

Parallels of American Presbyterian History, 1741, 1857, 1865, 1895.

In the Presbyterian Church of this country, writes Dr. Mott in the New York Evangelist, since it shaped itself into Presbyteries and Synods, there have been two tendencies, one to allow a latitude within certain bounds, the other to have all moulded after the same old pattern. These tendencies have created questions which sometimes were doctrinal, sometimes ecclesiastical, and again these became mixed, and finally they were intensified into strife, and the strife has ended in the expulsion of one part.

The first of this series of dissensions came to a head in 1741. For several years prior to that date there had been a controversy respecting the examination of candidates for the ministry who had been trained at Log College, which institution was the pet of the Presbytery of New Brunswick. The Synod, which was then the highest church court, had ordered that all candidates should be examined by the whole Synod, or by a commission. This was regarded as aimed at the students at Neshaminy, the great school of the prophets, under the nurture of the Presbytery of New Brunswick. That Presbytery deliberately licensed John Rowland, a student of that college, without regard to the restriction of Synod. This rule then became one of the burning questions in Synod. There was "an uncomfortable debate," but by vote the requirement of Synod remained. The Presbytery of New Brunswick continued its former course in licensing. For this, "in many quarters it enjoyed a high degree of popularity, while in others it was a synonym for mischief and enthusiasm."

This was the condition when Synod met in 1741. "To add to the difficulty, the entire Presbytery of New York, who might have acted as mediators, were absent." "The moderate men mostly stood aloof from the strife." "No pacific measures, no offers of compromise, were presented" (Gillette). The Presbytery of New Brunswick being in the minority were compelled to leave, and so a division into two opposing bodies took place. Really the differences were not such as to justify a division. So thought the moderates. For the very next year, at meeting of Synod, a conference with the rejected brethren was proposed. It was held, but no satisfactory result ensued. Most of the New York men signed a protest against the exclusion of the New Brunswick Presbytery.

At the next Synod, 1743, the Presbytery of New York brought up the subject by overtures. Not meeting with favour in their endeavours to help to heal the breach, finally in 1745, the Presbytery of New York joined the Presbytery of New Brunswick, and formed the Synod of New York. These Synods kept apart until 1758, when they were reunited. Meanwhile the growth and influence was on the New Side.

Thirty years passed, in which the Church grew so large as to make the formation of the General Assembly desirable. But in a few years after it was organized its peace was again disturbed by the question of the requirements which should be demanded by candidates for the ministry, and the matter ended in the expulsion of those who became the Cumberland Presbyterian Church. This was in 1810. A spirit of conciliation would have prevented this. For ten years preceding 1830 the growth of the Presbyterian Church had been as rapid as was the growth of the nation. But in this flush of prosperity, signs were visible of approaching danger. A party arose who were determined to draw closer ecclesiastical lines. At first the party was defeated by an overwhelming majority. Then the conflict in theology began. The case of Albert Barnes came up in 1830. In 1832 Dr. Dafield & Carlisle, Pa., was tried for opinions expressed respecting regeneration. In 1835 Dr. Lyman Beecher of Lane Seminary entered the arena. All these matters, theological and ecclesiastical, agitated the General Assemblies from 1831-37.

Concerning the Assembly of 1851, Dr. Abbel Green complains that his party (which finally became the Old School), "had been completely outgeneraled and taken by surprise." For subsequent General Assemblies each side made strenuous exertions to secure

the election of such members as they believed would favour their cause. As a result each Assembly was of the opposite character to its predecessor, showing that the Church at large was not satisfied with either extreme. At length the Old School, unexpectedly finding itself in a majority in the Assembly of 1837, passed those Excommunicating Acts which cut off so many Synods and Presbyteries that it was left in possession of the field. That Assembly of 1837 called itself "The Great Reforming Assembly." By the Old Side there was a gradation of measure from mild to severe. The idea was they must reform the Church. And if what was afterward the New School wing would unite with them in this endeavor, they must be expelled. And thus the Presbyterian Church was divided, both sides being in an angry mood.

It took a whole generation to allay the strife, and meanwhile the Presbyterian Church was hampered. At length, in 1870, both sides united with great joy, and without retractions or apology—united on the Standards pure and simple. This was at the time railroads were opening up the vast West. And the reunited church had this noble field to occupy, which it did with enthusiasm. And twenty years followed of marvellous advance and development in lines of Christian work.

This outline shows that the two tendencies in the Presbyterian Church alternate in the power of expulsion and attraction. Differences increase in magnitude and intensity, until they array themselves on opposite sides, and then the majority expels the minority. But underneath these two currents of tendency is the deep sea of Presbyterian affinity, which soon rises from its depth and modulates the currents and blends them in a harmonious flow.

Once more we have come to the dividing of the waters. The present strife over Union Seminary represents an idea. Cutting it off is not merely to withdraw from an institution of learning, but it is to disavow a sentiment, a tolerant spirit. It would have been far more dignified for the Presbytery of New York to settle for itself whether it would license students of Union. Yet it had the right to ask the advice of the Assembly, but the Assembly exceeded its powers when it "enjoined" the Presbytery to take a certain course. Advice was sought. But the Presbytery has a complete right to set aside that advice. Reflection may convince it that this advice is unwise. And, besides, Presbytery ought to resent such assumption on the part of the Assembly to dictate. But, whatever course the Presbytery of New York may choose to pursue, this action of the Assembly must not be construed to control the action of Presbyteries generally.

Temperance.

MISSIONARIES say there are seven American bar-keepers in the village of Nazareth, the home of the Saviour.

THE working men of Great Britain and Ireland earn £390,000,000 a year, sixty per cent. of which goes for drink.

TWENTY-ONE temperance associations have been formed in India during the past winter, with an enrollment of 2,000 new members.

THE total wages paid to working people in the United States in 1890 was \$2,253,215,529. It would take every dollar of it to pay the direct and indirect cost of the liquor traffic for the same year.

SINCE Belgium was permitted free trade in drink, public houses have so multiplied that intoxicants can be purchased at almost every shop. As a result, four-fifths of the deaths of men are now said to be caused by intemperance.

THE London Times asks for the suppression of the importation of alcohol into Africa as follows: "There is not a doubt left in the minds of intelligent, experienced, and practical men that the supply of intoxicating liquor to the native races is equivalent to the demoralization and degradation of the races concerned, and that the first condition of progress in the habits of orderly and industrious existence is to keep the poison of alcohol out of their reach. As to the extent of the evil there can be no question. In our colonies of Lagos and the Oil River alone, no fewer than four million gallons of fiery poison are sold every year."

Church News.

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

In Canada.

ST. ANDREW'S CHURCH, Belleville, will probably be opened in October.

LAST SABBATH the new church at Brookfield, P. E. I., was dedicated.

REV. T. F. FILLERTON, Charlottetown, has returned from a furlough in Scotland.

REV. W. R. CRICKHANK of St. Matthew's, Montreal, is enjoying his holidays in Musquodoboit.

KNOX CHURCH, Brussels, presented Rev. D. B. McRae with a purse and a silver baptismal bowl.

REV. W. J. McDOWELL, first Presbyterian minister of Kempsville, has died at Plainfield, N. J., in the eighty-eighth year of his age.

THE Rev. Dr. Campbell of Eskine church, Ottawa, will occupy the pulpit of East Presbyterian church for the next two Sabbaths.

MISS ANNIE MCKENZIE, formerly a teacher in the Lucknow Presbyterian Sabbath school, has been accepted as secondary missionary and companion to Mrs. Goforth, to China.

DETROIT Presbyterian church has given a call to Rev. W. S. McTavish of St. George, Ont. The call has been transmitted to the Paris Presbytery, who will consider it on August 6th.

AT Toronto Presbytery, on Tuesday morning, one of the elders present introduced Mr. John Livingstone, sr., of Listowel, who is a brother of the late Dr. Livingstone, the great African explorer.

AT a special meeting of the Lanark and Renfrew Presbytery, held at Renfrew last Thursday, it was decided that Rev. D. J. McLean should remain in Arnprior. A deputation from Arnprior put in a strong plea for Mr. McLean remaining with them.

THE annual meeting of the W. F. M. S. of the Presbyterian church in Canada (K. D.) will be held in St. John's Church, Halifax, on Tuesday and Wednesday, September 17th, 18th. Secretaries of auxiliaries will kindly send the names of delegates as soon as possible to Mrs. S. A. Marshall, Cunard street, Halifax.

THE new Presbyterian church near Oliver's Ferry, which was lately opened, is an attractive building. It is a brick veneered building 48 feet long by 26 feet wide with a steeple 50 feet high. The base of the steeple is 8 feet square and forms the entrance to the church, which has a seating capacity of 155. The ceiling is sheathed with basswood, ribbed and stained mahogany, and the windows are of stained glass, and the pulpit and communion table corresponding nicely with the rest of the church.

THE Rev. J. McD. Duncan was inducted as pastor over the Presbyterian congregation, Woodville, on the 12th ult. Addresses were delivered by Rev. D. Y. Ross, Rev. D. McDonald, Rev. P. A. McLeod, and the Rev. Dr. Grant, of Orillia. After the induction service a meeting of the congregation was held, and cordially granted leave to the Rev. Mr. Duncan to attend Knox College and deliver lectures on Apologetics three months during the winter; also four weeks holidays were allowed him.

THE annual meeting of the Halifax Presbyterian Society will be held in Brooklyn, Hants Co., August 15th. The business meeting will begin at 10.30 a.m. There will be a public meeting in the afternoon at 2.30, when addresses will be given and papers read on missionary work. The railway authorities have made the usual reduction in fare. Delegates going via either the I. C. R. or U. A. R. or both, will procure from the station agent at starting point a standard certificate which on being filled up by the Secretary of the meeting will entitle bearer to be returned on the U. A. R. for one-third of one first-class fare, and on the I. C. R. free, but for the latter purpose the certificates must be presented to the agent at Windsor Junction. This concession by the I. C. R. is conditional upon ten or more delegates travelling over that railway. If less than ten attend half fare must be paid from Windsor Junction on return.