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## Contributors and Correspondents.

### NEW BRUNSWICK.

#### UNION IN THE SYNODS.—THE SCHEMES OF THE CHURCH AS SEEN IN THE REPORTS.—SALARY OF PROFESSORS.

As you are already aware, doubtless, the Union question has been carried in both our Synods, in the one unanimously, and in the other with one dissenting, but there was no protest recorded. In the Synod of the Lower Provinces there were but two items discussed at any length, one in the basis and the other in the resolutions account, paying the basis—in that bearing on Collegiate Education. The point in the basis raised for discussion was with reference to the subordinate standards. It was contended by some that the Catechisms equally with the Confession should have a place in the standards as it appears they have had in this Church since the Union of 1860. Dr. McLeod, of Cape Breton, took the lead. In his first statement his views were put forward in a hesitating way, suggesting rather than moving that the article should run in the manner he indicated, but as the discussion went on and appeals were made for him to withdraw the point he became more and more obstinate, until at last he seems to have convinced himself that a great principle was at stake. On the other side it was contended that the Confession and the Catechisms got in the article the place to which, in their nature and the intention of the compiler they were entitled. That is to say, the Confession is regarded as a Confession, and the Catechisms as Catechisms. It was contended still further that a change in the basis now of the kind proposed would stultify this Synod, inasmuch as two years an article which did not mention the Larger Catechism at all was adopted by a very large majority, and it was on that resolution that the Committee had acted ever since. And finally it was urged that to make such a clause as that proposed at this stage would stay proceedings in the matter of Union for at least a year. When the vote was taken 89 declared for the basis as it was referred from the Committee, while only 18 voted for the amendment. The other item that called forth some discussion, or perhaps it would be more safe to say explanation, was with reference to the relation which the United Church will bear to the Professors which the Synod has in Dalhousie College. It was shown that no policy was intended on the part of the brethren of the Upper Provinces that would bear disadvantageously on the action of this Synod in the premises. A short rider was carried, asking the United Church to assume the position which the Synod now occupies. These were the only points on which issue was taken, all the others passed at once and promptly.

Owing to the length of time spent at some other matters, there was not so much left to be given to a consideration of the schemes of the Church. The Home Mission, as I told you before, differs from yours in Ontario in this, that there are two distinct departments of it, the one which embraces vacancies and the opening of stations in new localities, and the other which attends to the supplementing of the incomes of pastors whose congregations are of themselves unable to provide an adequate support. A collection or contribution is demanded from all congregations for each of those departments. It is strange—it is in one sense utterly unaccountable—that in the former department the funds provided are always sufficient, and that without any special appeals being made, while in the latter there is generally a deficiency, though the special claims that it has on the Church are dwelt upon again and again in every available way. It is a source of gratification, however, that a growing interest in the supplement department is perceptible every year. Perhaps the growth is not equal in all parts of the Church, but a steady increase is seen year after year in the contributions given. It would be invidious, perhaps, to point out the parts of the Church that are most defective. I made some reference to this last year. I pointed out parts of the Church that reminded me of the lady of missionary spirit whose character has been drawn by Dickens, and who was so intent on providing garments for the people of Timbuctoo that she utterly neglected the training of her own children. The same phenomenon is manifest this year in some districts that I could name. The congregations however, of true missionary spirit, (and the same remark would apply to some of the Presbyteries), are beginning to show a healthy disposition in giving the largest proportion of the money raised by them to the aid of weak congregations. I

could give you some illustrations but it is not necessary. The Foreign Mission Board presented a report of a very encouraging kind. The death of Dr. Geddie of course was noticed; but in all other respects the statements made were such that we were able to rejoice over it we except the wreck of the *Dayspring*. In Trinidad the work is extending. It was stated that in communications that had passed between the planters of that island and our missionaries there appear to be good hopes of a salary being guaranteed to a third missionary, and as soon as the arrangements are made one will be sent. Mr. Thomas Christie, son of Rev. George Christie, Yarmouth, N.S., is the candidate selected. He has been at Union Seminary, New York, for some seasons and is now ready to receive license.

There was some discussion over a proposed increase of the salaries of the Professors. The amount paid was fixed many years ago, and as yet no regard has been paid to the increased rate of living. \$1,200 may have been a sufficient income ten years ago; it certainly is anything but that now. For some cause or other the collections given to that object were smaller this year than last, and that in the mind of many was an obstacle that they could not get over. However, it was remitted to the Board of Superintendence to act as the response of the Church would warrant them in the matter. The Board will certainly do their best. An addition of \$300 was made to the salary of the Agent of the Church.

The meeting altogether was a very harmonious one, all the proceedings being conducted in a fine spirit. The hospitality of the people of Truro was given with no grudging hand, indeed I would not wonder if the Synod wants to go back again soon, after the treatment given. There is this to be said about it—the people of Truro would not be following the example set them by their honored pastor if they were not hospitable, and it is plain that this example has not been in vain.

St. John, 8th July, 1873.

### NOTES FROM THE NORTH-WEST.

S. S. MANITOBA, July 9th, 1873.

DEAR BROTHER AMERICAN PRESBYTERIAN. I PROMISED THAT ON OUR WAY to Manitoba, and while in the Province, I would give you occasional rough jottings of our work and welfare. I cannot indeed promise anything fresh regarding the scenery of Lake Huron and Lake Superior. Recent works, such as "Ocean to Ocean," by Mr. Grant, of Halifax, are now in the hands of every North-west traveller, affording complete details concerning the many points of interest on the route from Sarnia or Collingwood—to a region far beyond the termini of your correspondent.

We left Sarnia on Saturday evening at 11 p.m. The vessel was crowded with passengers. Some for Godrich and Southampton, more for Duluth and back, making the round trip, and a goodly number for Winnipeg and the country beyond. Among those bound for Manitoba, in addition to the two deputies of our Church, were Mrs. Governor Morris and family, Mr. Gilbert McKieken, Assistant Receiver-General of the new Province, and Rev. M. Walton, a new missionary sent by the Wesleyan Methodist Church to High Bluffs, and several government officials on their return to Fort Garry. At the last Conference the Methodist Church agreed to send three additional missionaries to aid those already in the field. The gentleman above named is the first of those appointed—the others intending to follow in the course of a few weeks. Our Presbyterian Church will see from this the urgent necessity of immediate effort and increased liberality if we are to secure in Manitoba a position of influence similar to that we hold in Ontario.

As regards the "Manitoba" it may safely be said that no better appointed vessel sails on Lake Superior. The officers, from Captain Symmes downward, are all most attentive and courteous to the wants of passengers, and do everything in their power to make the voyage comfortable and home like. No such thing as intoxicating liquors are to be had on board the Messrs. Deady's vessels, and profane language is never heard upon the lips of any of the crew. It is evidently the intention of the owners of this line that nothing approaching to rudeness or incivility should be permitted in the hearts or passengers, a fact which needs only to be known to make the "Manitoba" and her consort ships highly popular with the Christian public. Mr. Grant, in describing the "Francis Smith," on which he and Sandford Fleming's party sailed from Collingwood, remarks that it wanted a

"head," adding, as the old Scotch maid lamented, "it's an uncommon thing to get through the world without a head." This cannot be said of the "Manitoba." In the person of Captain Symmes as commander, and Mr. Fullerton as Chief Engineer, Mr. Bain as Purser, and Mr. McNab as Mate, order and discipline are admirably maintained.

Saturday night and Sabbath morning were boisterous and stormy. Sea-sickness and general melancholy prevailed on Sabbath morning, and but few passengers appeared at breakfast table. The gale increased during the day, as we lay at Godrich, so that the Captain determined not to venture out on the lake until the swell had somewhat subsided. At noon Divine Service was conducted by Mr. Ure and your correspondent, and in the evening we held a prayer meeting in which Mr. Vidal took part. Both occasions were seasons of much enjoyment, if we may judge by the quietness and solemnity of the congregations, and their desire that such services should be continued throughout the passage. Our remaining at Godrich enabled us to visit the Sabbath School of Knox Church, and say words of farewell to teachers and scholars.

On Monday morning at 8 a.m. we reached Kincardine, and at 8 a.m. arrived at Southampton. There we kept steadily on our way, passing the Manitoulin Islands, until we touched at Bruce Mines at midnight. Crossing over to St. Joseph's Island—where the vessel wooded—we again set out upon our voyage at 4 a.m. (Tuesday) for Sault Ste. Marie. The scenery from Bruce Mines to Sault Ste. Marie is exceedingly beautiful and as was remarked by a passenger, worth the whole cost of the trip to Duluth. It certainly rivals the famous thousand islands and the rapids of the St. Lawrence, and can favourably compare with the Hudson, and southern parts of Lochlomond.

At Sault Ste. Marie we met Mr. W. H. Rennelson, M.A., who labors in the summer months at this station, under the Home Mission Committee of our Church. This is one of the points selected by the Missionary Society of Knox College for the present year, the expenses being defrayed from the same. Mr. Rennelson reports favourably concerning the prospects of Presbyterianism at the Sault, provided we can send a labourer for the coming winter. If we cannot do so the cause may as well be abandoned at once. The giving of 4 months service is of little value. What is gained during the summer, is more than lost by the lack of a minister during the winter. The people have rallied wonderfully under Mr. Rennelson, and are talking of buying ground, and erecting a church forthwith, provided we can hold out hopes of a settled minister. Should this meet the eye of any minister or probationer of our church who feels called upon to undertake the work in this district for a time, I shall be glad to hear from him forthwith, addressed to Winnipeg, Manitoba. It need hardly be added that the Home Mission Committee are also desirous of settling ordained ministers at Silver Islet and Prince Arthur's Landing, and will deal as liberally with those undertaking the work as the funds of our Church will allow. The Episcopalians and Wesleyan Methodists have churches and ministers at all these points, attended more or less numerously as our church is supplied or vacant.

At Garden river, on the way to the Sault. Missions are established by the Roman Catholic and Episcopalian churches, chiefly to the Indians. Rome never misses an opportunity of possessing the field, in advance of all evangelical denominations. The many churches adorned with crosses testify to her zeal and missionary spirit. In places where you see nothing but trees and barren rocks, and where you would hardly expect to find human beings at all, little churches peep out from the forest, all equipped with their priests and Jesuits, in far greater numbers than the combined forces of all the Evangelical churches in our Dominion.

An appeal will doubtless be made to friends in our church at large, for aid in helping to erect buildings at our Mission Stations along Lake Superior. While the people are willing to do what they can, they are unable without assistance to build churches. The other denominations have neat and comfortable buildings—an element of no small importance in retaining permanent congregations. As it is now, what dependent upon the kindness of such Evangelical Christians when they may not themselves be holding divine service, or are compelled to meet in Schools or Court Houses, often at very inconvenient hours, and in most inconvenient places. What Dr. James Hamilton said of Presbyterians in England a few years since, is true of our church in these parts, "It lacks visibility."

It is too early for me to say anything from personal observation of any relative strength and influence in Manitoba. But gentlemen of position in Winnipeg—on board, assure me that with an efficient and popular minister in Knox Church, College matters satisfactory adjusted, and a continuance of the same zeal and liberality, which has thus far characterized us as a church in the North West, Presbyterianism will secure a strong place in the affections of the people and exercise an influence for good, at least second to no other in the Province. Very large numbers of Presbyterians have already entered the country this present summer, and the tide of emigration has scarcely begun.

We have all enjoyed the sunrise and gorgeous sunsets of the past few days. It would need the pen of a Ruskin to describe them however faintly. Failing such an intense admirer of nature, I quote the following description of sunrise as seen at Bruce Mines on Tuesday morning from the journal of my colleague, and with that lose in the meantime these hurried notes:—

"JULY 8TH. Got up this morning about half past three to see the sun rise, and to have a look at the fine scenery of the Northern channel, which leads up to the St. Marie River. We had reached Hilton, a point opposite to the Bruce mines, about one o'clock in the morning, and were to resume our journey at four o'clock. I managed without difficulty, to take time by the forelock on this occasion, as from a variety of circumstances, I had slept none during the night. The morning was fine there was not a breath of wind, and the water was smooth as glass. We were fortunate in having these 'conditions,' as without them we would have missed a series of scenes which filled those of us who witnessed them with wonder and delight. The sky, with the exception of a few scattering cloudlets, was clear overhead, but cloudly all around, and for a considerable distance above the horizon. Towards the East, the cloud banks were rugged and massive; and these, as if quickened into life by the approach of the sun, began shortly after I went on deck, to enter into intimate and vivid relations with the patch of water that lay stretched out before us. Hundreds of shadowy, pillar-like forms, varying in apparent diameter from one to a thousand feet, and of menacable length, made their appearance in the water, ranged in a sort of semi-circular line miles in extent,—now lying in the water at greater or less angles, and again standing bolt upright, as the pillars of a portico. As the sun continued to approach still nearer to the horizon, the clouds gradually changed their sombre hue for colours which titubantly became almost as varied as those of the rainbow, and much more vivid. Dim phantoms of the deep shared in this glorious transfiguration, and the scene for a minute or two was surpassingly grand. As soon, however, as the sun made its appearance, all this sub-aqueous grandeur disappeared under a carpeting of golden ripples, spread over the surface of the water. Still another change a few minutes afterwards. The clear waters became transformed into a faultless mirror, imaging forth not only the wooded shore lines and pine-clad islets of the channel, but also the scenery of the surrounding sky. The zenith lay beneath our feet, and every cloud and cloudlet could be seen as perfectly by looking downwards as by looking upwards. I have seen many wonderful exhibitions of cloud scenery, both at sea and by the banks of Lake Huron, but I have never before in connection with any such scenes, seen nature obtaining, as it were in a glass, so full, clear, and steady a look of her own exquisitely fair face, as she did on this occasion. Who is it that has said, that God is the great Artist, as well as the great Creator? He alone can give a faithful rendering of his own marvellous handiwork."

Yours truly, W. C.

### CHURCH PSALMODY.

DEAR SIR,—In reply to my letter of last week, the large provision that was made by David for the public celebration of the praise of God. And now let me notice a concomitant fact, namely, the approval that was given to that provision when it came into actual operation. It is stated in the Second Book of Chronicles (20th chapter, where mention is made of the bringing in of the ark of the covenant into its place) "It came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voices with the trumpets and cymbals and instruments of music, and praised the Lord, say-

ing, for he is good, for his mercy endureth forever, that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God." It does not admit of a question then that under the former ceremony, and when fifty too was comparatively vigorous, the endeavors that were made by the people of God to honor Him according to their best ability were accepted by Him; may more, "the divine ear listened delighted."

In citing the foregoing passage, however, and in thus remarking on it, let me not be regarded by any of your readers as pleading for the use of instrumental music in our public worship. I do not plead for any such thing. The burning of incense, and the offering of annual sacrifice, though sanctioned, and even commanded, in former times, must not be supposed to be justifiable now-a-days. And so, in referring to the trumpets, cymbals, &c.—which were used in public worship in David's or Solomon's days,—and in noting God's approval thereof, I do not expose myself to the inference that under the Christian economy the use of instruments in divine worship is equally approvable. All that is meant to be asserted is this (and the foregoing passage warrants the assertion), that when comely and cultivated praise is given with the heart unto God, it is not unwelcome, but well-pleasing to him. And if so, those who are against instrumental worship, and plead for vocal worship exclusively, should first put forth their best endeavors to effect an improved singing in our churches. A minister of very high standing—Rev. Thomas Binney, of London, England—has well said, "It is quite possible for the mass of a congregation, in all services, to sing with the spirit, and to sing with the understanding also." We advocate no intricate measures, no complex artificial combinations. The simplest melodies, plain, sound psalm-tunes, sung by a body of pious and instructed persons, with taste, feeling and practical skill, would produce not only the richest musical effect, but, through this, would become eminently and effectually means of grace, instruments of instructive and sanctifying impression. We neither advocate nor need the instrumental accompaniment, if the grand human and spiritual organ, composed of hundreds of minds and hearts, with its fulness of power, and niceties of modulation, and variety of pipes, and its conscious life, intelligence and love, will only send forth what is in it, "skillfully, as a thing proceeding from men—heartily, as a duty done unto God."

It is nevertheless an unquestionable fact, that in most of our Presbyterian congregations the music is not as it ought to be and might be. To be sure, there are some honourable exceptions. Yes, and these appear to be on the increase. Not only in our cities and large towns, but in some of our villages and rural places, there are congregations who are favored with able, skilful music teachers, and under their lead execute the music with not a little credit. But the most of our congregations must be spoken of otherwise. In some of them—and not the smallest or poorest of them—the preceptors are very greatly to blame; they are often injudicious in the selection of their tunes, and also unnecessarily limited in the number of them, and sing with either provoking apathy, or painful boresomeness, or spasmodic slowness. But in other congregations—where there are good preceptors, whose knowledge of music is considerable, who also select appropriate tunes, and sing them in excellent time and spirit—the fault is mainly ascribed to the people; they do not support their good preceptors, singing perhaps very feebly, it may be in some cases almost imperfectly, and very few, if any among them, attempting ought but the treble part. Now is this right? In other matters connected with religion we Presbyterians can bear comparison. The preaching in our pulpits, the drilling in our Sabbath schools, the defences we make for the Lord's Day, the sums we raise for home and foreign missions, not to speak of the tenets of our creed, will not disgrace us in the sight of others. But the moment we reflect on our church music, at any rate in the great bulk of our congregations, we are forced to admit that we are quite behind the churches around us.

And why should it not be specially otherwise? So far as our music books are concerned, we have good ground for figuring well in psalmody. I have gone over, with considerable care, a number of books used by other denominations, and feel constrained to make the assertion that our own are somewhat better than theirs. Canna Sacra, Boston Academy, New Latin of Z. n. Musicus Theatimus, The Harmonist, The Hallelujah, Tunes for Hymns Ancient and Modern, all these are severally inferior—or at any rate not superior—to Brown's, Robertson, or to Mitchell's Collection, even to Scotch Psalmody, or to the United Presbyterian Tune Book, though these two last are somewhat limited. And will any one say that the vocal powers of Presbyterians, if cultivated well, must fall behind the powers of others! that the kindred of such vocalists as Smith, and Wilson, and Kennedy, will always compete in vau with the friends of Episcopacy, or Methodism, or Congregationalism? It is not a defect in our musical capabilities, any more than an inferiority in our music books, that explains our short-comings in church psalmody. The secret lies in our want of practice. I suppose there are scores of our congregations who, except in the case of a few individuals, have received little, if any musical tuition. And it is certain too, that, except where choirs exist, there are very many of our congregations who have no meetings for tune singing, and therefore depend for every improvement they make on their respective preceptors on the Sabbath-day. The

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