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Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.

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We invite the active co-operation of friends in every section of the Dominion, in order to secure a large circulation for the BRITISH AMERICAN PRESBYTERIAN; and to promote the interests of the paper by furnishing early intelligence of Church, Missionary and Presbyterian news suitable for our columns.

British American Presbyterian.

TORONTO, FRIDAY, MARCH, 8, 1872.

FURTHER TALK WITH PRESBYTERIANS.

The letters from our various correspondents which we published last week to a great extent obviate any necessity for our again recurring to our work or the claims we have upon the support of Presbyterians. We are content to let that work answer for itself. At the same time there are a few points on which a remark or two may not be altogether inappropriate.

We have not a word to say in opposition to a monthly magazine, for which we know a good many are anxious. If such a periodical can be got up and vigorously conducted, we shall be glad. If it find adequate and enlightened support, we shall be still better pleased. But, even at the best, a monthly magazine can never, as things are at present, obviate the necessity of a weekly newspaper. Perhaps the feeling of many is that even the latter appears too seldom to discuss with sufficient freshness and force the current topics of the day. People now-a-days live very fast, and whether it be a good symptom or a bad, things must be taken as they are and treated accordingly. It is very evident, at any rate, that long before a monthly magazine can be brought to bear upon them, many subjects by no means unimportant are old and stale. Men have drifted away from them and cannot be persuaded to return. We shall accordingly be no rival to a monthly or quarterly of the right stamp. Such a periodical would be simply our complement and crown.

Then let us notice another point on which we think some are inclined to be unreasonable, or—shall we say it?—simply inconsiderate. The price of the PRESBYTERIAN is objected to as too high, and other papers are referred to as of larger size and put at a lower figure. We have no word of depreciation for any of our contemporaries, nor do we cherish towards any of them a feeling of anything but honest and honourable rivalry. We are in antagonism to none. Our work does not interfere with theirs, and our success does not involve in the slightest their injury. They cannot do what we propose; we may not be able to overtake what some of them at any rate successfully accomplish. But as far as the price goes, let our friendly objectors just think for a moment. The papers to which we are specially referred are of long standing. After many struggles they have established their position. Their advertising patronage is large, and is what they chiefly depend upon. They have daily editions which supply material for their weeklies, without any additional expense for composing. All this after being established twenty years and more. Is it reasonable then that we should be expected at once to start, without a fixed extensive circulation, without an advertising circle of supporters, and without the prestige which lengthened experience may be expected to give, and at once present as large and as cheap a sheet as our neighbours have reached after the efforts of a quarter of a century? The thing won't stand to reason. We proposed to start

at the pace and in the style we had reasonable hopes of being able to maintain, and we think we have done this, and in such a way as to give us a claim at least to the friendly consideration and honest support of the Presbyterians of Canada.

We ask no bonus from either the Church or State, though those interested in the success of railways, newspapers, sugar refineries, or cotton mills, are only too glad to give such in order to secure a fair start for enterprises which in their estimation will be a public benefit. We wish to give full and adequate returns for all we receive, and if friends will but have patience, and will at the same time help reasonably to extend our circulation, secure for us a fair share of advertisements, and if we can print as well and as cheaply as others what they need to have printed, let us have a reasonable amount of such job work, that is all we ask. With such help and hearty co-operation in the way of sending news and miscellaneous contributions from those who handle the pen of a ready writer, we fully calculate on making a newspaper not altogether unworthy of the Presbyterians of Canada. If in spite of such generous assistance we fail, then let us go down and give place to others worthier and more energetic.

We close our talk about ourselves, our claims, and our aspirations. Now let us turn to the work of making these aspirations good.

PRESBYTERIANISM ASSAILED AND DEFENDED.

In the end of January last the Very Rev. Dean Stanley delivered, in Edinburgh, a course of four lectures on the History of the Church of Scotland. He lectured under the auspices of the Philosophical Institution, and attracted a large and influential audience. The theme is one deeply interesting to Scotchmen, and when handled by such a master of literary art, could not fail to have its own effect. Dr. Rainy, of the Free Church College, was asked to review the learned Dean's interpretation of Scottish Church History, which he did before crowded meetings in the Music Hall, in three lectures of great power and beauty. If Dean Stanley has succeeded in strengthening the hands of those in Scotland whose views agree with his own, we still may thank him for having called forth so able an apology for our own Presbyterianism as Dr. Rainy has given. We understand that the lectures are to appear in pamphlet form, and we may express the hope that one of our Canadian publishers will favour us with an edition of our own. The power of argument is great; but the felicitousness of expression, and the courteous and even pleasant manner in which severe but merited castigation is meted out to the intruder on Scottish history, is even more remarkable. In these lectures we have a much needed vindication of our democratic form of church government, and our religious peculiarities. No greater evidence of the success of Dr. Rainy can be given, than that the Edinburgh Scotsman has found it necessary to resort to virulent abuse and personalities, and to the old attempt of decrying evangelical religion as intolerant bigotry. We cannot give extracts now, but must rest satisfied with stating the general drift of these lectures.

Dr. Stanley tells us plainly that he is an Erastian of the Erastians; and true to this spirit, interprets Scottish Church history from his own point of view. He tells us that for the first three hundred years there were no bishops in Scotland, and that the fact that the evangelizers of the country were not bishops, had, to a certain degree prepared the way for the revolution of episcopacy, as it produced some features of religious character prevailing to-day. He then speaks of a second period, from Queen Margaret to the Reformation, during which the Anglo-Norman hierarchy had a place in Scotland, and when there was an arrangement which, but for political difficulties, might have allowed presbytery and prelacy to exist side by side in the same church, thus showing how "superficial, after all, were the divisions which separated them." The third period is that in which Presbyterianism was in the ascendant, and Episcopacy was proscribed and persecuted. This state of things is attributed chiefly

to a patriotic fanaticism which repelled everything English, and which now is giving way—as good feeling and intercourse between the two countries prevail; and here the Dean tells us of the mission of Episcopacy in Scotland: not to subvert, but to help the State Church to "keep alive a sense of English toleration, English art, and English literature."

The Dean proceeds to give the characteristic fractions of Scottish Presbyterianism, specifying, 1. Its negative character "The dying testimonies, the living creed of this purest Presbyterian churches, were all couched in a uniformly antagonistic form." 2. Its claim of spiritual authority "which was in fact temporal power conceded on a very large scale to a body which became, as it were, the second parliament of Scotland; the distorted representation of a noble truth, namely, the indefensible superiority or moral over material force, of conscience over power of right against might." 3. The littleness and minuteness of the points on which its religious divisions had taken place. The martyr spirit is praised only as the pure and heavenly rapture of mistaken men about trifles. The Dean goes on to describe moderatism in terms highly complimentary as the result of increasing culture, in the light of which more tribunal sentiments proscribed, and claims for it all that is good in the last two hundred years of Scottish history. While David Hume and Robert Burns are referred to as instances of Christian light and liberal sentiment. We have thus fully noticed the drift of the Dean's lectures that we may show clearly the bearing of the reply. Dr. Rainy most significantly says that the visit of the Dean to Scotland is intended to have its effect of the future. The Scottish vote had for some years been very powerful in parliament, and perhaps if the English establishment should be put on its trial that vote would again be of use in offense and defense, hence the strong desire to direct Scottish sentiment so as to save a national church. He charges the Dean with not understanding the history of Scotland, as from his mental diosyncrasy, while nothing picturesque in the physical or moral would escape his eye, he lacks the sympathetic appreciation of the deeper and the stronger currents of religious life and doctrinal controversy. Hence he makes little of the moral and religious principles which to Scotland are so dear. He corrects the misrepresentations as to the loving accord between Presbytery and Prelacy, and shows that the overthrow of the latter was the necessary result of its constant and insidious effort to destroy the former; and, further, states that Episcopacy is fated to bring other things in its train which logically end in Popery, so that in order to avoid that end Episcopacy had to be abolished. Dr. Rainy draws a most striking contrast between Presbyterianism in its organized life, bold and fearless liberty, and avowed dependence on its Living Head; and Episcopacy as forced upon Scotland, with its expulsion of good men and favouring of the lax and unscrupulous and its persistent deception, manoeuvring and falsehood. Referring to minor points which we omit, Dr. Rainy shows how, among all the subdivisions of Presbyterianism, the Catholic unity of the Church was never lost sight of, nor was the narrowest and strictest Sect so bigotted as to make a point of Church government a condition of salvation, which, quoting from Episcopal authorities, he shows has been done by those who assert that "schismatics are separated from the communion of the Invisible Bishop, and so from the whole Catholic Church in heaven and in earth." The independence of the Church and its supremacy in its own sphere are ably stated, as it is a society established for spiritual ends by Jesus Christ, and not by earthly powers; in sight of which principle alone the instructions of the Church can be understood. The charge of negativeness is next met, by showing how positive Presbyterian theology is, its only negation being "nature is not grace, nor grace nature." Much space is occupied by the discussion of moderatism, in its rise, through the present, of unspiritual men within the Church, and its growth by the advancing spirit and intelligence of the eighteenth century, when gradually men were tempted to seek to adapt the Church to the sentiments and wishes of the nation, and

to wrest the Word of God or ignore its teachings when these were contrary to those sentiments. Evangelical religion is also clearly set forth in its principles as first taking the word of God as its guide, and building up a Church on the great spiritual realities therein revealed, even when these run counter to the opinions of individuals and nations. Hence its undying antagonism to moderatism.

We have said enough, perhaps, to direct the attention of our readers to these lectures of Dr. Rainy's. No one will peruse them without profit, and that not wholly in a controversial point of view, but quite as much from the fine reverent and earnest spirit that breathes in every part, showing a heart fully alive to the all important interests involved.

PRESBYTERIAN SNOBBISM.

Some may think that the heading of this article is a misnomer, or a specimen that logicians call a contradiction in terms. Presbyterians, it will be said, may become bigots, enthusiasts, or fanatics, but surely never can come out as snobs. Yet it will be found that what the public now more expressively than politely calls snobism is not by and means unknown among a certain class of Presbyterians on both sides of the Tweed. Snobism is the result of some qualities of human nature which in peculiar circumstances come too powerfully into play. It is a moral phenomenon met with in all countries and among all classes of people. Even the gravity and self assertion of the Scottish character, and the presumed sternness of Presbyterianism, cannot prevent its development or stop its progress in certain quarters. Hence you will find the snob not only in all kinds of society, but also we are sorry to say, in all sorts of churches. In Scotland, of late, a considerable number of lairds and others who belong, or wish to belong, to the "country gentry" have deserted the Presbyterian Church of their fathers and become Episcopalians. They know little or nothing of the abstract merits of Presbytery or Episcopacy, and can give no logical or theological reasons for the steps they have taken; only in their eyes Episcopacy is the genteel thing, and a passport into genteel society, while the Presbytery, besides being "vulgar," often plies them by its ministers with truths more plain than pleasant. Their conduct we grieve to say, is just a sort of religious snobism. They belong to the fashionables, the self-seekers, or the tuft-hunters of society, and can add nothing to the religious life or energy of the Church to which they attach themselves.

But if there are snobs that leave the Presbyterian Church of Scotland, there are snobs in that Church who remain behind. You will find in the Northern Establishment at present, a considerable number of young ministers who in dress, language, and manners are the fashionable English curate, who are well up in the slang of Oxford, who are half ashamed of Presbyterianism, and are as formal and liturgical in their services as they can venture to be. They appear to be a set of shallow-brained snobs unworthy of their Church and country. They have nothing of Knox or Chalmers in their composition, but much of Lee and his successor Wallace. This last Scottish "reformer," who ministers in that Church of the martyrs, the Greyfriars, Edinburgh, is as to preaching and ritual a thousand miles away from the Presbyterianism which he is bound to uphold. He and his congregation, consisting, it seems, largely of half-educated young men, who are profoundly unconscious of their own ignorance and conceit, imitate Episcopacy with all their might, and claim to be in advance of their age, or leaders of modern refinement in the Presbyterian Church. Plain people have begun to call them a set of snobs, the minister, of course, being the greatest offender of all. Such a strong term is not applied unadvisedly. It should always be understood that Presbytery is Presbytery, and Episcopacy is Episcopacy; and that a Presbyterian minister is bound in common honesty and ordinary self-respect to be as true to his Church as an Episcopal clergyman is to his. But when we see a minister who has formally accepted the worship and government of a Presbyterian Church introducing liturgical forms, entertaining his people with instrumental oratorio music, and in many other ways coquetting with a certain kind of fashionable Anglicanism, we can feel no respect for him whatever, but must set him down as a snob of the first water. Like the frog in the fable who imitated the ox, he bursts at last, and meets with more ridicule than compassion.

But the human frailty of which we speak is common among Scottish Presbyterians settled in England. Most of our readers know of many individual Presbyterians and Presbyterian families who, on coming to the South, have coolly gone over to the Episcopalians. Was it the result of examination or the force of conviction that carried these South

fathers, they might be entitled to respect, at least for their honesty, if not for any great clearness of intellectual vision. But when it is too evident that they have been inspired by a love of fashion or gentility, the same charitable consideration can hardly be extended to them, and they may be fairly said to have earned a name which is usually expressive of contempt. There are also many Presbyterians who, on sojourning for a season in England, habitually go to an Episcopal place of worship. A Presbyterian Church may be at hand, with its minister and members struggling manfully to uphold their principles and do good in their neighborhood; but these Presbyterian visitors Episcopize for the time, and go off with their English friends to a fashionable Episcopal church or chapel. This to say the least, is shabby conduct, and shows a want of the firm principle which should be the same both in Scotland and England. Scotch Presbyterians are well entitled to glory in their Presbyterianism, and should carry it courteously but firmly into any place and any society. It is a noble heritage which is committed to them, and it is a pity, or rather a shame, that they should ever act as if it were of little value, and might be parted with for a spoonful of flattery or a mess of pottage.

Among professed Presbyterians in England there are also occasional indications of a spirit which we cannot admire. It may be right for Presbyterian ministers and sessions to go a certain length in accommodating the services of the sanctuary to English tastes and usages; but Presbyterian principles and manliness alike revolt against anything like an over-imitation of the forms of Episcopal worship. The simplicity of Presbyterian worship, when conjoined, as it ever should be, with good taste and spirituality, is not entirely spiritual, but strongly attracts minds of the highest order, and often affects the heart more powerfully than any number even of imposing or decent forms. Let Scotch Presbyterians in England, guard against that deference to English tastes which is too often but a deference to English prejudices. We must have no more fashion or gentility, or anything like Episcopizing in our Presbyterian Churches. Let the spirit and the very name of snobism be banished from all our congregations. Let us first be Christians, and then dare to be Presbyterians.—*Weekly Review, (London.)*

ACTS THAT TELL.

Are you a Christian? If so, improve every favourable opportunity to recommend the religion of Jesus to those with whom you associate. Are you doing this? How long have you lived by that unconverted neighbour without speaking to him about his soul? A whole year, perhaps five! If he should die suddenly, and in his sins, how would you feel when you come to stand at his coffin-side? A word from you at one of the thousand opportunities you have had might have saved him. One invitation might have brought him to the Saviour, but alas! you never gave it.

How often have you passed by that group of idle boys without noticing them? Stop and speak to them. Invite them to the Sunday school. Take them by the hand and lead them there. Angels will rejoice at the sight. Speak a kind word to that sorrowing brother when you meet him; kind words can never die. Cast a smile upon that weary wanderer. It may keep his heart from breaking. Scatter smiles as you go, sweet smiles; they are brighter than sunshine.

It is the small things that go to make a great and grand life. The pious Dr. Bonar says, "Did a pious life consist of one or two holy deeds—some signal specimens of noble doing, enduring or suffering—we might account for the failure, or reckon it small dishonour to turn back in such a conflict. But a holy life is made up of small things of the hour, and not the great things of the age. The avoidance of little evils, little inconsistencies, little weaknesses, little follies, little indiscretions, little indulgences of self, little acts of indolence, or indecision, or slovenliness, or cowardice, little equivocations, or aberrations from high integrity, little bits of covetousness and penuriousness, little exhibitions of worldliness and gayety, little indifferences to the feelings and wishes of others, little outbreaks of temper, selfishness, or vanity. The avoidance of such things as these goes far to make up at least the negative beauty of a holy life.

"And then attention to the little duties of the day and hour, in public transactions or private dealings, or family arrangements; to little words, and looks, and tones; little self-denials, and self-restraints, and self-forgiveness; little plans of kindness, and thoughtful considerations for others—there are the active developments of a holy and useful life, the divine mosaics of which it is composed.

"And he who will acknowledge no life great, save that which is made up of great things, will find little in any Bible characters to admire or copy."—*Rev. J. L. Harris.*