

Contributors and Correspondents.

MR. ANDERSON'S SECOND LETTER.

THE BRITISH AMERICAN PRESBYTERIAN.

MY DEAR SIR,—I was busy with my examination of Mr. Welch's pamphlet, so as, if possible, to finish the other remaining clauses of the verses of I. Peter, now brought so prominently under review, when the last number of the *British American* came to hand; and, to my surprise, I found my good friend "Canadensis," who, I thought, had given me up as hopeless, and with whom he declined having further to do, has yet returned to the charge. Well, let me shake hands with him. But now for the tug of battle. "Canadensis" is getting angry. Keep cool, my friend, keep cool; and don't begin to call names. It is with great reluctance I stop to notice the great animus of his last letter, lest this discussion should degenerate into "vain wrangling," which I would exceedingly deprecate, and which I shall still try to avoid; although it is very easy to slide into it. First, then, "Canadensis" lodges a solemn protest against it being supposed that he believes in purgatory; and explains that he may hold that "forgiveness of sins" may be obtained in the world beyond death, and the grave, without being necessarily forced to hold the idea of the Romish purgatory. Does he suppose that I do not see that as clearly as he does, as a matter of argument? If he thinks so he is very greatly mistaken. Let his protest, then, be lodged, and taken for what it is worth. But let me just whisper to "Canadensis" that having made such a concession, he would need to keep out of the company of the pale-faced, close-shaven fraternity of the society of Jesus, or he might find his protest and explanation made short work of at once by the rigidity of their logic, and the exceeding blandishment of their manners. This is not the time to dilly dally with any of the principles or practices of Rome; but to come out with a vigorous, and straight-forward, and thorough protest against all their vain professions and assumptions. Resist evil in its initial stage, and choke it off at its inception. That is our only true safety. Second, "Canadensis" says that he has "no such strong preference for Dr. Christlieb's interpretation of I. Peter, as Mr. Anderson appears to believe." And that "he has never been able fully to make up his mind on the passage at all; believing it to be one of the most difficult and obscure in the whole of Scripture;" and yet again he tells us, "that the plain and natural reading of the passage seems to justify Dr. Christlieb's reference." And this impression it is he clings by a quotation of Bishop Horsley, that "the plain and obvious sense is not to be rejected because it contains what may seem strange and unaccountable; otherwise scarcely anything might be believed." Now, Mr. Editor, here is here the most palpable contradiction, even in terms. To say that a passage of Scripture has "a plain and obvious sense," and that the same passage, is yet "the most difficult and obscure," and that in the whole of Scripture, "too; is to play fast and loose with words; and is the grossest contradiction in terms. Give me the plain and obvious sense of Scripture, and I find no difficulty or obscurity in the case. The difficulty consists in finding "the plain and obvious sense" of a passage. When that has been found, all difficulty and obscurity vanish. He also says—"Thus impression, for I can hardly call it an opinion, I have been led to entertain from any other explanation, however ingenious, but did not appear to me to do violence to the text; and that after repeated attempts to discover some other meaning in the original, I have never been able to see any satisfactory rendering, save that which a plain man would receive from the simple reading of our English translation." Now, Mr. Editor, "Canadensis" here stands confessed by his own words as having no opinion on the passage under review, but only an impression; he has not been able fully to make up his mind; and yet he tells us that "the passage has a plain and obvious meaning." If the passage has a plain and obvious meaning, how can it, of common sense, have any other? And that sort of a person is he, having this plain and obvious meaning, to allow himself to be surrounded with difficulties and obscurities? "Canadensis" can answer when next he writes. But when he says—"I have never been able to see any satisfactory rendering [and yet the passage has a plain and obvious sense,—save that which a plain man would receive from the simple reading of our English translation;]" he would make appear in these words, which I have given in italics, that a plain man—i.e. a man, or Hebrew, who have not passed through schools of Theology—would accept of such a rendering, and believe from this passage, that the Scriptures teach "the forgiveness of sin after death;" I venture to assure him he was never more thoroughly mistaken in all his life. As a plain man myself, who think it no dishonor thus publicly to declare, that I have sprung from the plain, honest, decent, respectable, and industrious class of working men; that I have

mingled among them from my youth, that the whole of my ministerial life, both in Glasgow and Canada, has been among just this class, and that I think I know pretty fairly their modes of thought, as well as their habits and conduct, and I venture to say, that "Canadensis" would find but few of this class of men, who had studied their Bible in the light of the Confession of Faith, and larger and shorter Catechisms, who would endorse his and Dr. Christlieb's heresy—for I still call it by that name. They would at once tell him—what I shall do for them by and by,—that comparing spiritual things with spiritual, and interpreting this passage in the clearer light of others, they find no shadow of a trace of the thought, "that the Gospel was proffered over after death to those who had died in ignorance of the way of salvation." On the contrary, they would emphatically and strenuously contend in opposition to Christlieb, and all others of the same stamp, "that the Scripture everywhere teaches that all who die without the knowledge of the revelation of God in Christ are most certainly irretrievably and eternally lost." At least, I can affirm that of those among whom I have mingled, and whose principles and modes of reasoning, I therefore thoroughly know. Of course, there may be, and are heretics among them, as among other classes. Still my remark holds good in the main. And there are Highland Congregations in this country, where there are men not a few of just the spiritual stamina that I have indicated, and with whom I would like to confront "Canadensis." I am thinking they would make short work of his "plain and obvious rendering."

Third.—It seems that I dogmatize; show inquisitorial animosity; and don't conduct this discussion throughout "in love and the spirit of meekness." Well, I have honestly striven to do as "Canadensis" desires, and if I have failed, he must just attribute it to a very common human weakness and frailty; whereby our best endeavors are too often frustrated. But might I venture to ask, just in a whisper,—if I dogmatize, is it with or without reason or argument? If without argument or reason, "Canadensis" can easily make short work of me; but with argument and reason, then would it not be better for "Canadensis" to address himself to the arguments advanced and reasons assigned; and just never mind the dogmatizing? He dwells in a higher, purer, more philosophic region from that of a plain man, why should he condescend to descend? Keep aloof. "Canadensis" Then I show "inquisitorial animosity." Well, yes, Mr. Editor, I confess it; my letters plainly and prominently manifest it. "Canadensis" no doubt thinks, and thinks rightly, that if I were General of the Inquisition, and could get hold of him, he would have a poor chance! Yes, if I were. But it so happens I am not yet. As he fights under a mask, he takes care that he shall not be caught, at any rate, however, the battle may go. There is an inquisitorial animosity in regard to certain opinions: I confess to entertaining them; and that in direct opposition to the spurious liberalism of some men. I desire to be no more liberal or lenient in my feelings than Christ and his prophets and apostles. And one of them says—"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." What say you to that "Canadensis?" I say that these words mean, that there is a limit to toleration of opinion. And that these are the words of one of the meekest and most loving of men. Don't you agree, also?

Fourth.—It seems Mr. Anderson must be very rash and presumptuous, in rushing into a sacred enclosure, which is forbidden ground, because "Canadensis" happened to be visiting in the same house with one of the most distinguished Greek scholars and critics of the present day; who happened to read at family worship the very chapter where the verses are found now under review; and "Canadensis" having asked this great scholar's opinion of the passage, he only smiled and shook his head, and said it is a very difficult passage." But what now about its plain and obvious meaning? Can it be both plain and difficult, clear and obscure at the same time? I ask, can it? "Canadensis" will answer, I have no doubt. Why does not Mr. Anderson become as meek and modest as "Canadensis"? The only answer is, it is not in his nature. Again, Bishop Horsley says—and I agree with him—"that the plain and obvious sense is not to be rejected because it contains what may seem strange and unaccountable; otherwise scarcely anything might be believed." Most true; but the difficulty is—What is the plain and obvious sense of the passage? Find that, and fear not to go wherever it conduces. But will "Canadensis" just take the principle here affirmed, and in which I have said I thoroughly agree; will he just take this home to himself, and in the light of it, and consistently following it, will he now give me his interpretation of Romans, ii. 12; and Proverbs, xxix, 18? will he tell me the meaning of the word *perish*, and square this with his views? He has, at my request, spoken out as to Christlieb's quotation of I. Peter; will he do the same critically of these two passages? If he does not, then let him say no more about dogmatism; else I shall be tempted to speak about trifling. I have already given you; why does he not also give his? I ask—why not? Don't give us impressions; but give us positions fairly reasoned out of, and based upon, the language of Scripture; and I promise him I will carefully examine them.

Fifth.—"Canadensis," not content with having hurled at my head the sainted Baxter, Dr. Bruce, Dr. Christlieb, and a distinguished Greek scholar, and even Dean Alford, along with the plain man whom he introduces, now intends fairly to annihilate

me, as on a former occasion, with "A Reader," with a most formidable reference to a leading (orthodox) religious American paper—the *New York Christian Weekly*—to boot—which he says, "contains, in very concise form, my own belief as to the bearing on the other question that has been under discussion, of the passages of Scripture, which Mr. Anderson persists in asserting, have been overlooked by me and others." Now, "Canadensis" has all faith in this paper, "which," he says, "is published by the American Tract Society, and remarkable for its sober Christian tone, its zeal for Missions, its opposition to scepticism, as to other evils, and its advocacy of a living Christianity." The Editor, a clergyman, is himself the author of a useful and esteemed Commentary on the New Testament, and would not be likely to apply Scripture carelessly. As I have seen no complaint or stricture as to his reply from any of the readers or contributors of the paper, numbering many of the most earnest and zealous workers for Missions in the United States, I conclude they did not find it objectionable, and the inference is, that we should not find it objectionable either, I presume. I have taken this quotation from *BRITISH AMERICAN PRESBYTERIAN* of April 8th, 1874, to which any of your readers, who keep the paper, may turn, and they will find on the first page, the middle of the second column, words to the following effect.—"Paul answers the last question definitely, 'God will render to every man according to his deeds, to them who, by patient continuance in well-doing, seek for glory, honor, and immortality, eternal life.' We have a confident faith that Socrates is among the saved,—saved by Christ, though never knowing his ransom till he met him in heaven." Now, these are the words as given by "Canadensis" himself, in your paper of April 8th, 1874, and to which he gives the introduction in such glowing terms as I have quoted above. Now, Mr. Editor, let me just say that if these are the kind of sentiments which this *Christian Weekly* disseminates, and which, by silence, are endorsed by "the most correct and zealous workers for Missions in the United States," and if these are the professions which the Editor, who is a clergyman, and a Commentator, presents to his readers, then I have no hesitation in saying fearlessly, that he applies Scripture most carelessly, and his readers are too credulous, when they swallow such heresy unchallenged. This Editor says, that he has a confident faith that Socrates is saved, when he died in the act of idolatry, offering in sacrifice a cock to Æsculapius, and when Paul says in Galatians, v. 19—21, "That they which do such things shall not inherit the kingdom of God." Idolatry is one of the things Paul declares in this passage "that they which do shall not inherit the kingdom of God." And yet this Editor, who is also a clergyman and a Commentator, says, in opposition, "that he has a confident faith they shall be saved;" at least one of them. Saved, in the face of one of the plainest declarations to the contrary, and dying in the very act of transgression too; and none of these "earnest and zealous workers for Missions in the United States" contradict him. He also says—"that he is saved by Christ, though never knowing his ransom till he met him in heaven." But this will come before us again, in connection with the quotation "Canadensis" gives in your paper of September 18th, 1874; where occur these words—"second, that they would nevertheless be saved, though they have not heard of Christ, if they, 'by patient continuance in well doing (i.e., by honest repentance and reformation, not by mere rites and ceremonies), seek for glory, and honor, and immortality, (i.e., not for worldly advantage, but for the glory of character, and the immortality which God, in and through conscience, has set before them), being saved really by Christ, though not knowing of Christ. Is not this to make repentance reformation the means of salvation, and consequently that men are really saved by their own works, which Scripture emphatically condemns. And is not to say, 'that men are really saved by Christ, who have never heard of, or knew Christ,' to flatly contradict the Apostle, when he asks—'How can they believe on him of whom they have not heard; and how can they hear without a preacher?' And is not the alternative which the Scriptures present, either faith or destruction; either knowledge of Christ or perdition? Upon what does these men rest this most extraordinary position? Simply, upon their own impressions and feelings, and in direct opposition to the plainest teachings of God's word; which make the knowledge of Christ an indispensable condition of the salvation of all adult sinners. Where do the Scriptures give the least indication, that by conscience unenlightened by the Spirit of God, and actually unenlightened by the blood of Jesus Christ, men shall enter heaven? Nowhere in all the Record. The mountains of conscience will indeed form a ground of condemnation and render men inexorable, even as the works of God's hands, and His daily and yearly bounty do; but never is salvation affirmed of conscience in such cases." "Canadensis" says that in this I dogmatize, and show inquisitorial animosity. Well, if so, I err in good company; for what says the *Larger Catechism* on this point? In the answer to the 60th question, we have these words—"They who, having never heard the Gospel, know not Jesus Christ, and believe not in him, cannot be saved, be they ever so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess; neither is there salvation in any other but in Christ alone, who is the Saviour only of his body the church." And so of the Confession of Faith, in the Chapter entitled, *Of Good Works*, and in the 7th paragraph of that chapter we have, "Works done by unregenerate men, although for the matter

of them they may be things which God commands, and of good use both to the doers and others; yet, because they proceed not from an heart purified by faith, nor are done in a right manner according to the word, nor to a right end, the glory of God, they are therefore sinful, and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful and displeasing to God. And so, again, in Chap. I., entitled—"Of the Holy Scripture," we have these pregnant words—"Although the light of nature and the works of creation and providence, do so far manifest the wisdom, goodness, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God, and of His will, which is necessary to salvation. And yet again, in the 12th section of the Chapter entitled, "Of effectual calling," we have these words—"Others, not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, they never truly come to Christ, and yet therefore cannot be saved; much less can men not professing the Christian religion be saved in any other, whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious, and to be detested."

Now, Mr. Editor, I think I may fairly leave "Canadensis" to ruminate upon these dogmatic statements of our Presbyterian standards; to which I think he ought to pay a little more attention, and treat with a little more deference than the *New York Christian Weekly*. And if "Canadensis" is a minister, as I suppose he is; and if he is favorable to the Union about now to be happily consummated; I would remind him, that in the basis of Union sent down to Presbyteries, Kirk Sessions, and Congregations, it is expressly asserted in Article 2, of the Basis,—"The Westminster Confession of Faith shall form the subordinate standard of this Church; the larger and shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people." I should like to be present in his Bible Class, and hear him expound, in the light of his published views, those portions of the *Confession* to which I have just referred, and especially that 60th question of the larger Catechism. I am not quite sure, Mr. Editor, that after this I will notice anything "Canadensis" may write, unless he fairly and squarely meets me on the merits; and resorts to argument, of which I may take hold. I then promise to follow him, and attentively to consider what he may advance. At all events, I think I have endeavored to keep close up to his heels.

Yours, very truly,
D. ANDERSON.

P. S.—If it were necessary, as a set-off to "Canadensis" making reference to authority, and the opinions of great men, I could give him enough of it; but it would not be on his side of the question. Meanwhile, he has perhaps got sufficient for this time.

D. A.

of them they may be things which God commands, and of good use both to the doers and others; yet, because they proceed not from an heart purified by faith, nor are done in a right manner according to the word, nor to a right end, the glory of God, they are therefore sinful, and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful and displeasing to God. And so, again, in Chap. I., entitled—"Of the Holy Scripture," we have these pregnant words—"Although the light of nature and the works of creation and providence, do so far manifest the wisdom, goodness, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God, and of His will, which is necessary to salvation. And yet again, in the 12th section of the Chapter entitled, "Of effectual calling," we have these words—"Others, not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, they never truly come to Christ, and yet therefore cannot be saved; much less can men not professing the Christian religion be saved in any other, whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious, and to be detested."

Mr. Moody in the North of Scotland.

Mr. Moody arrived in Oban on Friday night week from Inverness, and immediately on his arrival addressed a meeting in the Broadalbane Street United Presbyterian Church. For some time before the hour of meeting every available sitting and standing space in the church was occupied, and crowds who could not obtain admission had to go home disappointed. The clergy of the different evangelical denominations in town and surrounding district were present in full force, and as many as could be accommodated occupied seats on the pulpit platform. Conspicuous among the latter were the Rev. Dr. Murray Mitchell, Free Church Missionary from India, Rev. A. N. Somerville, of Glasgow; and the Rev. Thos. Young, of Ellon. The opening services were conducted by the Rev. H. Macfarlane (minister of the Church). Taking as his text the words, "For the Son of Man is come to seek and to save that which was lost," Mr. Moody delivered an earnest address, which occupied fully more than an hour. At the close a meeting for inquirers was held in the class room adjoining the church, attended by a considerable number who professed to be anxious. Mr. Moody arrived at Campbeltown on Saturday evening, and preached three times on Sunday—in the morning, at nine o'clock, in the Lochend Free Church; at the forenoon in the United Presbyterian Church, and in the evening in the Established Gaelic Church. A choir composed chiefly of young ladies conducted the hymns in Mr. Sankey's collection. The Free Church was full in the morning, the United Presbyterian Church in the forenoon was crowded to excess, and in the evening the large Established Church was not capable of containing the vast crowd which flocked to hear the great evangelist. Mr. Moody in the forenoon took as the subject of his remarks "The Blood," and his discourse was listened to with great attention, his illustrations being particularly appropriate. In the evening his text was in Mark xvi., 15, 16. The church having been over-crowded, another meeting was held in the drill hall at which Mr. McLeod Wylie gave a gospel address, and the meeting was afterwards visited by Mr. Moody. At the close of the meeting Mr. Moody held a further service. Sixty people who wished to be further instructed in religion stood up at his request, with whom he held private converse for an hour or two. He intends to prolong his stay until Tuesday morning, when he will proceed to Rothsay. A very crowded meeting took place in the United Presbyterian Church on Monday night, which Mr. Moody addressed, and to which people flocked an hour before the time of service. Addresses will be delivered by him in the same church each evening during his stay, and a prayer meeting was held in the Lorne Church on Wednesday at noon. The ministers of the various denominations took part in the proceedings.—*London Weekly Review*.

A Question of Fact.

Editor BRITISH AMERICAN PRESBYTERIAN.
DEAR SIR,—The *Weekly Globe* of Friday Sept., 18th, in an article on "Presbyterian Union" says that the average stipend of the ministers of the Lower Province is \$947. The sum total in the table is not given. On page 205 of the August number of the *Record* of the C. P. C. the whole stipend paid is said to be \$63,400. The number of ministers according to the *Globe* is 124. If these figures are correct the average stipend then is a little over \$551 instead of \$947. Who has committed the blunder? Is it the *Globe* or the *Record*, or somebody from whom the one or the other has been blindly quoting?
WM. BENNETT.
Springville, Sept., 25th, 1874.

There is a scarcity of Evangelical pastors in France. There are many secondary causes for this, but back of all seems to be a low state of devotion to the cause.

The Rev. Dr. John Cumming, the well-known preacher of London, has served forty-two years as pastor in that city, and as pronounced quiet vigorous and eloquent.

The President of a leading Baptist College said, the other day:—"Open communion will undoubtedly be the custom of the Baptist denomination in the near future. If I was a young man I should certainly advocate it boldly, and expect to win a victory, and enjoy the fruits of my effort at reform."

Hornko, the present Empress of Japan, is a young woman, and has views. She has the courage to allow her eye-brows to grow to their natural length, and to permit the teeth to glisten with their own pearly whiteness, instead of being blackened, as are those of all other ladies of the upper-ten in Japan.