of Bach's monument out of his own pocket. The Leipzig Historical Society also strives to perpetuate the names of the city's celebrities. The house in the Buhl, where Wagner was born, is carefully marked with a tablet setting forth the fact, and that in which the Lyman writer Gollert lived and died, is similarly distinguished. Here, as elsewhere, the memory of Schiller is venerated, and the very room in Ghols, which he occupied for a few months, is preserved with its furniture untouched. Leipzig considers it no small distinction that in one of its suburbs the "Lied von der Freude" was composed.

Space will not permit me to speak of the lovely "Rosenthal" redeemed from the marshes of the Pleisse, of Connewitz where many a social evening was spent, and German wit shone at its liveliest, of Entritzsch, where with unmoved countenance the stolid Leipziger might be seen pouring down quart after quart of "Goss," but which set your correspondents teeth on edge, and plowed furrows in his face, which it required days of laughter at teutonic oddities to remove—these and many other memories it might be pleasing to recall, but they will all come in due season; meanwhile the world famed "Leipziger Messe" next claims our attention.

### NOTES FROM P. A. LANDING AND FORT WILLIAM.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Agreeably to your wish, I send you a few notes from this somewhat distant field. I reached here per Steamer "Cumberland," on the evening of the 8th inst. The appearance of the place is considerably improved since last year, and just now it is decked with its gayest, for the reception of the Gov. General and his party. The population is much the same as last year, apparently not much larger. There is, however, now less anxiety felt regarding the ultimate future of the place, for it appears certain the Railways to pass through the beautiful valley of the Kaminstiquia River. For the present season, however, this will not affect the business of the place to any great extent.

In church matters there is but little change to note since last year. We are still under obligation to our Methodist brethren for their kindness and liberality in giving us the use of their church on Sabbath mornings. The attendance for the past two Sabbaths has been fair. On Sabbath afternoon I preach at Fort William—now accessible both by land and water. There the attendance has been very good.

Mr. Editor, through your valuable paper, I again thank the kind friends who have contributed towards the erection of a Presbyterian Church here. The sum collected by the Missionary before leaving for the field is \$380, all from Toronto, with the exception of \$16 from friends in Ingersoll, and \$10 from London. Of the above sum, over \$200 was contributed by members of Knox Church, Toronto, \$14 by members of Gould St. Church, \$48 by members of Bay St. Church, \$28 by members of Charles St. Church, and the balance by personal friends of the missionary, some of them belonging to other Denominations. We are also indebted Mr. Jas. Campbell; this sum might be considerably increased, had the missionary sufficient time at his disposal to call on more of our people. The missions of the Lake Superior region have the cordial sympathy of our people in the older and wealthier districts, and we are fully satisfied there is a sufficient number of them willing to contribute all that is needed to complete a church building here, did they but know the necessities of the place and how much depends on the success of our efforts now.

Owing to the scarcity of money here this season, our people resident in the place will not be able to contribute much in the meantime. They are but few in number, and not wealthy. We cannot expect aid to any large extent from our friends at the Fort William Station, as in all probability they will be building some place of worship for themselves. Our hopes for the future are good. We will therefore work and wait, for "the earth is the Lord's, and the fulness thereof." Of his own he gives us, to use for his glory.

D. McKERACHER.  
P. A. Landing, Aug. 19th, 1874.

A lady prayed for her daughter thirty-nine years without receiving any answer. At length she came to die. Her death was the means used for her daughter's conversion. The daughter became a most eminent Christian, much used in the turning of sinners to Christ.

### "Canadensis" and Mr. Anderson.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I certainly had no intention, as Mr. Anderson appears to think, of "reviving" a discussion which I did not intend to originate in the first place. Had I had either the wish or the leisure to continue it, I should, of course, have replied to his former letter, and answered an enquiry contained in it. The quotation from Dr. Christlieb was given, on the principle on which such selections are usually made, simply because I thought it an interesting and characteristic passage, bearing upon an interesting subject. Of course, however, any of your correspondents have a right to give counter views if they choose.

Mr. Anderson's letter, while it depreciates personalities, contains an unfair personality in its introductory paragraph, though I feel sure that the unfairness must proceed from inadvertence rather than intention. So far from making any intentional use of Dr. Caird, in the first instance, to "bring in my views" on this subject, it was in defending him from what I considered harsh strictures on another point, that, to elucidate my meaning, I gave casual expression to an opinion which I certainly did not then imagine would be opposed by any of your readers. The opinions of others have been cited by me only to show some of your correspondents that a view, which they denounced as self evidently erroneous, has been held by those whose claims to respect, as earnest Christians and profound theologians, preclude the supposition that they could hold it rashly or unadvisedly. Mr. Anderson's allusion to this, and his anecdote respecting Dr. Chalmers, have nothing to do, however, with the merits of the question at issue, which, surely, it would be better to discuss on those merits alone.

Without prolonging a discussion which has, I think, gone as far as is profitable, I would simply assure Mr. Anderson that I have by no means "overlooked," but carefully considered, the passages of Scripture to which he refers. That they do not carry the same conviction to my mind which they do to his, is simply another proof that on some subjects, for the present, Christians must agree to differ. That a profound Bible student like Dr. Christlieb should have overlooked them, is pardonable! My view of the whole scope and bearing of these passages is, however, so different from Mr. Anderson's, that, as the subject is a complicated one, I should despair of making it clear to him without writing at a length, for which I have neither time nor inclination. This is the less necessary, however, since, if he will carefully read Dr. Christlieb's book, he will understand better than he does now how the author can express himself as he does, without "overlooking" the passages which seem to Mr. Anderson so decisive.

As to the other opinion, regarding which Mr. Anderson wishes to know whether I endorsed Dr. Christlieb's statement, I may say that I gave the latter simply as belonging to the passage in which it occurred, without thinking it necessary either to express assent or to dissent from an opinion which, coming from so profound a scholar as Dr. Christlieb, is of much more value than any which I could possibly form. To me, indeed, the plain and natural reading of the passage seems to justify Dr. Christlieb's cautious statement, that "Scripture is not without traces" of such a thought. But I should think it very rash and presumptuous to dogmatize on a confessedly difficult and mysterious passage, on which the most learned commentators and profound theologians have found it impossible to agree, and which, I think, must be considered one of the "deep things" which, with our present resources, we cannot satisfactorily solve.

I must herewith decline all further controversy on a subject which has already been fully discussed, and with which, after all, we have nothing practically to do, except to fulfil our Lord's command, to "preach the Gospel to all nations." After all has been said about it that can be said, it must be left to every intelligent reader of the Bible to form his own conclusions regarding it, from a careful and prayerful study of the Word of God. Mr. Anderson has undoubtedly as good a right as Dr. Christlieb to have his own conscientious conviction regarding it, and to have that conviction respected, but so, also, he must admit, have those who differ from him.

CANADENSIS.

### Christian Union.

The following circular has been published in Europe:—"On the 14th of September next and following days a conference composed of men belonging to different churches, and desiring the great future union of Christians, will meet at Bonn. The purpose of this conference is to examine the formula of faith of the first centuries of the Church, as also the doctrines and institutions which were held essential and indispensable in the universal Church of the East and West before the great separation. There is no question whatever of a union by absorption or a fusion of the different churches, but of the establishment of an ecclesiastical communion on the basis of unity in things necessary, with the maintenance of every church's peculiarities which do not alter the substance of the ancient faith.

"The Committee of the Remission of the Churches."

### The Constitutional Question.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In view of the points brought forward by "Stadacona," touching the constitutionality of the course determined upon by the last Assembly in regard to the Remit on Union, and the consideration of the high authority, whose opinion on the matter, as given in your last issue, coincides so exactly with his own; would it not be the part of wisdom, were our Church to pause before committing itself to a course of action open even to the suspicion of being opposed to the letter or spirit of the Barrier Act?

It may fairly be questioned whether the advantages which such hasty legislation is expected to secure, will counterbalance the vexatious complications likely to arise, in the event of the carrying out of the Assembly's programme.

If unconstitutional means are employed to hasten the consummation of Union, the Union if consummated next year, could scarcely be recognized as valid, and might furnish a basis for litigation on the part of dissentients in regard to Church property.

Humiliating though it may be to recede from the course determined upon, it would be tenfold more so were we called upon to defend our position, and define our constitution before a civil court of law.

Apart from the above considerations, however, there is another aspect in which the Assembly's contemplated action appears peculiarly offensive. Admitting said action to be fairly within the scope of the Barrier Act, it nevertheless offers violence, not only to the former practice of the Churches in similar circumstances, and to the courtesy extended by previous Assemblies, to their successors in office, since the commencement of the present negotiations for Union, but also to the feelings of those brethren who are eligible for election, as members of next Assembly, by the insinuation therein implied that the cause of Union would not be safe in their hands, by reason of hostility to it, or a want of ability to deal with it.

Possibly no consideration of this kind was present to the mind of the Assembly, when deciding to pursue the policy complained of; but even the most favorable interpretation of motive in the premises, namely, desire for speedy Union, cannot justify the unseemly haste which would lead to a trending down of brethren of our own communion, in order to embrace more speedily in Christian fellowship, those of another denomination.

Yours truly,  
AN ELDER.

### Presbytery of Hamilton.

The Presbytery of Hamilton, in connection with the Church of Scotland, held its regular meeting in St. Andrew's Church, Hamilton, on the 19th inst. When there were present: Dr. Jno. Hogg, and Messrs. Burnet, Livingstone, Campbell, Stewart, Yeomans, Dobie, Waits, Smith, Sym, and McLaren, ministers; and Messrs. Hutchinson, Inch, McCree, Hall, Little, and McArthur, elders. The Rev. G. A. Yeomans, B.A., of Woolwich, was appointed Moderator for the ensuing Synodical year. After routine business the question of Union was submitted, when the following resolution was moved by Rev. Robt. Burnet, and seconded by Rev. Robt. Dobie:—

"That whereas the question of the incorporation of all the Presbyterian Churches in the Dominion, under one general assembly, has not come constitutionally before the Superior Court of the Presbyterian Church of Canada in connection with the Church of Scotland.

"Whereas such question having not come constitutionally before the Superior Court, it follows that the documents styled a remit, now submitted by the Synod for the consideration of the Presbytery of Hamilton cannot be dealt with except by the way of remonstrance and of remonely.

"And whereas, if it can be proved that the Synod, in violation of its constitution, has adjourned to November next to receive its own changed, and therefore new remit, thus overriding the barrier act,

"Be it resolved, therefore, that this Court now respectfully approach the Synod with the following historical statement, embodying the past action of the Synod and the laws of the Church in reference to procedure in church courts.

"(a) That the committee agent union of Presbyterians was appointed by the Synod in consequence of and after the reading of a letter on the subject written by a member of another church, and in terms of said letter, aforesaid, in minutes of Synod, Montreal, 4th June, 1870.

"(b) That an overture agent union, subscribed by members of the congregation of Lindsay, setting forth the desirableness of a union with the Canadian Presbyterian Church, was considered unnecessary, and dismissed on the ground that a committee had already been appointed to meet similar committee chosen by the other sections of Presbyterianism in the Dominion. See minutes of Synod, Montreal, 7th June, 1870.

"(c) That on the 9th June, 1871, the Synod adopted, without any overture, articles comprising what is termed the Basis of Union for the Church, to be known under the name of the Presbyterian Church of British North America.

"(d) That at a meeting of the Synod in Montreal, 7th June, 1873, the following resolution was passed, approving of the 7th paragraph of the Report on Union—see Appendix N, minutes of Synod 1870—which resolution was unconstitutional, the subject matter of said basis and accompanying resolutions never having been overruled before the Superior Court: 'That the Synod send to the said basis and resolutions to Presbyteries Kirk Sessions, and congregations to report to the next meeting of Synod with reference thereto, it being the conviction of this Synod that there is nothing in them, inconsistent with the principles which this Church holds, and has always held.'

"(e) That the legislative power of the Synod has been exceeded inasmuch as in the Form of Polity Synod, General Provisions, Section 5, 'The Synod shall receive and shall dispose of business coming up from Presbyteries in the way of overture, reference, complaint, and appeal;' and further, in acts of Assembly, Act of 1867, it is enacted, 'That before any General Assembly of this Church pass any acts, which are to be binding rules and constitutions of the Church, these acts be first proposed as overtures to the Assembly, and therefore the members of this Court consider that all the proceedings in the direction of Union have been unconstitutional ab initio.

"(f) That on the recommendation and letter of a party not belonging to our church, it is courteous to the membership of our church, and to the ministers in the minority holding anti union views, to nominate a committee per seilam to bring in a report recommending a change of name of our denomination—that on such recommendation and letter, it is unconstitutional to discuss the desirableness and practicability of obliterating the time honoured name of our Church.

"(g) That legal advice has been taken as to whether a minority adhering to the doctrines and government of the Presbyterian Church of Canada in connection with the Church of Scotland can retain the property of said Church, and an affirmative reply has been obtained.

"(h) That an overture sent down by the last Synod in terms of the Barrier Act cannot be passed into a law till after the election of the constituent members of a new Synod, and that to receive returns on that so called Remit at an adjourned meeting of the same Synod is unconstitutional. See Barrier Act.

"Be it therefore resolved by this Court that the decision of non approval on what is called the Basis of Union and accompanying resolutions, be transmitted as their deliberate and enlightened judgment on the so-called Remit, craving the attention of the Synod to the fact, that should a breach rather than a Union be the result of further forward action in the direction of the Union movement the onus of such result will be with the majority of the Synod, as members of the Synodical minority are determined to claim all their rights and privileges as ministers and elders of the Presbyterian Church of Scotland, and to retain their present church connections."

Mr. Burnet supported the resolution in a speech of some length, and Mr. Dobie followed, expressing his sense of pain at the contemplated Union, and his determination to remain in connection with the Church of Scotland. Rev. J. O. Smith, M.A., moved, seconded by James Hutchinson, Esq., that this Presbytery approve of the preamble, basis and accompanying resolutions, *simpliciter*. Messrs. Smith, Campbell, Hutchinson, Livingstone, and Waits supported the amendment. Messrs. Stewart, Inch and Burnet further supported the motion. The Presbytery then voted, when ten voted for the amendment and four for the motion, showing a large majority in the Presbytery in favor of Union.

E. W. W.

### Death of Rev. C. C. Stewart.

It becomes our melancholy duty this week say's the [Owen Sound Times, to record the death of Rev. C. C. Stewart, Minister of the Canada Presbyterian Church of this town, which took place at his residence at an early hour Thursday morning. Mr. Stewart was a native of Nova Scotia, and was educated for the ministry at McGill College, Montreal, where he took the degree of N. A., and distinguished himself as a student of more than ordinary ability. His first pastoral charge was the Presbyterian Church of this town, to the pastorate of which he was called in the fall of 1870, and soon by his kindness of heart and zeal in the Master's cause, won for himself a host of friends, extending far beyond the congregation with which he was immediately connected. In addition to his pastoral duties, he devoted himself to literature, contributing to religious magazines and publishing several works, the principal one of which "The Scriptural Form of Church Government," was so well thought of that it had the honor of being adopted as a text book in the college of the denomination. But that insidious enemy, consumption, soon began to prey upon his energies, and in 1872 had gained such a hold on him that during the summer of that year he had to leave his pastoral charge and betake himself to the sea-side for a couple of months to benefit his health. He returned temporarily benefited, and resumed his labors, but the disease still continued to gain on him, and for nearly a year past he had given up the work which he never expected to resume, and gradually sank on Thursday morning, when death put an end at the early age of thirty-three, to the career of one who gave promise of being one of the most prominent ministers of the Canada Presbyterian Church. He leaves a widow and two small children to mourn his loss, and it is hardly necessary to add, that they have the sympathy, not only of the denomination, but of the whole community, in their affliction.