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## Contributors and Correspondents.

### RELIGION AND THEOLOGY.

Her Majesty the Queen is fortunate in the preaching she hears in Scotland, to judge by some of the sermons, originally preached at Crathie Church, which have found their way to the general public. It will be remembered by some how widely read and widely influential, for instance, was Dr. Caird's sermon on "Religion and Common Life," published by Her Majesty's command. As useful and as timely a sermon, it may be hoped, will prove one preached by the Very Rev. Principal Tulloch at Crathie last September, and published by Messrs. Blackwood, Edinburgh, in pamphlet form—entitled "Religion and Theology." Its clear exposition of the distinct spheres of that personal reality, experimental faith which is the true meaning of religion—and the purely intellectual questions which form the province of theological study, will be of service to many in days like these, when not a few thinking men are repelled from Christianity by intellectual difficulties, and not a few of the unthinking and superficial are inclined according to their particular tendencies, to consider either Christianity or science and intellectual progress—"a delusion and a snare."

While distinguishing vital religion from the intellectual tenets of Church systems and theological systems, the author does not, however, permit it to be supposed "that religion is or can be ever rightly dissociated from intelligence. An intelligent perception of our own higher wants, and of a higher power of love that can alone supply these wants is of its very nature. There must be knowledge in all religion—knowledge of ourselves and knowledge of the Divine. But the knowledge that is essential to religion is a simple knowledge like that which the loved has of the person who loves.

It springs from the personal and spiritual, and not from the cogitative or critical side of our being; from the heart and not from the head. Not merely so; but if the heart or spiritual sphere be really awakened in us—if there be a true stirring of life here, and a true seeking towards the light—the essence and strength of a true religion may be ours, although we are unable to answer many questions that may be asked, or to solve even the difficulties raised by our own intellect. This and other passages of the sermon will recall to some the closing lines of the beautiful little poem by John Hay, entitled "Religion and Doctrine."

"They were all doctors of renown,  
The great men of a famous town,  
With deep brows wrinkled broad and wise,  
Beneath their wide phylacteries;—  
The wisdom of the East was theirs,  
And honour crowned their silver hairs,  
The man they jeered and laughed to scorn  
Was unlearned, poor and lowly born;  
But he knew better far than they  
What came to him that Sabbath day,  
And what the Christ had done for him,  
He knew, and not the Sanhedrim!"

The text of Principal Tulloch's sermon is, "The simplicity that is in Christ," and he thus illustrates the comprehensive simplicity of Christ's teaching:

"Nothing can be simpler or more comprehensive than our Lord's teaching. He knew what was in man. He knew, moreover, what was in God towards man as a living power of love, who had sent him forth to seek and save the lost, and beyond these great facts of a fallen life to be restored, and of a higher life of divine love and sacrifice, willing and able to restore and purify this fallen life, our Lord seldom traversed. Unusually He proclaimed the reality of a spiritual life in man, however obscured by sin, and the reality of a divine life above him, which had never forsaken him nor left him to perish in his sin. He held forth the need of man, and the grace and sacrifice of God on behalf of man. And within this double order of spiritual facts his teaching may be said to circulate. He dealt, in other words, with the great ideas of God and the soul, which can alone live in him; however, it may have sunk away from him. These were to him the realities of all life and all religion.

"Everywhere in the Gospel this simplicity is obvious. Our Lord came forth from no school. There is no traditional scheme of thought lying behind his words which must be mastered before these words are understood. But out of the fulness of his own spiritual nature he spoke to the spiritual natures around him, broken, helpless and worsted in the conflict with evil as he saw them. These were the great realities that confronted him in life; and his mission was to restore the powers of humanity thus everywhere impoverished, wounded and enslaved. He healed the sick and cured the maimed by his simple word. He forgave sins. He spoke of good news to the miserable. All who had erred and gone out of the way—who had fallen under the burden or been seduced by the temptations of life—He invited to a recovered home of righteousness and peace. He welcomed the prodigal, rescued the Magdalen, took the thief with him to

Paradise. And all this he did by his simple word of grace: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'"

The simpler order of facts with which religion has to deal is thus pointed out. "The one class of facts are intellectual and literary; the other are spiritual if they exist at all. If I ever know them, I can only know them through my own spiritual experience; but if I know them—if I realize myself as a sinner and in darkness, and Christ as my Saviour and the light of my life—I have within me all the genuine forces of religious strength and peace. I may not have all the faith of the Church. I may have many doubts, and may come far short of the Catholic dogma. But faith is a progressive insight, and dogma is a variable factor. No sane man nowadays has the faith of the Medievalist. No modern Christian can think in many respects as the Christians of the seventeenth century, or of the twelfth century, or of the fourth century. Think of St. Peter and St. Andrew taken from their boats; of St. Matthew as he sat at the receipt of custom; of the good Samaritan; the devout Centurion; of curious Zaccheus; of the repentant Prodigal;—think of all the poor and simple ones who have gone to heaven with Christ in their hearts, 'the hope of glory,' and yet have never known with accuracy any Christian dogma whatever—and you can hardly doubt how distinct are the spheres of religion and theology, and how far better than all theological definitions is the honest and good heart," which, having heard the Word, keep it, and brings forth fruit with patience."

The second division of the sermon illustrates the more verifiable and universal nature of religion than of theological truth. Dr. Tulloch thus compares the two spheres:

"There is that in the Gospel which addresses all hearts in which spiritual thoughtfulness and life have not entirely died out. It lays hold of the common heart. It melts with a strange power the highest minds. Look over a vast audience; travel to distant lands; and communicate with your fellow-creatures anywhere—and you feel that you can reach them, and for the most part touch them, by the story of the Gospel—by the fact of a Father in heaven and a Saviour sent from heaven, that whosoever believeth in Him should not perish, but have eternal life." Beneath all differences of condition, of intellect, of culture, there is a common soul which the Gospel reaches, and which nothing else in the same manner reaches.

Now, in contrast to all this, the contents of any special theology command themselves to a comparatively few minds. And such hold as they have over these minds is for the most part traditional and authoritative, not rational or intelligent. There can be no vital experience of theological definitions, and no verification of them, except in the few minds who have really examined them, and brought them into the light of their own intelligence. The one belongs to the common life of humanity, the other to the school of the prophets. The one is for you and for me, and for all human beings; the other is for the expert—the theologian—who has weighed difficulties and who understands them, if he has not solved them."

The third point brought out is the far greater uniformity of results as regards religion than as regards theology. The uniformity on the one side he thus compares with the diversity on the other.

"To be a Christian is, in all cases, to be saved from guilt, to be sustained by faith, to be cleansed by divine inspiration, to depart from iniquity. With much to make us humble in the history of the Christian Church, and many faults to deplore in the most conspicuous Christian men, the same types of divine excellences yet meet us everywhere as we look along the lives of the Christian centuries—the heroism of St. Paul and Ignatius, an Origen, an Athanasius, a Bernard, a Luther, a Calvin, a Chalmers, a Livingstone; the tender and devout affectionateness of a Mary, a Perpetua, a Monica; the enduring patience and self-denial of an Elizabeth of Hungary, a Mrs. Hutcheson, a Mrs. Fry; the beautiful holiness of a St. John, a St. Francis, a Fenelon, a Herbert, a Leighton. Under the most various influences, the most diverse types of doctrine, the same fruits of the Spirit constantly appear—Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

"All this sameness in diversity disappears when we turn to theology. The differences in this case are radical. They are not diversities of gifts with the same spirit, but fundamental antagonisms of thought. As some men are said to be born Platonists, and some Aristotelians, so some are born Augustinians, and some Pelagians or Arminians. These names have been strangely identified with true or false views of Christianity. What they really denote is diverse modes of Christian thinking, diverse tendencies of the Christian intellect, which repeat themselves by a law of nature. It is no more possible to make men think alike in theology than in anything else where the facts are complicated and the conclusions necessarily fallible. The same contrasts continually appear throughout its course, and seem never to wear themselves out. The same divine life stirs in them all. Who will undertake to settle which is the truer Christian? But look at them on the intellectual side and they are hopelessly disunited. Men may meet in common worship and in common work, and find themselves at one. The same faith may breathe in their pray-

ers, and the same love fire their hearts. But men who think can never be at one in their thoughts on the great subjects of the Christian revelation. They may own the same Lord, and recognise and reverence the same types of Christian character, but they will differ so soon as they begin to define their notions of the Divine, and draw conclusions from the researches either of ancient or of modern theology. Of all the false dreams that have ever haunted humanity, none is more false than the dream of Catholic unity in this sense. It vanishes in the very effort to grasp it, and the old fissures appear within the most carefully compacted structures of dogma."

The concluding remarks, showing the indestructible witness of the spiritual consciousness of man to Christian truth and the spiritual life above—are especially worthy of attention: "No science, truly so-called, can ever touch this or destroy it, for the simple reason that its works is outside that spiritual or religious sphere altogether. Scientific presumption may suggest the delusiveness of this sphere, just as in former times religious presumption sought to restrain the inquiries of science. But science has no voice beyond its own province. The weakest and simplest soul, strong in the consciousness of the Divine within and above it, may withstand its most powerful assaults. Inquiry must have its course in theology as in everything else. It is fatal to intelligence to talk of an infallible Church, and of all free thought in reference to religion as deadly rationalism to be shunned. Not to be rational in religion as in everything else is simply to be foolish, and to throw yourself into the arms of the first authority that is able to hold you. In this as in other respects you must work out your own salvation with fear and trembling, remembering that it is 'God which worketh in you.' You must examine your own hearts; you must try yourselves whether there be in you the roots of the Divine life. If you do not find sin in your hearts and Christ also there as the Saviour from sin, then you will find him nowhere. But if you find Him there—Christ within you as He was within St. Paul—your righteousness, your life, your strength in weakness, your light in darkness, the 'hope of glory' within you, as He was all this to the thoughtful and much tried apostle—then you will accept difficulties and doubts, and even the despairing darkness of some intellectual moments, when the very foundations seem to give way—as you accept other trials; and looking humbly for higher light, you will patiently wait for it, until the day dawn and the shadows flee away."

[For the Presbyterian.]

### REVIVAL IN MIDDLEVILLE.

BY REV. R. CAMPBELL, M.A., MONTREAL.

Since returning from a visit to Middleville, Ont., where I had the high privilege of spending three days some time ago, taking part in the remarkable religious movement there in progress, I have been so engrossed with other matters, that I have not had time to put on record my impressions of the work of grace which has been going on in that village for more than four months. One of the results of the union lately so happily accomplished, that good men looked for, was the revival of religion throughout the church. This movement at Lanark and Middleville, taken in connection with what is going on further west, is evidence of the approval of the Head of the Church of the spirit that dictated the union—a willingness to forget and forgive, and make sacrifices of feeling for Christ's sake. The first fact in connection with the meetings that attracted my attention was the density of the multitude that filled the church. It was literally as full as it could hold every night, and I was told it had been so for the ten previous weeks without interruption. At the period of my visit the sleighing was good, and it was not so remarkable that the people turned out in large numbers; but even during the dark wet nights of autumn, when the roads were very bad, it was much the same—they came from near and from far. A couple of young women with whom I conversed the first evening I was present, and who were in a very anxious state, said in answer to my remark, that I hoped to see them the next night, that they had come twelve miles, and might not be able to get back again so soon.

I was overwhelmed at the first sight I got of that sea of earnest upturned faces lying before me. Here I felt was an audience whose attention one had no need to resort to any tricks of art to secure—men and women in a death struggle with the mighty problem of life—sin and salvation—eagerly bent on finding the truth, listening intently to learn what God had to say to them. Intense reality, like that of the Philippian jailor, characterized the people's religious condition. One could not think of mocking their deep seriousness by addressing to them sermons of the ordinary style, prepared for audiences less sympathetic and anxious. The plainest and most direct terms that could be used were those that the speakers instinctively employed—what the people wanted was matter not manner—the facts that brought salvation, not the arts of rhetoric. But while on many faces there was an earnestness pictured which was terrible—their necks

stretched forward to catch every word of the speaker—others again, and they were many, shewed by the serenity of their countenances the joy and peace in believing which they had found—calmness after the storm through which they had passed.

Next to the hungering for the Word which these people evinced, that which struck me most was the wonderful fervour and power of their singing. I never heard anything like it anywhere, except perhaps in the Wm. Church, Glasgow, during the revival in 1860. The hymns, "Come to the Saviour," "Jesus keep me near the Cross," "I am so glad that Jesus loves me," and "Immanuel's Land," were special favourites, and were sung with pathetic fervour, such as earnest souls alone can throw into the act of praise.

At the conclusion of the ordinary exercises, such as were anxious or desired to have conversation with the Christian friends present were invited to remain. But all the people would stay to this after meeting, even though the benediction was pronounced—presenting a striking contrast to the impatience to get away generally manifested by congregations. Indeed it was difficult to get them to leave at all, so keen was their relish for the services of God's house and for conversation with experienced Christians. The most interesting part of one's duties at these meetings was of course dealing individually with the souls of those who were seeking light.

As many as thirty or forty thus waited to obtain counsel and direction at one of the meetings at which I was present, and I was told that on more than one previous occasion there had been as many as seventy waiting to be spoken to and guided. These were of all ages, although the majority were young, and presented every variety of mental and spiritual phenomenon that one meets with in the course of an ordinary pastorate. Some doubted whether they were not too great sinners to hope for pardon; some were straining after faith in the shape of marvellous conscious workings in their hearts—looking for something complicated and different from the common exercise of trust. Some were troubled because their feelings were not right, and some doubted of their faith because they still found the roots of sin strong in them. But to those who have been long labouring in the field with only gleanings for their pains, it was most exhilarating to be allowed to join in reaping so bountiful a spiritual harvest. The larger proportion of those present at the meetings which I attended were already believers, and it was delightful to see so many youths and maidens, in whom the Lord takes special delight, rejoicing in Christ. One elderly gentleman, told me with tears of gladness in his eyes, that every member of his family was now at peace with God, and he was a happy man. A young man said to me that he had been a leader in the follies of the neighbourhood, accustomed to the rough life of a shantyman, and when the meetings first began making sport of them, until at last he was caught in the Spirit's net, and I found him foremost in every good work. Several of the men volunteered to accompany me to Lanark on my way home although it was towards midnight, and one person would be sufficient to drive me, in order as they said to enquire about certain matters that they were concerned about, and enjoy Christian conversation.

If it is asked how this extraordinary work of Grace has been promoted, I would say that so far as human agency is concerned it has been by the faithful plain preaching of the Gospel. The simple elementary truths of religion were repeated night after night, and the resident ministers (Messrs. Brown and Cochran) entered into the work with singleness of aim. As was so strikingly shown in the experience of Moody and Sankey in the British Islands, cordial co-operation on the part of the Christian people in the community was made the condition of the Spirit's working, who refuses to be reduced to a mere instrument for promoting the distinction of ministers, the strength of congregations, or the glory of any denomination.

### DIARY IN THE EAST.

BEYROUT—LEBANON—DOG RIVER.—

Continued.

Along the cliffs on the other side of the stream we saw the tall arches of another aqueduct of ancient days, of which there are still considerable remains. High up above them a Maronite Convent is perched on the mountain side, and looks picturesquely from below. This was on our right. But we soon lost sight of it for our way lay to the left round the point of the promontory by which a buttress of Lebanon juts out into the sea. This was to me the crowning point of the whole expedition. Here we came upon the track of the armies of Egypt, Assyria, Rome and France, which from the days of King Hezekiah, or perhaps even from the times of the Judges downwards, have left traces of their passage by this way in monuments sculptured in the walls of rock above our pathway. The old Roman road still exists, and is still the only way for rounding the promontory. It is partly or entirely cut out of the rock, and paved with large rough stones. From the side of the Dog River it rises up steeply by wide steps to a considerable height above the sea. But there is a still older track higher up the mountain side, still traceable. By it the armies of Seso-

tris must have passed as related by Herodotus on their expedition into Asia Minor, and some of the Egyptian sculptured tablets probably contained the figures of which the historian speaks, as some of them bear the Carouche of Ramses the Second, believed to be the Sesostrius of Herodotus. As we rode along the tower road we looked up with intense interest to observe these monuments of remote antiquity. Even more interesting than the Egyptian tablets are those of Assyria. Some of them contain figures in high relief, in long dresses with conical caps and curled beards, exactly resembling those on the Nineveh tablets in the British Museum. Here then we have the traces of that vast army of Sennacherib, of which we read in Scripture. By this very road the mighty host of the Assyrian monarch passed southward to Palestine.

Surely it is very remarkable that in this day of wide-spread unbelief in the truth of Scripture there should constantly be monuments such as those of Assyria and Babylon discovered and deciphered, so confirmatory of the truth of the Bible. It seems as if our merciful God were bringing one thing out after another to confirm the faith of his people, and to leave those without excuse who persist in unbelief of the facts of a history which is better authenticated than almost any of those which unbelievers in the Bible so readily accept. Yet they go on with their blatant attacks, and so-called Christians meet them with meek and wavering half apologies. Surely these are days which need Christians not only to be well grounded in the evidences of our holy faith, but to have such a close and vital union with their soul's Redeemer that it would be more easy for them to doubt their own existence than to doubt the existence, and power, and love of Him who dwells in them, and walks with them, and makes every word of his book a living life-giving power to their souls, that he has washed in his precious blood, and sanctifies by his spirit.

A short ride from the Assyrian monuments brought us back to the barrack of the Engineers, where we parted from our kind hosts, and had a pleasant ride in the cool of evening back to Beyroul by the way we had come along the sea-shore.

(To be continued.)

### Students' Missionary Society, Presbyterian College, Montreal.

A monthly meeting of the above Society was held in this College on the 18th inst., the President, Mr. T. Bennett, in the chair. *Inter alia*, the Corresponding Secretary was instructed to transmit to the Clerk of the Presbytery of Glengarry the following reply to a communication from said Presbytery charging the Society with "certain irregularities."

To the Clerk of the Presbytery of Glengarry.

DEAR SIR,—We have to acknowledge the receipt of your letter of the 7th inst., enclosing an extract from the minutes of the last meeting of the Presbytery of Glengarry, in which the Students' Missionary Society of this College is charged with irregular conduct towards said Presbytery. In answer we beg leave to state that when we commenced mission work at South Branch and Sumnerstown, (four years ago) these places were within the bounds of the Presbytery of Montreal, which body cordially approved of our work, and to which body alone we were amenable. Subject to it we sent missionaries to those fields in April of last year. We were aware that the Presbytery of Glengarry was formed at the late Union, and that Sumnerstown and the South Branch came under its control. But as our Society was not asked to withdraw its missionaries they were allowed to continue until the close of the summer vacation.

We are ready to respect the will of any Presbytery, but we think that the first expression of the will of yours in reference to our Society, might have taken the usual form of a friendly notification, (which would have been at once regarded) instead of a remonstrance closing with a threat. J. ALLAN, Cor. Sec. S.M.S.

THE DUNKIN ACT was put to a vote and defeated by a majority of eleven, at Ayrbridge, on the 21st inst.

A FIRE at Travis's Tannery, Salisbury, N.B., Feb. 15th, destroyed property of the value of \$30,000.

MORE floods are reported in the west of England, and general heavy rain throughout the country.

CHINESE is read by four hundred millions of people. Hindustani is spoken by one hundred millions, and English by nearly the same number.

BISMARCK recommends Roumania to pay the tribute promised to Turkey, and obtain peaceably from the Sultan the same conditions as have been offered to the Khedive.

THE Steamship *Franconia* ran into the Steamer *Strathclyde*, of Glasgow, off Dover, on the 17th inst. Fifty two of the passengers of the *Strathclyde* were said to have been drowned, five landed at Dover, and four others reported to have been saved. The boiler burst, and she sank immediately. Later accounts report the loss to be not so great.