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Contributors and Correspondents

NOTES FROM NEW YORK.

New York, for the present, is miserably dull. We want the excitement of business to drive the wheels of life on with accelerating force. And there is not money enough to make up for the lack. Even the Centennial with all its grand conceptions of the past, and the fond anticipations for the future is seldom, unless in the public press, spoken of. And then Moody and Sankey have gone, and when the main stake is gone from the centre, the cords that were stretched to it have become all loose and try to form other centres of their own. But we cannot say with much success. The effort to maintain the common centre where all could meet as in the Hippodrome, has all been but a failure. The meetings in the Association Hall of the Christian Young Men Institution have by no means been overcrowded. But perhaps it was not otherwise to be expected. The effort under Moody and Sankey was an abnormal one, and things must sooner or later return to a normal condition. The crowd has drifted away from its centre, but we are glad to say that it has not altogether been lost. Thousands have been quickened, and many no doubt have been led from darkness to light.

But the few results that have made their appearance on the surface have led some of our best men gravely to consider the whole case, and the expediency of such gatherings. In our ministerial conferences, which have sought to gather up the facts of the case in connection with the Hippodrome meetings, the experience of one, to the surprise of almost every other, have been pretty much the experience of all. Thus, one brother got a goodly number of names of converts from the committee, but upon investigation very few of these could truthfully be credited to the Hippodrome. And those most sanguine were those who have had least experience in our city. These were inclined to give more credit to the Hippodrome than those who knew and would trace the history of the few that might be called converts.

Very considerable efforts were made to continue the work. The most conspicuous of these were the efforts put forth by Dr. Hepworth and young Dr. Tyng. But Dr. Hepworth's large church have dropped their special efforts, and Dr. Tyng keeps up the excitement with the aid of tent services and singing. Both of these two brethren have received large accessions to their number, but the majority of other churches have not had more than their usual numbers, and some decidedly less, so that summing up the whole case in respect of additions to the membership, there are not more than the average of other years.

Other results of course have followed, some, as was expected, of a good kind, and some not at all desirable. The travel-around-Christian got their breath out on the devoted heads of their more conservative pastors, who either wanted push, or, as these sagely surmised, "the Spirit of the Gospel of Christ." They want the pool to be always stirring—forgetting that rest was as much needed and more than even the movement—and forgetting too, that as long as it stirred many would be desecrated and wounded, and would need to be put in rather than be the healthy helper of the great work, whether of the church or of the world's salvation.

As I had expected, although in the many visits of your correspondent to the General Assembly in Brooklyn, I failed to meet with Mr. Laing, I did expect to meet with him in the PRESBYTERIAN, and had expected that his notes would save the infection of mine. And to a great extent they have. Foreclosing as to the motive in the election of Dr. Van Dyke as Moderator, his selection in view of union with the Southern Church was most opportune. But another rather than he took the most of the steps that were taken, altogether without the mandate or even the consent of the Assembly. And so sanguine was the person in question of the union, that he gave forth the command, "Ring the bells of earth and heaven," in view of the marriage that he expected to be celebrated next day. I suppose they have not rung yet, for the marriage has not yet taken place; it is still in the future.

In the General Assembly of the American Presbyterian Church there is much of dignity and really much power, but far too latent they lack the freedom and the force of like Assemblies in the old land and even in Canada. And as the result of our experience we question as to whether they gain in dignity, and in time an equivalent for the healthful stimulus which a manful debate sends to the very extremities of the church.

There was a sore that to our knowledge manifested itself; and as to some extent it is present in Canada also, it may be as well to uncover it. For the sooner a change is made the better. We refer to the matter of entertainment. Brooklyn, city of Churches though it be, could not, others put it would not entertain all the delegates that came. We are not sure but that New York had more of them than even Brooklyn. Nor was this fact alone known to those behind the scene; it was felt by many of the Delegates themselves, and some refused to be pensioners on a bounty, that in respect of numbers, was sparingly given, and to pay their own board.

Why not, as in the Old Land, make provision in the settlement of ministers, or in some other way, to cover all the expenses of Presbytery Synod or Assembly, and let each man be free as the merchant to go where he will and feel that he depends upon no one. Why should the teachers of an age not feel the independence which they ought to teach?

The Twenty-fourth of May last was a day of no ordinary interest to young people of Brooklyn. Upward of 50,000 Sabbath School children, with banners flying and hands playing, walked her streets. And truly in a very significant sense, "a little child shall lead them," was felt that day in Brooklyn. Almost everything had to give way to them, and even the General Assembly had to adjourn for the day on their account. How soon our children learn their importance, and learn too to command rather than to obey; so that evil as well as good are mixed up in these things.

New York, June 10th, 1876.

[The above has been held over for two weeks on account of the pressure of General Assembly matter in our columns.—Ed. B. A. P.]

Bazaar in Metis, Quebec.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—In the Presbyterian burying ground, Metis, lie the remains of a large number of immigrants who perished a two shipwrecks many years ago. We intend having a Bazaar about the middle of next August, to raise funds for a stone to mark the spot. I, therefore, take the liberty of writing to you on the subject, in order that those of your readers who purpose visiting Metis this summer, and are willing to contribute work, may prepare themselves for so doing. "Forewarned, forearmed." Our Bazaar will be free from every objectionable.

Yours respectfully,
T. FENWICK.

French Evangelization.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—The report given of the proceedings, near the close of the General Assembly, states that an "additional Agent" was appointed for the French Evangelization scheme. The reasons for such an appointment do not seem to have been made public; and from the report of the French Evangelization Board, the fund seems to be in a tolerably prosperous state, as compared with the funds of other schemes of at least equal, if not of greater importance. Why should two Agents be employed for the French work, at an expense to the Church of over three thousand dollars per annum, and the Home and Foreign Missions and Colleges, etc. etc., be excluded? Why was not the mind of the Church sought on this matter in the usual way, by sending the question of an "additional Agent" down to Presbyteries? There is danger of such hasty and expensive legislation telling unfavourably on all the schemes. Let us have light on this appointment, if you can.

June 26th, 1876. PRESBYTERIAN.

"Father" Chiniquy.

At the request of the Rev. Mr. Chiniquy we reproduce the following:—
To the Editor of The Tribune.

Allow me to make a few remarks on your article of Friday headed "The Canadian Heretic."

Your correspondent, though honest, has given you an erroneous view of my faith, if, from what he has said, you have concluded that I must be classed among the heretics of Canada.

When I spoke before the General Assembly of Toronto, Wednesday last, some of the hearers were so impatient at the least shadow of difference with their views, that they cried "Order! Order! Chair! Chair!" were heard at the first appearance of deviation from the old, beaten track.

When the word "doubt" fell from my lips, my voice was so much drowned by the cries of "Order! Order!" that I could neither finish my phrase, nor make myself understood by many.

My "doubts" were not about the existence of an "eternal hell," which is too clearly enunciated in the Gospel to allow any doubt; but those doubts were, and are, only about the nature of the sufferings, and the number of the damned.

Though I had not fully expressed, my views as I wished, I saw that the feelings of many were such that it was neither the place nor the time to say more about my doubts and perplexities.

I had said enough to show my friendly feelings towards Mr. McDonnell. I ended my short and curtailed address by saying: "My hope is that we will deal with that brother just as Christ did with a more guilty sinner, by saying, 'Go in peace and sin no more.'" After these explanations, I hope that you will not again class among the "Canadian heretics" your old friend,
C. CHRISTY.

St. Ann, Kankakee Co., Ill., June 18th.

Would a man frequently calculate his income and expenditure, he would escape many a bitter reflection; for he must be lost to every generous feeling of pride and honourable principle who wantonly incurs debts, which he cannot discharge.

DR. CHARLES HODGE in his Theology, Vol. 1, p. 640, says that the language of Rhoda, recorded in Acts xii. 16, cannot prove that Peter had a guardian angel, inasmuch as the language of "an uneducated servant can have no didactic authority." But Rhoda did not say anything of the sort. She "constantly affirmed" that it was Peter, and not his guardian angel, that stood at the door.—*Transylvania Presbyterian.*

LORD JEFFREY'S DOUBTS

The following extract, from the second volume, pp. 200-2, of the autobiography and memoir of Dr. Guthrie, reads a very instructive lesson to those who are troubled with doubts about the doctrines of religion, but much more so to ministers of religion:

"I was asked by his family to officiate at the funeral of Lord Jeffrey—a request that put me in a more trying position than almost any circumstance in my life which had occurred before or has occurred since. Fortunately for me, the gentleman, a near relative of the family, who was the bearer of the request, was a devout Christian and an able man. I frankly unbosomed myself to him, telling him that while I considered this request an honour, I felt it one which imposed on me a very difficult duty. Lord Jeffrey was a member of no Christian Church; he did not even attend any; and from these and other circumstances many believed him to be a confirmed sceptic. 'I am anxious,' I explained to this gentleman, 'on the one hand, in my prayers and otherwise to avoid the use of one word that could hurt the feelings of his family, on the other, I am bound in duty to my Master and to the truth, and to the interests of those who are present, all of whom will keenly watch what I say in this matter, and some of whom will watch for my halting, as a flatterer or time-server—to say nothing that might encourage scepticism, or make it appear a matter of indifference whether a man did or did not make a Christian profession.'"

This brought out to me a very interesting account of Lord Jeffrey and his state of mind, leading me to draw up a prayer, the only one I ever formally composed and carefully committed to memory. I was assured then, as I had been assured by Lord Dunderman years before, that however much he might differ from me and others on some particular points, Lord Jeffrey was not an unbeliever. Professor Miller, who was his physician, told me some time thereafter, that when in attendance on him during his lingering illness, he found him engaged in reading the bible, on which he descended with manifest pleasure and amazing volubility. The gentleman who waited on me at the request of the family, told me that Lord Jeffrey entertained some peculiar views, staggered at some doctrines or points usually accepted by Christians; but what they were, not any of Lord Jeffrey's most intimate friends ever certainly knew. Given out to the world, they might have disturbed the faith and confidence of some good Christian people; so not considering them of sufficient importance to warrant the risk and chance of doing that, he had resolved to keep them to himself and to have them buried with him in his grave. What a beautiful contrast does this forbearance and silence of Lord Jeffrey, this tender regard for the feelings, the peace and hope of many good Christians, present to those who are constantly running after novelties in religion, casting out their doubts on the most sacred subjects, disturbing the peace of Christians, and giving utterance to crude and undigested notions and nostrums of their own on the divinity of our Lord, the inspiration of the Holy Scriptures, the extent and nature of the Atonement, notions which they may be found holding to-day and abandoning to-morrow."

The Eastern Ontario Union Sabbath-School Convention

Will meet (D.V.) in Bethel-Hill Presbyterian Church, Indian Lands, on Wednesday and Thursday, the 6th and 7th days of July proximo, commencing each day at 10 o'clock, a.m. A cordial invitation is extended to all interested in Sabbath-school work. The managing committee have made ample provision for the accommodation of strangers. The principal subjects that will be discussed are:—(1) Is the International Series of Bible Lessons preferable to the old method of teaching, i.e., chapter after chapter, in succession? (2) How can the interest of Christians be increased and deepened in Sabbath-school work? (3) Home training, and its relation to the Sabbath-school. (4) The advantages of illustrative teaching. (5) Sabbath-school awards and entertainments: their uses and drawbacks. (6) The relation of the pastor to the Sabbath-school. (7) What is the best method for retaining in our Sabbath schools the older scholars? (8) What is the end of Sabbath-school instruction? (9) The importance of having a good library in connection with the Sabbath-school; and a number of other subjects interesting to a lover of Sabbath-schools.

Another Gift to Presbyterians.

Mr. Baird, the philanthropist of Scotland, designs, it is said, to add another generous gift to his past benefactions. The Dundee Advertiser says:—"We have heard that the great ironmaster of Gartsherrie has in contemplation the bestowal of another half-million sterling to Presbyterian uses, largely, but not exclusively, for the benefit of the Church of Scotland. The munificent donor is said to desire the advancement of the higher education of the ministers of the Presbyterian denominations, and to be devising means whereby those of the Free and United Presbyterian Churches might participate in the advantages of this second magnificent gift, without any compromise of principle on their part. Although the precise nature of the endowment, and the method of its application, may not be finally determined, we believe we may safely foreshadow the general intention to devote another £500,000 to the advancement of Presbyterian culture."

All is hollow where the heart bears not a part, and all is peril where principle is not the guide.

AN OUTSIDE OPINION.

In the following letter, which we clip from the Philadelphia Presbyterian, Dr. McIntosh, the respected gentleman who represented the American Presbyterian Church at our recent General Assembly, gives a few of his impressions of what he saw "across the boundaries":—

The most prominent city on the way to Toronto is Hamilton. This is a stirring place, and combines some of the best features of English and American appearance, and business energy and habits. English English conservatism, which gives good foundation, and American radicalism, out of which comes life and its motions, makes it one of the most satisfactory business points in the North-west. Our Church is strong here, not only in membership, but in wealth, institutions of learning, and aggressive piety.

Toronto is a commercial looking city. In her beautiful harbour appear the chimneys and masts of a large number of vessels, and the noise and rumbling of wheels, occasioned by port and railroad stations, indicate that in times of financial prosperity this is a lively city. . . . This is a city of churches, of which we inferred the Presbyterians and Methodists were the leaders. The buildings, in the main, are substantial and good, rather than stylish or showy—the material embodiment, to some extent, of the moral and intellectual worth of the people, whose best qualities do not lie on the surface of things.

The moral tone of society seemed to be unusually good. Far less evidence of drinking exists than in most English or Scotch cities. A lively interest prevails among the churches on the subject of temperance. And as for the quiet and reverent bearing of the people on the Sabbath, it is equal to the best Scottish conceptions. In the Presbyterian churches the order is eminently Scotch; most of the ministers are either Scotchmen or their descendants. The congregations are usually large, filling the galleries as well as the first floor; and free from the miserable false pride in American churches that he gallery is not socially as good as the floor. In these Toronto churches, as far as we saw, the pews are divided into sittings, and these numbered, and in one church we saw on a pew:—"Mr. —'s pew holds nine persons," and it was so numbered. The ministers usually wear gowns, and occupy the old-time high pulpits, only large enough for the dominion; but not so with the gown. We saw a comparatively small man put on the gown of a stalwart Scotchman, covering him from neck to heel, in the tremendously warm weather of last week. We were uncomfortable at the sight of his struggles within the trammelling folds; it gave us a smothering sensation to see him making desperate thrusts to put his hands through the long sleeves, in which, by his best efforts, we could only see the ends of his great fingers, until wearied and wilted, he had the good sense to drop off the oppressive load at the beginning of the sermon.

The congregation sang Rouse's version of the Psalms, and we confess to the return of the echoes of childhood, filling our eyes with tears; for the one who loved us best stilled our childhood's fretfulness at evening time, and comforted us in sickness, by these time-sanctified strains. We have never heard such singing. It was grand—not according to the rules of an elegant science, but in the soul-inspiring effect, and in the uplifting of the affections heavenward; it was worth a thousand times more than a heartless, fastidious science has ever offered.

The services are much after the order of our own Church, except the first prayer, which is usually intolerably long, but good in every part, sometimes rising to a sublime fellowship with God, when a man talks with God face to face; but with mortal bodies and with mortal infirmities, they would be too long, even in heaven. It is a waste of Divine privilege; it often causes a loss of reverence; for after a reasonable length we saw the worshippers open their eyes, shift their positions, look about; some would sit down, and even put themselves into attitudes indicating a desire for variety, if not greater enjoyment.

The preaching is not generally long or tedious. We believe the preachers of Canada, on an average, will compare favourably with any in the Protestant world. Some are grand; most are faithful, sound, and able in their teachings. They are fully equal to a like number of our own, and many of them would command admiration in any country.

The Sabbath Schools of the Dominion are so far as we could learn, up in progress to the best, and vastly superior in the absence of many sensational methods employed with us. The knowledge of the Word of God is the chief end with teachers, and we hope the chief attraction to pupils; the catechisms are used in teaching, somewhat as maps and globes are to a knowledge of geography, tracing boundaries, classifying facts, illustrating and formulating what would otherwise be only ill-disposed impressions.

We would not pass from one branch of the subject of Education without a word about their public school facilities. Through the kindness of a young attorney and President of the Board of Deacons in Dr. Topp's church, we were permitted to see the Department of Public Instruction for the Province, and we do not hesitate to say that the facilities there displayed are superior to anything we have in any one place in the States, and we believe that popular education is making good progress, and on better moral basis than in our own land. They have had to fight the Papacy, the common enemy, as we, but they have not deferred to it as much.

We also saw the buildings of the great

University of the Province, completed in 1861, endowed largely from the sale of lands granted by George IV. The buildings and appointments, so far as we could see, are, in some respects, superior to any we know of at home. Of the teachings we have no knowledge. We were also shown the new building of Knox College. This is the Theological Seminary of the Province, and is a capacious and well arranged building, with a large number of rooms for students, and a refectory. The building is, architecturally, fine, and is paid for, but they have as yet no permanent endowment. It is presided over by Principal Caven, one of the most scholarly men and clearest thinkers of our time. We will have occasion to say more of this Institution and Faculty in our next, in which we will also confine ourselves to the United Presbyterian Church in Canada, as seen in its Assembly. M.

Presentation to Mrs. Geo. Burnfield, Scarborough.

A very pleasing and unexpected visit was paid at the manse, on the 3rd Concession of Scarborough, by a large number of the ladies of the Highland Creek congregation, Scarborough, on Monday, the 12th instant. The pastor and his wife were taken by surprise, in the midst of their arrangements for removal to Brockville. After some friendly conversation, a sumptuous feast was prepared by the ladies, from the good things with which they had come well provided. It is hardly necessary to say, that full justice was done by all present to the luxuries with which the dining-table was laden. So great was the large-heartedness of the friends from Highland Creek in this matter, that there was enough left to make a continuous festival for almost a month. When this part of the business was finished, the following ladies and friends assembled in the parlor, namely, Mrs. Thos. Elliot, Mrs. John Elliot, Mrs. Thos. Dixon, Mrs. Wm. Cowan, Mrs. Wm. Milner, Mrs. Wm. White, Mrs. Robert Neilson and Mrs. Alex. Neilson, and Messrs. H. Cowan and Mr. Robt. Neilson, when Mrs. Thos. Dixon, in the name of the ladies present and of the ladies of the congregation, presented Mrs. Geo. Burnfield with a valuable and richly chased silver urn, as a token of their deep regard and love. The address was expressive of their warm affection for Mrs. Burnfield and their pastor, and intense regret at the separation that had taken place; and expressive, also, of the hope that the blessing of God would rest on them in their new home in Brockville. Mr. Burnfield, on behalf of his wife and on his own behalf, replied in suitable terms, thanking them for the gift, which was valuable in itself, and rendered much more so, coming from friends so strongly attached to Mrs. Burnfield and himself, as they all were. They both would always look on this as a token of the loving hearts and warm friends of the Highland Creek congregation. This congregation had always been noted for its liberality and kindness towards its pastors; and this was the testimony Mr. Burnfield wished to give. They had been kind and generous to him during the years of his ministry among them; and he hoped that God would soon send them another pastor, who would be over them in spiritual things. In his own name, and on behalf of Mrs. Burnfield, he stated that they would ever look back to this occasion, and to these friends who were present, with pleasure and affection for them all. The following inscription was engraved on the urn:—"Presented to Mrs. G. Burnfield, by the Ladies of Melville Presbyterian Church; June 6th, 1876." After a walk in the pleasant grounds of the manse for some time, in the enjoyment of the beauties of nature that were profusely shed round about in every direction, the friends from a distance started for home, a distance of about eight miles. The parting took place amid much regret and sorrow, expressed by all present, at having to part from a pastor and his wife whom they all loved. The sorrow was reciprocated; for both pastor and his wife felt deep regret at parting with friends that were so staunch in their friendship, and so good in all their actions to their pastor.—*Cont.*

Union of Presbyterians in England.

The long contemplated union between the United Presbyterian Church in England, and the English Presbyterians was consummated on June 12th at the Philharmonic Hall, Liverpool, when the two Synods, by mutual consent, and by the consent of the United Presbyterian Synod of Scotland, became one. The event was made the occasion of an imposing demonstration. The Moderator of the Scotch Synod of the United Presbyterian Church and the Moderator of the English Presbyterian Synod each made a declaration setting out the sovereignty of the United Presbyterians in England from the Mother Church in Scotland, and their union with the English Presbyterian body, the united body to be hereafter known as the Presbyterian Church of England. The result of these proceedings will be that the United Presbyterian Synod will be deprived of over 100 of its congregations, but the Presbyterian churches in England will be all under one jurisdiction, will number about 265 congregations, will have a membership of 50,000, and the united income of £160,000. When the two moderators gave each the right hand of fellowship there was a scene of excitement and enthusiasm. The new united Synod was then constituted with prayer, after which the Rev. Dr. Henderson, of Torpeth, the oldest member in the united Synod, was unanimously elected moderator. The Rev. W. McCaw was elected clerk of the Synod, and Mr. James Watson the treasurer. The reverend moderator then delivered his opening address, in which he sketched the history of Presbyterianism in England.