

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 a year, in advance. Postage by mail, 20 cent per year, payable at the office of delivery. Cheques and Post Office Orders should be drawn in favor of the Publisher.

G. BLACKETT ROBINSON, The P.O. Drawer 2484 Publisher and Proprietor

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FRIDAY, JAN. 29, 1876.

NOTES TO CORRESPONDENTS.

"A procreator" views on course, national singing are far too lengthy for our columns. Again we ask our correspondents to be short. We often give insertion to communications that are far too long, and consequently far less effective than they would otherwise be, but nine closely written pages of folio foolscap are really too much.

PRESBYTERIAN UNION IN QUEBEC.

We can scarcely think it possible that a mere handful of people in the Province of Quebec should be able to prevent the necessary legislation in the Quebec Local Parliament, for the consummation of the proposed Presbyterian Union. This, however, we are given to understand by the Montreal Witness is being attempted, and with considerable prospects of success. The Rev. Gavin Lang it is well-known is opposed to the Union being proceeded with, and it is equally well-known, that Sir Hugh Allan belongs to his congregation. But we don't at all see why the combination of even these two, with all the influence, whether pecuniary or intellectual which they can exert, should be able to prevent what the vast majority of the Presbyterians have set their hearts upon. Some provisions in the proposed legislation may not be all that can be desired; if so, they can be changed, but for two or three persons, to be able by their manipulations of the legislature to block the way altogether is something so monstrous that we shall not believe it possible till it be actually accomplished. The objections, urged by the Witness, to the measure as it stands, are worthy of consideration. We are sure that those who drew the Bill, never meant to propose any thing which would sanction all which the Witness alleges. We think our contemporary is mistaken, but if not, all concerned will be only too happy, so to modify the phraseology as to prevent any such evil consequences as are feared.

THE ROMAN CATHOLIC DOCTRINE OF CIVIL ALLEGIANCE.

We presume that Archbishop Lynch is good authority. He has published a Lecture which is intended doubtless to be an answer, though not avowedly so, to the Protestant assertions that a good Roman Catholic owes allegiance primarily to the Pope, and only secondarily to the civil ruler. We think that so far from disproving the assertion the prelate confirms it by his authoritative statements, and corroborates the impression that a loyal Roman Catholic is such in spite of, not on account of his religion. We intend however to let the Bishop state his own case. He tells us:

"The oldest of all governments is the Patriarchal, which was of Divine institution in the order of nature..... Then men chose, or at least received the Monarchical form of government..... The king with officers and an army was to repress and punish wickedness, and preserve citizens in their rights and liberties against internal divisions and external aggressions..... By this simple choice the king enjoyed, in virtue of the contract made with his people, a perfectly legitimate power. But once constituted king he had his power from God. The choice came through the people; the jurisdiction from God. So long, therefore, as this king rules his people for their good, he is the lawful king, and his orders must be obeyed. If he rules the people to their destruction he becomes a tyrant and loses all authority. The question which now arises is how to judge and determine when the king rules for the destruction of his people, and when therefore he loses his legitimate rights as sovereign. The judge of this is really the multitude."

But owing to party feeling the multitude is divided, and civil war arises; there is no international tribunal "to settle disputes between kings and their subjects, and between governments at discord with one another."

"In the middle ages the empire between princes who considered themselves injured by one another, and between princes and their subjects, was the Pope as the head of Christendom. This was brought about by the constitution of the then existing society in Christendom, and not by any divine right inherent in the Papacy. Through the middle ages, by consent of the princes of Europe, the Pope was appointed arbiter between princes and peoples, and the Pope, in the discharge of his duties as such, could declare, and from time to time has declared, subjects no longer bound by their oath of allegiance on account of the tyranny of their prince. Who is to judge the limits of civil law? Who is to pronounce when laws are just and when unjust? The civil rulers

say that they have full right to declare what laws are binding and what not. The Catholic Church and right reason say that Divine authority alone can pronounce infallibly what is right and what is wrong in the spiritual and moral order; and that that divine authority on earth resides in the Church. The Church is the depository of all truth.

"Further, it is asked, 'Can civil law enact anything contrary to divine law?' Not such laws are not binding. Princes receive their powers indirectly from God and through the people. The power comes from God; the election through the people. In the Church both election and power come from God. An unlawful power or unjust usurpation cannot claim the duty of allegiance. Legitimate power alone has that right; otherwise tyranny would be supreme. All persons, in self-preservation, are obliged to obey a tyrant when to resist would be death without gain. We see then, that such a tyrannical prince must be obeyed, not on account of the obligations of conscience, but from prudential motives, for fear of the sword and of causing great or evil."

Our readers have here everything in the Lecture of the Bishop essential to the question in hand. They will see that the sum of his teaching is that a Roman Catholic subject under British rule is in duty bound to obey the government of the day "in all things pertaining to the public good and order." The duty however rests as its ground not wholly on conscience, but partly on prudential motives. The obedience therefore may not be loyal but prudential.

Let us however examine the Bishop's position more closely. We fully agree with him that the jurisdiction and power of the civil ruler is from God, and also that the jurisdiction and power of the Church is from God. Presbyterians hold "that there are two kings" in every realm. The supreme civil power under God, and the supreme Church authority under God. Their spheres are however different and should never come into collision. The one is temporal the other spiritual. Jesus, as a spiritual teacher declined to act as arbiter in temporal matters; and so the church should never interfere therein: these belong solely to the civil government. Spiritual concerns on the other hand belong to the church, and the civil ruler should never interfere with them. When however the church lays claim to temporal power and temporal possessions, and enters into an alliance with the state, receiving emoluments and civil privileges on certain conditions, there must be the surrender or holding in abeyance of supreme authority in so far as the exercise of temporal power and the control of property is concerned and there is the risk of constant collision between the two God-instituted supreme governments. To this alone is owing the present trouble in Germany and other places where an established church is trying to assert superiority over the civil power in the sphere of the latter.

Let us next ask who is a "lawful king whose orders must be obeyed?" It is here that the Roman Catholic sophism comes into play. The Bishop replies "One who rules the people for their good"—and who is to be judge of this? The multitude, is the reply. Hence when the multitude rises in revolution because, in their opinion a king is ruling amiss, there can be no appeal from them. This seems to favour free popular government, and the Bishop goes on to show how in England such a peaceful revolution is possible, though not in other countries. True at the present time Britain is Protestant, and none but a Protestant can ascend the throne. This however may be an unjust law, and should the multitude come to favour Popery and decide that our noble Queen is ruling for the destruction of the people, it would be right then to dethrone her: and the history of Post-Reformation times under Mary might be properly repeated.

But the next question comes up, who shall pronounce when laws are just and when a king is a tyrant, and in particular if the above law of Protestant succession is just? Mark the force of the question—If our Queen for instance, or the Emperor of Germany, is enacting laws which tend to destruction, or in the sense indicated are unjust, they are tyrants. And although they are to be obeyed as a matter of prudence, it is the duty of every good citizen to aim at revolution peaceful or otherwise; and allegiance to such rulers is not duty. Now who shall say whether or not the laws of Britain and Germany are just, and allegiance a duty? The Bishop says, not the civil rulers, not the multitude, but the church; the Catholic church. And where shall we learn the decisions of the church on such matters?—The utterance of the infallible Head at Rome is the decision as from God. Yes, and of the Pope says that any law is unjust, every Roman Catholic must believe that it is so even against his private judgment, and as absolute obedience is a duty, he ought not to obey such a law further or longer than prudence requires. Further he must regard the sovereigns that enact such laws as tyrants, and should seek to depose them; and to transfer the government to rulers who are legitimate in the Roman Catholic sense.

It is in vain to tell us that "laws pertaining to the public good order" belong to

the civil authority, and not to the church; for as Mr. Gladstone has shown, there is nothing worth contending for, that the infallible Pope has not by his Vatican decrees already claimed as falling within range of church authority, and the archbishop himself illustrates the laws on which the Pope may not pronounce judgment, by a "law for the building of a ship or drilling an army." The bearing of the whole is simply this: That kings ruling in such a manner as the Pope, speaking in God's name, approves as just, are legitimate sovereigns, and ought to be obeyed. All others are tyrants—and a good Catholic is in duty bound to oppose the laws which the head of the church condemns as unjust, and to seek the revolution of every state, and the deposition of every sovereign a tyrant, that does not obey the Pope of Rome.

"THE LIBERAL."

Messrs. J. Cameron & Co., the enterprising publishers of the London Advertiser, announce the early appearance in this city of a new Reform journal bearing the above title. They have already secured the services of an able staff of writers; and arrangements are about completed for bringing out a bright, readable paper. The proprietors are men of experience, pluck, and ability; moreover, they have the capital requisite to carry their enterprise to a successful issue. Besides all this, we believe there is room for the proposed paper; and many—Conservatives as well as Reformers—will rejoice to see the advent of a journal which will be pungent without being personal, and loyal to its professed principles without, on the one hand, constantly abusing opponents, or, on the other, pandering to the religious prejudices of any section of the community. For full particulars we refer our readers to the prospectus in advertising columns.

Church and State.

Editor, BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—There is a paragraph, apparently a question, in your issue of the 3rd current, under the heading, "Condition of Church Matters," of a very marked character in these days of increased and increasing light, when Churches in many lands are awakening from the fatal slumber of ages, and attempting to shake themselves from the dust, and struggling to loose themselves from the bands of their neck, having discovered with more or less clearness that they had sold themselves for nought to the civil powers of earth. Not only the drift but almost every sentence of the paragraph referred to is an insult offered to the reader, who has thoughtfully perused the ecclesiastical and national history of Christendom, embracing the centuries that have elapsed since Constantine seduced the Church and led her into a long and degrading captivity, from which she is as yet but very partially delivered. Several large sections of the Church still linger in Babylon, and which is very sad, blush not to boast of their bondage. But to all appearance they will ere long be driven forth to freedom whether they will or no, as the nations are finding out that it is unprofitable to hold slaves; the cost of their keep far exceeds any advantage derived from their labor.

Let me, in a sentence or two, call attention to the very first statement in the quoted paragraph, viz.: "The union of Church and State seems to harmonize liberty with religion!" What horrible harmony they make! Who that is capable of tracing effect to its cause, and is acquainted with the records of the past, does not know that the union of Church and State has invariably proved destructive to liberty, and has paralyzed the spiritual power of the Church, and degraded her into a political tool in the hands of civil rulers? History abundantly tells us what wrongs and oppressions have been perpetrated, and what streams of martyrs' blood have been shed in consequence of the union of Church and State. Such union has never existed without inflicting mutual damage. Each is a blessing to the other when they keep within their respective and clearly defined spheres; but their union has ever proved blasting both to liberty and religion. When will Christians acknowledge and act on the patent fact that the province of the state is limited to man's relations to his fellow-men, and may not without incurring great guilt and inflicting measureless damage, interfere with man's relations to his God? "The weapons of the Church are not carnal but mighty through God," and when she employs or sanctions the employment of "carnal" weapons by the state, she is recreant as regards her duty both to God and to men. All force, except the force of truth and love, is abhorrent to the religion of our blessed Saviour. This great question, the question of the day, that so intimately concerns God's glory and the temporal and eternal weal of men, must be fully ventilated in Canada through the press, and that without long delay. Have you not thrown down the gauntlet and invited discussion by inserting the provoking paragraph alluded to? Be that as it may, having published the bone, you cannot in fairness decline to publish this mild tentative antidote. A sincere friend to

Jan. 18th, 1876. CHURCH AND STATE.

PURGATORY.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—Your correspondent "Enquirer," wishes to know through your columns, how we can reconcile the doctrine of remission of penalty for sins after death, with the words of our blessed Lord to the penitent thief. If Enquirer had looked over the archbishop's letter, he would have found that very case. His grace said, that though in most cases some penalty remained to be requited in the other world, this was not always the case, as in the case of the penitent thief. The Archbishop further says, that the contrition may be so intense (that is if it be perfect contrition), as to wipe out at once both guilt and penalty. I believe "Enquirer" will at once see the reconciliation of the texts. The works of the thief had, perhaps, been grievously bad, but his contrition and prayer overcame the malice of his sin, and rendered him free at once from both guilt and punishment. Hence, Christ could really say to him, "to day shalt thou be with me in Paradise," since the penalty due to his sin being removed by contrition, there remained nothing to hinder him from the state of rest, in which the first souls were confined until Christ's ascension into heaven.

Purgatory is by no means a necessary state of man. Thousands of saints and martyrs have, no doubt, reached heaven and God's enjoyment, without that cleansing, since their virtues or the sacrifice of their lives had left nothing to be cleansed in them.

The spirit in which "Enquirer" writes cannot be too much praised. An earnest and humble spirit of enquiry cannot fail to reach truth; where he speaks of the simplicity of the Scriptures, however he appears to contradict an every day experience, which shows us thousands of errors in Scriptural matters of the highest importance. He would ascribe this entirely to prejudice, but we might add that even the unprejudiced will find much to puzzle him in the sacred writings. Private interpretation coming to his aid, will merely cause him to plunge into greater errors.

Yours truly, ECCLESIASTICUS.

Presbyterian Union Bill.

A strong opposition has been organized to bring political force to bear against the Presbyterian Union Bill, now sought by the majority of the Presbyterians of this Province. In vain did Mr. Cameron, into whose hands the bill was committed, point out the important fact that Presbyterians are not usually either bandits or burglars, but as a general rule, good citizens. Sir Hugh Allan, the foremost temporally, and the Rev. Gavin Lang, the foremost ecclesiastically, of the old Scottish Church of this Province, have gone to Quebec, to oppose the merging of that body into the new Canadian Church. Probably the general sympathies of the people will be in favor of leaving the decision of ecclesiastical matters, so far as they do not trample on upon the rights of individuals or interfere with the general interests of the country, to be settled within the ecclesiastical bodies, and that necessary legislation should be in accordance with decisions thus reached. There is one clause in this bill, however, which we think requires a very careful scrutiny. It provides that "whenever any congregation, society or mission connected with the united Church may desire to acquire real estate for any purpose, the same may be acquired by trustees for such object, to be designated in the deed by any name they may assume in the same, sufficient to show the connection of the united Church, and it shall not be necessary to register such deed at any prothonotary's office, but simply according to the ordinary registration laws applicable to individuals, and such real estate may be held by them without license in mortmain." If there is anything in legislation that needs to be guarded it is mortmain tenure. In the natural order of things if a man accumulates wealth it is divided at his death, and so, on the whole, there is a fair balance and distribution of the power which wealth gives. We have no laws of entail in this country to interfere with this natural providential order; but the property that is held in the "dead hand" of corporate bodies is still more to be feared, as it accumulates and never dies, and all know the multiplying power of wealth. The above clause appears to establish this evil in its worst form. It is only necessary to get the consent of any congregation, society or mission to the use of the name of the Presbyterian Church, to constitute any persons a perpetual trust to hold any amount of property in mortmain "for any purpose." To say the least there might be the limitation clause that property shall be held only for the direct uses of the Church. If this is not done the whole weight of the Presbyterian body, one of the most powerful and one of the most liberal denominations in the land, will be thrown in favor of a process which must gradually, but without fail, hand over the property of the country to lifeless corporations, only to be restored to the general public, as in the times of Henry VIII of England, the Revolution in France, and Victor Emmanuel in Italy, by a general and tremendous confiscation.—Montreal Witness.

West Presbyterian Church Toronto.

At an adjourned annual meeting of this congregation, held on the 21st inst., it was resolved to pay off the debt on the church, namely \$1400. In a few minutes \$1000 were subscribed by a few individuals, some giving as high as \$200, and others \$100; while others said they would give their share, though not on prepared to name the amount. Collectors are to be sent round to raise the balance. It was then proposed and unanimously agreed to increase the pastor's salary \$300 a year. One of the elders stated, that the church never was in such a flourishing state, both in temporal and spiritual matters; that they were getting some of the droppings of the shower of blessing that was passing around them.

Presbytery of Hamilton.

This Presbytery met in McNab street Church, Hamilton, on the 12th and 13th January. There was a large attendance of ministers, and the eldership was fairly represented. Rev. Mr. Fletcher was Moderator. Mr. Black reported a call to the Rev. James Conroy, Probationer, from Binbrook and Sault Ste. Marie. The call was unanimously signed and most harmonious. The stipend promised is \$700 and a manse. Mr. Hancock resigned a portion of his extensive charge, consisting of the congregations of Port Colborne, Crowlan, and Wainland, which are now put upon the list of vacancies, and those as his future charge, the congregations of Port Robinson and North Pelham. A considerable part of the time of the Presbytery was most profitably taken up with the consideration of fields in its bounds, which Presbyterianism has not at all or but partially cultivated. These places are Port Rowan and St. Williams, Delhi and Wainland centre, Hagersville, North Cayuga and South Cayuga, Marshville, Wainland centre, and Merrifield, between St. Catharines and Thorold. The Presbytery has adopted means to ascertain the wants and prospects of these places with a view of working them to the extent of its power. The comparative weakness of our Church in the rural places of the old Niagara District is not creditable to us and it is now sought to plant our standard if possible in some, if not all, the above named places. The statistics of the congregations in the bounds were considered. There is room for congratulation that the promised stipend is paid, or more than paid, with one or two exceptions, yet some of the congregations had to be noted as either contributing too little or nothing at all to some of the expenses of the Church. The Clerk was instructed to write the Sessions of these congregations and urge greater faithfulness. Conferences on the state of religion were held under the auspices of the Presbytery, on the evenings of the days during which the sittings continued. The Christian Life, its progress and hindrances, introduced by Messrs. Murray, Craigie, and Lang respectively, and prosecuted by others, were the matters discussed on Tuesday evening. The evening of Wednesday was taken up with the consideration of Christian work, Evangelistic meetings and lay co-operation, introduced by Messrs. McLeod, Black and McColl, and followed up by both ministers, elders, and others. These meetings were felt to be refreshing by those present, but the smallness of the number was a matter of regret.—JOHN PONTREUX, Pres. Clerk.

Presbytery of Owen Sound.

This Presbytery met on the 12th inst., in Division Street Church, Owen Sound, Rev. R. Dewar, in the absence of the Moderator, occupied the chair. The following is an abstract of its proceedings. Mr. J. Cameron, Convener of the committee, appointed at last meeting to draft a minute amount the death of the Rev. C. C. Stewart, M. A., submitted the following, which was adopted: In the death of the Rev. C. C. Stewart, M. A., this Presbytery has sustained a severe loss. For nearly four years our departed brother held the position of pastor of the principal congregation within the bounds of the Presbytery. As pastor of that congregation he proved himself an able, painstaking, successful minister of the Gospel. By his freshness of thought, his singleness of purpose, and his faithful dealings, with his flock, he won their esteem and love, and kept it to the end. As an author his name is known beyond the bounds of our Presbytery, and beyond even our Province. As a member of this Court he took from his first coming amongst us, a deep interest in our mission work. Perceiving this, the Presbytery appointed him Convener of the Home Mission Committee. He gave much valuable time to this work, the effect of which, to some extent, was to be seen in the rapid increase of settled pastors within our bounds. In his place in the Presbytery he manifested a spirit of wisdom and moderation beyond his years, and endeared himself to his brethren by his unselfish ways and generous disposition. His calm, patient endurance of the long and severe sickness with which God visited him, and the confidence with which, trusting in Christ, he at last met death, was in keeping with his life of faith and active obedience. It becomes us as ministers, therefore, seeing his place now empty, to increase our diligence in our ministry, to desire earnestly that a successor fitted to continue his work in the vacant congregation may soon be settled over it, and to sympathize with, and assist as far as we can, his family, left weak and sorrowful by the removal of their head." Consideration of a petition received from Baker station, in the township of Sullivan, asking for a more regular supply of the means of grace, &c., was deferred until the next ordinary meeting. Mr. Whimster handed in a report from the Home Mission Committee. The report was received, and the items contained therein were considered. In reference to Parry Sound mission field, Mr. Whimster was instructed to correspond with the Student's Missionary Society of Knox College, and request them to send one of their missionaries into that field to labor during the evening summer months, in conjunction with the ordained minister the Presbytery may send. Mr. McLennan, Treasurer, submitted his report, which was received. Mr. Christie and the Clerk were appointed to audit the Treasurer's accounts. Mr. Christie was authorized to correspond with the managers of the several congregations within the bounds of the Presbytery, and urge upon them to pay the expenses of their representatives to the next meeting of the General Assembly. Sessions were ordered to be held at the next regular meeting of Presbytery reports on the state of religion, in accordance with the series of questions issued by the General Assembly's Committee. It was resolved to hold a conference at the ordinary meeting, on the following subject—How can we most effectively employ our elders in congregational work, and enlist them in a sympathetic and thorough discharge of their duties. Messrs. J. Cameron and P. O. Christie were appointed to introduce the subject. The next meeting of Presbytery was appointed to be held in Division Street Church, Owen Sound, on the second Tuesday of March, at 10 a.m.