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Contributors and Correspondents

PASTOR AND PEOPLE.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—Your excellent Paper, as the exponent of Presbyterianism, must also be the medium through which the good points of our Church's work, as well as her faults and shortcomings, must find an issue. I ask you space for a few thoughts upon a subject interesting to every denomination in the land, whether Presbyterian or otherwise; and that is the relationship which should exist between a Pastor and his people. A casual observer has but a faint idea of a minister's responsibility. Seeing souls is a most solemn work, and the human mind is eccentric. What a net-work the minister has to manage, and how he must make the small things work in with the larger; his visits, his conversation, his conduct, and even his look must harmonize if possible with notions and prejudices, nonsense and frivolity. The young think he is too sober, the old may turn their heads at his gaiety; some old dame thinks she is slighted because the minister hasn't an afternoon every week to listen to her reciting scandal about her neighbour, and another because the minister took tea lately with some friend; she whispers to all whom it may concern, that the pride of that family is a disgrace to the church, and the minister should not countenance such vanity. Then some Solon in the congregation has had his feelings grievously wounded. On some matter of detail his counsel, like Atholophols of old, has not been acted upon, and threats of leaving the church become rife in the community. A fourth class with whom the minister has to deal is the persons who plume themselves upon their good deeds, moral powers, and, perhaps, Christian character. This class always assume privileges not granted to ordinary mortals; they see the end from the beginning of every matter. They can tell to a nicety the object of every action, the motives which prompt the deed, and they stab with a coward's dart those who labor earnestly and faithfully, attributing to the best intentions the basest motives, whispering insinuations about their betters, belittling ability, branding good names with their slander, until the whole congregation feels the consequences; and then, because the minister does not sympathize with such unchristian, uncharitable—shall I say contemptible?—conduct, he must be branded base as the rest. A fifth class is the grumbler. Nothing done pleases them; they don't admire good old John Knox's theology, they don't appreciate these plain truths; the minister has no authority for such utterances, nor in this scientific and progressive age of ours, should any man dare talk to an intelligent congregation and say that no drunkard shall inherit the Kingdom of Heaven, that the poor worldling can have no part whatever in things pertaining to the Kingdom, nor that the lover of gold can ever purchase an entrance into the celestial city. Such utterances come from an untutored mind, and it is surely better not to disturb the consciences, nor mar the tranquillity of an unhallored repose. The grumblers behave in the smooth waters and the fair breezes; they don't admire the rugged tempest (in other words the truth)—they prefer their minister's eloquence being expended upon some other topic. So our ministers exult as they are, have not attained to the position of His Holiness the Pope, for they certainly of all men continue to offend.

People forget that ministers are men only, possessing the same wicked hearts, asking counsel and guidance from the same kind Father; congregations overlook the fact, too, that their minister's work and his duty is not to please them in all things. If there is a detestable, a degrading position to occupy, it is the minister trying to please whims and winking at gross immoralities without one word of remonstrance. But there should be a kind of family affection existing in congregations—that oneness of spirit so essential to the success of Christ's cause pervading all Christian duty and Church work. A sympathy and love such as barricades *homo* against all intruders should always exist, and the congregation should be ready at all times to sustain their Pastor liberally, not only with means but with their affection, their labour, and their prayers.

Mutual confidence must be the net work between a Pastor and his People. A perfect and abiding faith must exist, and the people who deal upon any other principles with their Pastor, will fail in their object and aim as a Christian Church. The congregation should feel as before stated as a family, ready to reclaim the erring, to protect the younger lambs from the fold from danger. The minister alone is not responsible for the flock over which he is placed.

Each has their work, and according to God's language to Sam, all are equally responsible in certain duties, and the people can prove as effectual to many of the departments of Christian work as their minister, hence the necessity of a unity and Christian sympathy. It is not so much the mere question of dollars and cents, necessary as they are, and essential as it is for all congregations to be liberal with their Pastor, for I would say to all don't stint your minister by your miserly hand, don't rack his brain by your gross folly, see to it that he is above being a pauper, that he does not require to shun a merchant because his bill is unpaid, nor to hide himself from the public gaze because of his scanty clothes, do unto him as you would wish to be done by. Yet there is a higher duty, a higher sense, in which this relationship should be cultivated. We prize the sympathies of the dear friends with whom we come in contact, we love them because of their kind words and encouragement; although their concern is specially for our temporal good, still our hearts burn towards them with the tenderest sympathy. Should there not exist in a nobler and higher sense an affection to a Pastor, deeper and truer, because of the interest he has shown in us? Does the Pastor not plead for souls, does he not earnestly pray that they all may be Christ's? Is not his sad face indicative of some wayward youth in his flock being the cause of his anxiety, or has some old Pilgrim stumbled, and is the world laughing and pointing the finger of scorn at him? When the people work and do their quota how cheering it is to a Pastor, to expect an enthusiastic minister when a dull listless people are his audience is an impossibility, and this is one of the chief stumbling blocks in the way of Church progress to-day—the Pastor must (to use a common phrase) run the whole institution. Look at our largest and most intelligent congregations, and how few there are who manifest any special interest in Church work. An indifference unworthy the name of Christian is felt in our churches; there are few to lead a helping hand. If, as we hope, a large majority of our church-going people are Pilgrims Heavenward, they are surely having an easy time of it—they are assuredly being raffled thitherward on flowery beds of ease. There's no striving, no agonizing, no buckling on the armour; a sweet calm is maintained, while Sabbath Schools are languishing for want of Teachers, and Intemperance is making inroads upon the Church, for want of more watchmen; and just as true as a liberal Church will enjoy a liberal ministry, equally true is it that an indifferent, listless people must receive in proportion to their giving. The Christian at work is the happy Christian; he is that can always trust God, nor is he ever found with a haughty head and swollen brow. He knows that his Father does all this, as well as these who shun the prayer meetings, the Sabbath schools, and Church work generally that are always croaking. They stand aloof and cheerless as an iceberg; their looks remind you of some dismal sepulchre where the sun's rays never reach, and for a minister to do his duty in such an atmosphere is an impossibility. A relationship as tender as the family hearth must exist between a Pastor and his people, if the Redeemer's cause is to prosper, one in the work, one in hope, and one in responsibility. Where such unanimity exists, there will Christ's cause prosper, letting brotherly love continue, emulating each other on to good works, holding up the feeble hands of aged Saints, and advising the younger members to beware of the stumbling blocks, manifesting an interest in each, having a kind word for all, is such a relationship as should be manifested in our churches.

Away in Babylon the captives used to sing:—
"By Babylon's streams we sat and wept,
Because they remembered their Zion; will a loving people forget a loving Pastor? Will not the happy relationship be renewed where no indifference shall mar our harmony, where no unkindness shall cause us pain; there will we realize to the fullest extent when Pastor and people have not never more to part. The real value of Christian duty, Christian love, Christian fellowship, and Christian enterprise, and the most undoubted evidence will be furnished of the sacredness of the tie which should unite a Pastor to his people.

Pardon me, Mr. Editor, for occupying so much of your space, but I have written in the hope that some backward Christians may be stirred up to do more work for their Master.

Very truly yours,
THOS. YELLOWLEES.

ORGANIC MUSIC.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—In the recent discussion on organic music in the Irish General Assembly, there occurs in one of the speeches made by a prominent minister of that body the following passage, which I think will not be without interest to many of your readers, and which I hope you will kindly insert in your paper. It is as follows:—
"The founders of the Presbyterian Church rejected the organ, and rejected it by their choice, but because they regarded its use in divine worship as unscriptural and Paganish. If you admit and legalize the organ, you trample on not only the practice, but on the principles of the Presbyterian Reformers and the Westminster divines. They excluded instrumental music from worship on the grand scriptural principle that God is not to be worshipped in any way not appointed in his Word. What were the arguments adduced in favor of the use of instruments in worship by those who desired their introduction or toleration? Various positions are taken up. Some say the music of the instrument is fitted to be

of a vehicle of prayer, that there is no difference in nature between the music of the instrument and the music of the human voice. Others maintain that it excites a devotional feeling, assists our devotion, and gives us pleasure in the way of duty, whilst others say our young people like it and must be gratified. Arguments such as these could have no weight with intelligent Presbyterians, who know that we have no right to regulate the worship of God according to our own tastes or feelings, or model it as we please in order to enlighten, as men think, their religious affections, or afford their aesthetic tastes gratification. Hence, such arguments are generally repudiated by the more judicious advocates of instrumental music, and that which is mainly relied on is that the instrument improves congregational singing, it is pleaded for as 'an aid,' a help, in discharging what all acknowledge to be a moral duty, singing the praises of God with the understanding and heart. This argument is paraded as being the most defensible. It demands some remarks. In the first place, this was not the reason for which this innovation is desired. The craving does not arise from a desire to offer a more perfect and acceptable offering. It is not pretended that this is the reason for which many desire it. Again, the organ, when introduced, is never kept in the subsidiary position of a help. Even in the Established Church of Scotland, some of whose congregations the organ has been introduced only very recently, we already hear of voluntaries being played by the people enter and leave the church. Is this a lawful use of instrument in the house of God on the Sabbath? But, further, opinions are divided as to whether the instrument really aids or improves congregational singing. Some musical authorities object to instruments for leading on purely musical grounds. The speaker quoted several musicians in favor of this view:—
"Mr. Proudmann, preacher in Regent Square Presbyterian Church, London, and a writer on the science of music, in an article for the *Psalmist* for February last, laid down these positions and ably defended them:—
1. The organ is not necessary to the harmony in modern psalmody. 2. It is musically wrong as a leader of praise. 3. It does not prevent flattening, and is not a proper cure for the fault. 4. It tends to discourage general singing. 5. It does not correct errors, it simply drowns them. 6. It is a poor affair, after all, in the hands of most organists. 7. It is no help to expression. 8. It is more a fashion than anything else. 9. It is not to be preferred to other instruments, none of which are desirable in public worship. Other authorities equally deserving could be quoted. He maintained instruments would not aid congregational singing. They might cover or drown bad singing, silence the untrained voice, but were no remedy for defects so far as those existed. The real remedy for defects is two-fold—teach the people to sing, train them all to use skilfully the organ God had given each, and let them be filled with the spirit of life from above. Thus, and by no other means, could they have good congregational singing in celebrating the praises of God. He was prepared to maintain, further, that the effect of instruments where introduced has been to lead the people to cease taking part, or taking part generally, in the service of praise. The instrumental part of the service, instead of promoting better congregational singing, becomes, as we might expect it would be, a performance—something done before the people at which they will be present, to which they will listen, but in which they will take little or no part. Witness after witness could be produced, proving that it had produced such results very generally in America and Germany. Even where the people could sing—as one gentleman states in the *Psalmist* regarding German Churches—they are lazy and sit and listen to the organ. The effects may not be at once developed; but sooner or later, they would appear—for every unscriptural ceremonial carries evil in its bosom."

T. B. P.

LIFE OF THE LATE DR. BURNS.

This work has already been noticed in our columns; but the following, contributed to the *Princeton Review* by Dr. McCosh, is such an appreciative notice of the character and work of the late lamented Dr., that we cannot refrain from placing it before our readers. Dr. McCosh says:—

"I am not sure that any man of his age left a more valuable legacy to the Church of Scotland than John Burns, Surveyor of Customs at Borrowstouness, in West Lothian, who devoted four sons to the ministry: James Burns, of Brechin, William Burns, of Kilsyth, George Burns, of Corsorphine, and Robert Burns, of Paisley, and reared two daughters worthy of the brothers, Mrs. Provost Guthrie, of Brechin, and Mrs. Professor Biggs, of St. Andrews. The best known of this family was Dr. Robert Burns, first of Paisley and then of Canada. Like 'Old Mortality' he renewed the memorial of many an old Scotch worthy who was disappearing from the view of his countrymen, and not a few will rejoice that he has left a son who has raised this tombstone over his father's grave in the shape of a lively and candid biography. The work begins with an autobiography, containing sketches of some of the eminent men he met with in his early public life. Had he lived to complete it, it would have contained a series of portraits of the men of action in the religious world of Scotland, during the past eventful age. The remainder of the volume is by Dr. Burns' son, and is particularly valuable for the account of the religious condition of Canada. He was born in 1789, and died at Toronto in 1869. At this moment I have a pic-

ture before my mind's eye of the man and of his ways. He was middle-sized, stout, but not fat or flabby, active in all his movements, and with an open, somewhat Luther-like countenance. His general bearing was genial and kind. He loved story-telling, his fund of anecdotes was inexhaustible. An overflowing treasury of incidents and illustrations with first rate conversational powers, made him the best of the company. The puckering of the lips, the sparkling of the eyes, and the wrenching of his countenance with smiles, would be the precursor of some happy hit. His conversation was particularly felicitous when he related anecdotes of the famous men of the Church of Scotland whom he had met with in his early years, or heard of in the ages preceding.

"He was too busily employed in active work to become a man of erudition, but he had extensive reading and knowledge in a certain line for which he had a strong predilection. He was well acquainted with Church history generally, but especially with the History of the Church of his fathers. He unkenneled out of dust and cobwebs sixty volumes of Wedrow's letters, and became editor of *Wedrow's History*, both of which throw great light on the state of Scotland in the 17th and early part of the 18th century. His memory, as his friend Dr. Guthrie remarked, was a perfect miracle both as to its fulness and accuracy. But he was particularly distinguished for his extraordinary energy and activity. I remember that on one occasion when I staid all night with him in Dr. Guthrie's, for whom we had been preaching, I found in the morning when I came down at the usual hour to breakfast that he was there but had been out two hours previously attending a committee meeting of a benevolent society, and visiting the house of a poor woman burdened with special affliction.

"I add it that Dr. Burns was at times impatient; but so I suppose was also Elijah when he opposed Jezebel, and the Baptist when he denounced Herodias, and John Knox when he set himself against the wives of Mary Queen of Scots. He was not of those evangelists who deplore so terribly the evils of a past age or in a distant part of the world, but who have never a word to utter against the sins that appear in their own church and congregation. He was ever ready to face the evil before him, and this whatever odium it might cost him. He belonged to that type of Scotch character of which the archetype was John Knox, 'One who feared not the face of man.' On occasions he did rash deeds and uttered inconsiderate expressions. But he was not vindictive even at the moment, and was never known to be revengeful. A shallow youth, desiring to annoy him by unearthing a buried controversy, asked him if he would let him have a copy of a long forgotten pamphlet which he had issued during the heat of it. He replied, 'No, but I once published a discourse on young men be sober minded, and if you come across a copy I would advise you to study it.'

"At the early age of 22 he was settled as minister at Paisley, in the church of the famous Waterspout. As a preacher he was not refined nor recherché, but clear, manly, full of historical knowledge and Scripture quotation, with pointed application, all founded on sound old doctrine, which I confess I much prefer to the New England essay exposition, without heads or particulars, of the individual man's own cogitations, of which, as it is a significant fact, both New York and Boston are becoming sick. As a parish minister he had much to do with the poor, and took an active part in the steps which were used to alleviate them. His eager nature and his burning desire to bring up the Church of Scotland to its ancient standard, led him to engage deeply in the ecclesiastical controversies that arose. He vigorously opposed Unitarianism, that is, the system of allowing ministers to become professors, and, at the same time, to continue to draw the stipend of their parishes, of which they still professed to take the pastoral oversight. But he was particularly zealous in his efforts to deliver Scotland from the blighting influence of *moderation*, and to secure to the Christian people their ancient privileges. The memoir at this point brings us in connection with the great men of Scotland during one of the most memorable periods in the history of that country.

"He joined heartily with the lion-hearted Dr. Andrew Thompson, of Edinburgh, and the sagacious Dr. McCrie, in seeking the abolition of Patronage in the Church of Scotland. He cherished the idea that the old church might keep her endowments and yet be free from all secular control. As a compromise Lord Moncrieff and others, in 1831, proposed not to abolish but to limit Patronage, and preserve the independence of the Church, and Chalmers was led to join this movement. Dr. Burns was never sure of the middle course, but was quite willing to give the Vote Act (so it was called, because it gave a veto to the people) to be sanctioned by the ecclesiastical judicatories a fair trial. In looking back on that struggle, in which I began at that time to take an interest, I feel (as I felt at the time) that the bolder course which openly attacked Patronage would have been the wiser course, because the only one which would have rallied around it the people of Scotland, both those who revered the past, and those who, looking to the future, were at that time insisting on the passage of the Reform Bill. But I am now satisfied that neither the bolder nor the more cautious course could in any circumstances have secured the expected end. The very considerations which led statesmen to look with favor on an Established Church as an engine of government, led them to look with jealousy on a Free Church, with its zeal and independence. Besides, I have grave doubts whether popular election would always be safe in the hands of par-

liament—all of whom would become church members, whether poor or not—would not pay for the support of the ministers elected. It is certain that the noble men, Chalmers, and Canlich, and Cunningham, and Buchanan, and Guthrie, were led by a way they knew not to a better issue than they contemplated.

"Burns visit to the United States to raise funds for the Free Church is still remembered—especially his visit to Princeton. He came there along with Dr. Cunningham. How we should have liked to be present at the interview of these two great men, who so drew to each other, Dr. Hodge and Dr. Cunningham; so like each other in the simple grandeur of their character, in their massive intellectual powers, their profound erudition, and their comprehensive theological convictions. But we have at present to do with Dr. Burns. He arrived at the time when the great temperance agitation was at its height. The people of Princeton were curious to know what the distinguished stranger thought of their country. He said to them that there were some things about them which he liked, but told them that they kept abominable brandy, as he found on taking a glass at the railway station! It may be interesting to mention that he changed his views and his practice soon after, and in Canada became an ardent supporter of the Temperance Reformation. I believe he did a still more imprudent act. At the table of a high-class lady in Virginia he talked against the iniquity of slavery in the presence of the ebony waiters, who showed their white teeth as they giggled approvingly. There is a story told of Dr. Cunningham breaking up an engagement in New York to hasten to help Dr. Burns out of his difficulties. When I heard this I confess I was impressed with the courage of the one man more than with the wisdom of the other, who, on coming home, found every paving stone in Edinburgh scribbled over by the boys of the city with the words, 'send back the money.'

"He was an eminent instance of the benefit arising from a man concentrating his energies on a single point. From an early date he was led to feel a deep interest in the British Colonies, and was Secretary to a Glasgow Society which sent out ministers to them. There was a general rejoicing when he was induced, in 1846, to remove to Canada, where he became pastor of Knox's Church, Toronto, and professor in the theological college there. As a teacher he was bristled of historical knowledge, and clear in his enunciations of divine truth. But he did most good by his periodical visits to the churches. In his tours he would have preached three or four times a day at stations many miles apart. Many a poor widow yet lives to bless God because he brought the gospel to her and her sons and daughters in those remote woods. It will be written in the history of many a congregation that it was founded on the occasion of a visit paid by this burly Scotchman, who gathered around him the scattered Presbyterian families, who were then a seed, but have now become a mighty tree, scattering seed of their own.

"The Canadian ministers will entertain you the whole of their longest winter nights with stories of his rashness in missionary tours and in his discussion of public questions. But he did more good in Canada by his eagerness than any twenty of their wise men did by their prudence. While such men were sitting cozily by their stoves, Dr. Burns was out in the snows of Canada when no other living creature was abroad but the wild animals, and on one occasion he was in danger of being shot by a farmer as he looked out from his door into the drift and saw a grizzly snow-elad figure before him and concluded it was a bear. They tell an awful anecdote of his speaking out rather plainly to the dignified representative of royalty, whom they honor in Canada. But he was such a man as the President of the United States would have liked to listen to, all the more that as no did so, and for the sincerity of the speaker, he would not have been himself required to say much. I believe the present Governor (the noblest of all their Governors) of the Dominion would have rejoiced to hear him speak so knowingly and feelingly of the state of the country in which His Excellency feels so deep an interest.

Quite as much as any man of his age, he helped to make the Presbyterian Church in Canada what it is, the largest Protestant Church in the Dominion. The various scattered members of that Church are now happily joined in one organization. I should like to see that one organization brought into closer relationship with the Presbyterian Church or the Presbyterian Churches of the United States, say by a Pan- Presbyterian council or otherwise. I am so sure that you can find anywhere in the world a more intelligent and industrious class of farmers than in Upper Canada, men fitted both to face the cold of their winters, and to draw forth the fertility of their soil in summer. Let them, as they converse in their families and social gatherings, in the long winter nights, give the due merit to the Presbyterianism and education which have made them and their children what they are; and let them hand down to the generation following, the names of salvation, and of intellectual and moral elevation among them.

The death at Glasgow is announced of Miss Ann Wallace, a lineal descendant of William Wallace, at the age of 103. Her birth is registered in the Barony, Parish of Glasgow, in July, 1770. Her brother, Sir J. Maxwell Wallace, R.C.B., was chosen to lay the foundation stone of the Wallace Monument in the Abbey Craig Hillside. He died at the age of eighty-four.

The potato bug is doing considerable damage to the potato vines in parts of Ontario.