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Contributors and Correspondents

NORTH-WESTERN STATES.

Your correspondent watches with the deepest interest the progress of Union in the Dominion, and rejoices that the consummation of it next June is as certain now as anything in the future can be. He dreams sometimes that he would like to be present in Montreal when the time comes, and see the ceremony performed, and it is not impossible that he may. He also watches the interchange of pastors that is going on between the western and eastern provinces. It is a pity that Mr. Smith left Halifax, at least in some respects, though the Galt people will not agree with me here. I understand that Fort Massey congregation is bent on having another from the west, and this time, if it succeeds, a metropolitan charge will be left vacant. It is plucky in Halifax attempting to run a race with Montreal; if it wins, and who knows but it may, it will be a feather in its cap. St. John used to be an important enough rival, but the ambition must be mounting wonderfully high, when it enters the lists with both the commercial capital and the political capital of the Dominion at the same time. It may not be out of place to say here that I hear golden accounts of the success of Dr. Waters down there by the sea, and far away as I am, I have special means of being well informed in the premises. There has been quite an infusion of new pastors into the Presbyterian congregations of that city within the past year, and there has been in connexion with that, a result that ought to have taken place years before—an advance of salaries all round to a somewhat respectable figure. A very short time ago the average salary was \$1,200; indeed there were very few that got so much as that; in one case a charge that has as much self-worth as any other, contented itself with paying a salary of \$600 and house rent! Now the average is \$2,000. St. David's led the way when it called Dr. Waters, and the others, no thanks to some of them, had to follow suit. I was going to say, however, that the success of the doctor has exceeded the expectations that were formed of him when he went there. The church edifice is one of the largest in the city and it is well filled at the services, and not by dead heads either, for I am informed that all the pews are let. I am not aware that he indulged in any boastings when he began his labors. He neither procured an inundation of great men, physical as well as moral, to sing His praises, nor did he announce publicly that he was going to fill that temple with hearers up to the ceiling, a statement that is easier to make in some cases than to carry out in fact. He was far wiser to do his work without the loud sounding of trumpets, either by others, who are accustomed to such exaggeration as is characteristic of certain regions of the world, or by himself. Even his Bible class numbers over 100. It meets on a week evening, and quite fills the lecture room. I rejoice in being able to render such a report of him to his old friends who know him well.

As I write this we are on the eve of the commencement of the services of the week of prayer. The subject suggested for the services to-morrow is most appropriate considering the times in which we live, and the phases of thought that are presenting themselves. It is getting to be regarded as old fashioned, or to use a more expressive term, "old foggyish," to put the Lord Jesus Christ as the Saviour of men in such a prominent place as that to which our Father elevated him. We have got beyond that theology; rather we have got beyond theology itself; the very work is indicative of the bondage of thought in which we used to be held. Such words as atonement, mediator, substitution, and their brothers and cousins, are fast becoming obsolete. Religion is now the development of true manhood or physical manhood, the uplifting of humanity by means of education, if Jesus Christ be referred to at all it is as an example which he set of unselfish devotion, not as doing a work for us. Then the Sabbath as it used to be regarded was only a relic of Judaism, but we have attained to freedom. The Sabbath is for us, we are God's, all is ours. It is not the glory of God that is the centre of religion, but our own glory. The Council of the Evangelical Alliance must be very "old foggyish," when such a theme is suggested as "Christ the one Prophet, Priest, and King." But it shows that the Churches as such, are still where they were, notwithstanding the ravings of the secular, and the outpourings of some individual preachers. May such teaching be more and more emphasised.

LENNAS.

I HAVE seen such sin in the church, that I have often been brought by it to a sickly state of mind. But when I have turned to the world; I have seen sin working there in such measures and forms that I have turned back again to the church, with more wisdom of mind and more affection to it. I see sin, however, nowhere put on such an odious appearance as in the church.

Letter from T. T. Johnston.

Having been appointed by the Foreign Mission Committee of the Presbyterian Church South, to a missionary post in the Indian Territory, and having been ordained to this glorious work by the Presbytery of Florida, we left the city of Columbia, in South Carolina, on the 17th of Nov., and spent the night with the Rev. Dr. Irvine, in Augusta, Georgia.

The Doctor, it will be remembered, formerly occupied one of the Presbyterian pulpits in the city of Hamilton, Ont., and is still hale and hearty, greatly beloved by his people, and held in high esteem by the Presbyterian denomination south. It was with deep regret on both sides that we had to part next morning, for amongst other reasons that of being a Canadian had drawn us towards one another. But the best of friends must say good-bye, and so we were soon on our way to Atlanta, another enterprising city in this the most prosperous of all the Southern States.

At a junction of two railways between Augusta and Atlanta, I was at a loss to know whether we had to change cars or not, and not wishing to expose my ignorance, I told the brakeman—a young and very large mouthed negro—as he was about leaving the smoking car, "We don't change cars here." The surprised African looked at me smilingly for a moment, and then supposing I took him for a passenger, he simply but confidently said, "I know it sah." The inference from this piece of information was easily drawn, and proved satisfactory to us all.

A short time afterwards, a young man with a coarse voice, a bold demeanor, and a decided cross between his eyes, came through the train anxious to sell novels, cigars, and such like, for nobody's good but his own. I am sorry to say he took a fancy to me as I was sitting alone reading that beautiful little book, "The Shadow of the Rock." When he returned through the car he whispered in my ear as he nodded confidently, and winked at me with the off eye, "I have some nice beer in the other car." As I did not see him ask anyone else, either his supply must have been small and he did not wish to stint me, or that my refusal had crushed his fond expectations, for a decided shake of my head made that eye lose its expectant look, and with a disappointed air he passed on. I don't exactly know who I look like, or what character I most resemble, but I am generally taken for somebody else. Sometimes I am a Professor in some Institute of learning; often an English, Scotch, or an Irishman; a ku klux once, and now nothing more nor less than a glut-ton-and-a-winebibber. Some time in the afternoon we changed cars at Nashville, Tenn., and enjoyed for a little the company of an original and old lady as could well be imagined. She sat on the opposite side of the car next the window, with her feet up on the seat before her, and no doubt felt as important and at ease as when she received company in her best and, perhaps, only room at home. She was dressed in brown homespun, and had rigged out her husband, who sat beside her, in the same comfortable and substantial article. She was continually gazing out into the city, but a capacious sunbonnet hid her features almost entirely from view, so that I could not make them my special study. Her remarks were original, however, and oftentimes made us smile in spite of our good intentions not to laugh at anybody behind their back. As we were thus sitting at the station, an engine backed a Pullman sleeping car past her window, and after considering its beautiful exterior for a little, she gave it as her opinion that "that engine was agoin to hitch on the street car to our train." Being informed that it was a sleeping car, she exclaimed, "Well, I 'clar, that must be the prettiest thing in the world to sleep in." Having started, the most beautiful and imposing Capitol of any in the South, standing on an eminence, excited her curiosity not a little, and having seldom seen any public building, except their own meeting house, she turned to her quiet and sedate husband with the inquiry, "that's a church, ain't it?" "I guess so," was the reply, and both wondered at and admired the vastness, beauty, and costliness of that structure, which has probably less of the worship of God in it than any other building erected. After a while she reclined back in her seat, laid off her capacious sunbonnet on the seat before her, took out her woollen sock, and fell to knitting. We then had a good view of the practical homespun old lady, and found her looks hardly the pink of beauty's perfection, but still quite a prize for a philosophical mind to examine. Her upper lip was somewhat sunken, and a pair of iron rimmed spectacles cut her quite a consequential air, as they were tied behind her head with a "clicker" string. She, unfortunately, had a bad habit of protruding her tongue, and thus keeping it out of its own province, but this had to be overlooked as a natural weakness and defect. As she continued her knitting and found nothing to talk about, she could not refrain from humming some familiar tune, just as she had so often done in her old split bottom rocking chair at home, beside a blazing fire of huge and rich pine knots. Happy, unsophisticated old lady! I felt tempted to take her by the hand and address her thus, "You are far behind the reckless times of the 19th century in your ways and manners, good old mother homespun, but you are an age ahead of them in your practical good sense, which so many despise;" however I didn't. Coming to a place where some cattle were in close proximity to the track, the whistle was blown repeatedly to frighten them to a safe distance, for it is seldom you see the road fenced in as is the case with those of Canada and the Northern States. The old lady let her knitting fall into her lap, tightened her spectacles over her head, and raised the window. She stretched her long neck to its utmost extent, in order that she might discover the cause of all the

disturbance. Her life-long companion asked her if she saw "nuthin'." "No. But they're hollerin' like sixty to some other train ahead, I reckon." Finding herself mistaken, after a little she closed the window, and once more resumed her knitting and her practical observations.

The approaching gloom of night, however, soon dimmed her eyesight, so that she laid her knitting aside, took off her spectacles, and was soon nodding assent to every lurch the car made as it rattled along towards its destination. When we reached Union City, Tenn., she did not take a sleeping car, or "sleeper" as she called it, to St. Louis, Mo., even though no doubt she desired to do so ever so much, and consequently we parted company, and saw each other no more.

The Canada Pacific Railway.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—I lately received a long letter from a friend of union, who has charge of party Y on the Canada Pacific Railway Survey. I take the liberty of sending you a few extracts, thinking that they may be interesting to the readers of the PRESBYTERIAN. Surely they will not be criticised as the extracts from the *Sword and Trowel* which a "Reader" has sent you, have been. My friend writes from the Camp of Alexandria, Suspension Bridge, lat. 49 deg., 45 m. long. 121 deg., 30 m., W. He says:—"Breakfasting at 5.30 a.m., and being kept as busy as possible till 8 p.m., do not have much time for correspondence. I am making a survey of the canyons of the Fraser, which is the most direct route to the sea, but is extremely rough and rocky, that no survey was made here till all other possible routes had been tried. A wagon road (the only one in the country) was made through here in the palmy days of gold-digging, and is still the only way of reaching the interior with wheeled conveyances, so I am able to use a wagon to move camp, and am as comfortable as one can be under canvas at this time of the year, (Nov. 6.) The mountains rise as steeply as one can climb, for about 3000 feet on each side of the river, and then slope back more gradually, and rise into peaks from 4000 to 6000 feet above the sea. We can see the vapour which falls on us as rain fall on the mountains as snow, and each day creep a little lower down their sides. It is only about 600 feet above us to-day. Snow will effectually stop us, for, in getting around many of the bluffs, we have to stretch ropes from tree to tree as a protection, for a misstep would be certain death, and, of course, no one would risk his life in such a place if there was even half an inch of snow. The ground on which I am camped was mined over in 1858 and '59, and as much as \$100 per day made by each man. At present there is a little mining going on, but it only pays ordinary wages, and is very hard work. By washing a shovelful of earth anywhere about here, one can get the "colour," but not in paying quantity. I spent the early part of summer searching for a pass through the Cascade Range near the 49th parallel, then I wrought between the Cascades and the Rocky Mountains, about lat. 52 N. during the latter part of summer and autumn, and came here in October. I was not in the Rocky Mountains proper, but among some outlying spurs of them, and could, on clear days, see the snow-capped peaks. It is astonishing how little charm scenery has for me whose daily occupation brings him to it. People come thousands of miles to see the canyons of the Fraser, where I am camped at present, but when one comes to climbing along the face of some of these bluffs, as a means of earning his bread, the charm disappears. The drunkenness, swearing, and immorality generally of this province, is enough to make the hair of one, newly arrived from the east, stand on end. There is no law regarding a day of rest, and, consequently, work proceeds as usual on Sundays. When one passes New Westminster, at the mouth of the Fraser, there are only two more Protestant congregations inland—a Church of England mission at Lytton, 150 miles up—and a Methodist at Cariboo, 550 miles up, and their congregations are principally Indians. The greed for money is so great that there is more insanity than there would be in ten times the population elsewhere.

This is a poor farming country. There is very little land fit for cultivation west of the Cascades, and east of them, though there are large stretches of good land, nothing can be raised without irrigation, which is very costly. Minerals are the only inducement for the settlement of the country. I remain, Mr. Editor, yours respectfully,
T. FENWICK.

The Manse, Metis, Que.

Psalms vs. Hymns.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—Allow me through your columns to call the attention of Presbyterians to the question of whether Psalms or Hymns, or a Psalmody composed in part of both, should be used in churches. This is, I think, an appropriate question at this time, when there is a new prospect of the Union being consummated, especially as according to the proposed basis of Union, each congregation is to be at liberty to conduct its service in its own way, at least so far as this question is concerned.

For my own part, believing as I do, that no one is at liberty to, and cannot acceptably worship God, except in the way which he has himself appointed, I think it the duty of the church to set aside hymns altogether, unless it can be proved on scripture authority that they are of divine appointment, and that they are inspired.

In view of this, would you or some one of your learned correspondents, be kind

enough to answer me the following questions:

1st. Did God give a revelation to His Church and people, and if so, is that revelation complete, or is man at liberty to take from or add to it.

2nd. Did God provide and appoint a Psalmody for His Church under the Old Testament dispensation.

3rd. Did God ever abrogate or change this Psalmody as being unsuited for the Gospel dispensation; if so, cite the proof.

4th. As King and head of His Church, is it His right to make laws for its government, and to direct how He shall be served by His people.

5th. Did God provide or promise a spirit of Psalmody, as He did of preaching and prayer; if so, name the passage.

6th. Are those who desire to change or enlarge the Psalmody, influenced by a desire for the glory of God, or are they not rather like Saul in the slaughter of Amalek, who, contrary to the command of God, saved the best of the spoils for a sacrifice.

7th. By thus changing or enlarging the Psalmody, do we prove ourselves faithful witnesses for God, transmitting pure and entire to future generations, the ordinances given to us by the fathers for which they have suffered and died.

I am led by a careful study of the following texts of scripture, to believe that there is not only no authority for the introduction of Hymns, but that such introduction is positively wrong, and also that the Psalms alone ought to be used in the service of song.

Numbers xx. 7-11; 1 Chron. xxviii. 11-19; Ps. xvi. 7-9; Lev. x. 1-3; Ps. lxxxi. 2; xv. 2; cv. 2; Mat. xxvii. 30; 1 Cor. xiv. 26; Col. iii. 16; Deut. xxxii. 22, 46, 47; Luke xv. 23-31; Eph. v. 19; James v. 13; Jer. xviii. 15; i. 16; vi. 16; Isa. viii. 20; Mal. iiii. 3-7; 1 Tim. vi. 3, 4, 5; 2 Tim. iii. 16, 17; Gal. i. 8, 9; 2 Sam. vi. 6, 7; Rev. xvii. 18, 19.

Archbishop Lynch's Lecture.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Will you kindly permit me a small space in your valuable columns to refer to that portion of "His Grace's" lecture on Sabbath evening, 20th ult., wherein is the gist of his argument, substantiating that belief of the Roman Catholic faith, called Purgatory, he says: "Can we suppose that a man converted at the hour of death, after a life of crimes of the deepest and darkest hue, would be admitted to the full enjoyment of God, as quickly as the saint who had led a life of innocence, sanctity, and charity, and who had performed great works of love to the poor?" Proving his argument from several passages of scripture, the most powerful of which seems to me to be the following: "that Christ will reward every man according to his works," Matthew, xvi., 27. May I ask that "His Grace" will be pleased through your journal to reconcile his argument, and the passage of scripture quoted, (if it is to be believed as explained by him) with the action of our Saviour on the cross toward the dying thief, who would not have been condemned to such a death if he had not committed crimes of the deepest and darkest hue, who in a repentant spirit cried, "Lord remember me when thou comest into thy Kingdom," and received this reply from the lips of the blessed Saviour himself, "To-day shalt thou be with me in Paradise." Are we not to believe from the reply of our Saviour to him, that he was admitted at once to the full enjoyment of heaven, mark the words of our Lord, "with me" associated with Jesus.

If it was the intention of the Almighty to inflict a remediable course of punishment for greater sins, and the passage of scripture given, intended solely for the purpose of conveying that belief, then is not the action of our Saviour toward the thief altogether opposed to the spirit of the quotation herein referred to, and made by Jesus himself.

I am only a young man, surprised myself at the spirit that has prompted me to take up this argument, but I can truly say that it has been done by prayerful consideration. I am only familiar with the simpler truths contained in the word of God, and can only say blessed be God for the simplicity of his truth, that the way-faring man (unbiased by prejudice) though a fool may not err therein. Yours truly,
ENQUIRER.

Presentation to the Rev. J. G. Robb, B.A.

On New Year's day a number of gentlemen connected with Cooke's Church met at the residence of the Rev. Mr. Robb, for the purpose of presenting him and Mrs. Robb with their portraits in oil. Mr. William Wilson moved, seconded by Mr. Staunton, "That Mr. Thomas Kerr take the chair and make the presentation." Mr. Kerr thanked the meeting for the honour, and complimented them on meeting each other under such favourable circumstances. Addressing Mr. Robb he said:—"It gives me great pleasure on the first day of the new year to be the medium of conveying to you these two paintings, as a token of esteem from a few of your many friends in the congregation of Cooke's Church. The intrinsic value is small, but the gift is the spontaneous offering of warm and attached friends who you may rest assured are deeply interested in your welfare. It is not necessary to refer to the circumstances which led to your being called to the pastorate of this Church, but we can refer with satisfaction to the flourishing state of the congregation as evidenced by the increased attendance on your public services, whilst your readiness and ability to expound Protestant truth has placed the whole evangelical community under obligations to you. Of Mrs. Robb I am instructed to say that

she has won the affection and esteem of a large circle of friends; that she has acted the part of a helpmate in every way worthy of you. Our sincere wish is that your connexion with Cooke's Church may be long, happy, and eminently successful, and that when your work on earth is done, and you called on to part with loving friends, you and your family may be admitted into that place where "there is fulness of joy for evermore." Rev. Mr. Robb replied in feeling terms. He said that when invited to take charge of Cooke's Church he hesitated, as he knew that that of Mrs. Robb had been filled by one of the ablest ministers in Canada, and who had been raised to the Professorial chair. Still, he resolved in the strength of God, to give his time and abilities to the work of the ministry in that place, and he was pleased to know that his labours met with the approbation of those whose good opinion he valued much. Mr. Robb proceeded to say: My own portrait I value highly, but that of Mrs. Robb much more highly. It seldom falls to the lot of ministers to get such portraits, and every time we look on these pictures we will think of those who gave them. The portraits were executed at the establishment of Messrs. Bridgman and Foster, and were much admired for their artistic beauty.

Before leaving the company were entertained at luncheon, and left wishing each other a happy new year.

Presbytery of Durham.

This Presbytery met in Durham on Tuesday last. All the ministers were present, and the largest number of elders and other office bearers ever present at any of its meetings. The following were the matters of chief interest. The whole of Tuesday afternoon was given up to the work of the convention. Excellent addresses were given upon Binivals, by the Rev. John McMillan and by the Rev. D. Duff, and upon the work of Eldership by the Rev. R. C. Moffat. Free discussion followed, and a most pleasant and profitable session was held. It was unanimously agreed that the above named ministers send copies of their addresses to the "Presbyterian," and to any other magazine for which they may be suitable. The Rev. Mr. Morrison resigned the Fraser Station, the other stations agreeing to make up the sum lost, and get all his services. The Rev. R. C. Moffat reported that he moderated a call, two of his old Stations, Bentuck and Hanover, in favour of the Rev. J. P. Baikie, late of Ancaster. The call was signed by ninety five members and thirty eight adherents. The call was heartily sustained and forwarded to Mr. Baikie, the Presbytery agreeing to make the necessary application for supplement, which will not likely be long needed. One who had severed was taken up with a case of discipline. It was referred back to Session, and assessors appointed to sit with them. It was moved by Mr. Moffat and carried that the next meeting be held in Clifford on the first Tuesday of March at Eloven, and that two seditious be given to a Presbyterian Sabbath School Convention, and that the following be the Topics and the Speakers to introduce them, viz:—

1. The Aim of the Sabbath School—Messrs. Grog and Scott.
 2. The Place of the Sabbath School—Messrs. Morrison and McEbet.
 3. How can Teachers best prepare for their work?—Messrs. Blair and D. W. Ross.
 4. How can our Sabbath Schools best be enlarged and strengthened?—Messrs. Cameron and Johnstone.
- It was also agreed that all the teachers and office bearers who could conveniently come, be invited to attend. The Presbytery after attending to Home Mission and other matters, adjourned after holding five seditious.

Presbytery of Montreal.

This Presbytery met pro re nata on Tuesday, 29th December, 1874, at eight o'clock in the evening, in Free Church, Cote Street, Montreal. The Rev. R. F. Burns, D.D., having declined the call addressed to him by the congregation of Knox Church, Ottawa, the Presbytery set the same aside and ordered that the Presbytery of Ottawa be informed accordingly. The Rev. William Grant was instructed to moderate in a call at Kenyon. The congregation appear to be unanimous in the object of their choice; and they promise a salary of \$700, along with free manse, garden and orchard. A call addressed by the congregation of Chalmers' Church, Montreal, to the Rev. George A. Burnfield, minister of the gospel at Scarborough, Ontario, was sustained and ordered to be transmitted to the Presbytery of Toronto. The said congregation, though not numerous, promise a salary of \$1,600. A call addressed to the Rev. John C. Baxter, Dundee, Scotland, by the congregation of Stanley Street Church, Montreal, was sustained and ordered to be transmitted to the Presbytery of Dundee, in connexion with the United Presbyterian Church of Scotland. The salary promised is \$2,500. Dr. Eddie of Glasgow, Dr. Kerr of Glasgow, and Dr. Wilson of Dundee, are requested to act as commissioners and plead for Mr. Baxter's translation. The congregation of Chalmers' Church, Quebec, renewed their call to the Rev. Peter Wright of Ingersoll, promising a salary of \$2,000. Mention was made in Court of a call moderated in lately at Indian Lands in favour of the Rev. Kenneth Macdonald, of Alexandria.

THE Golden Rule teaches us to do unto others as we would have others do unto us. At the same time it teaches us not to expect from our neighbors what we would not be willing, in similar circumstances, to do for them.