

century or more; and more than this, splendid missionary colleges, splendidly supported, well-equipped, and well-attended exist at Constantinople, Beyrout, Aintab and other places. Are we to understand that these colleges cannot supply workers for these countries? In theory we all agree that native workers are to be preferred; but what of the practice? I do not advocate the cause of cheap missionaries, I do not say that Canadian missionaries should commit suicide or injure their health by cheap living like the natives of foreign countries, but we would like to know why native Christians who are accustomed to cheap living, and whom cheap living does not injure cannot be employed to do the work in those old fields instead of fresh Americans.

The expense of the outfit and passage of an American would support a native teacher a whole year. The smallest salary paid to an American would support several natives in Armenia and Asia Minor.

I am in the hope that some Christian, who knows the situation better than I do, will, through your columns, give the necessary explanations.

CONCERNED.

SHOULD CHRISTIANS DANCE?

MR. EDITOR,—Permit me to use the columns of your paper that I may call attention to some evils which exist among those professing the Presbyterian faith.

There are some things which by all Christians are looked upon as evils only, but there are other evils which do not meet with this universal condemnation. The first of these evils to which I wish to direct attention is dancing as being altogether unworthy of a true disciple of Jesus Christ. That immorality is fostered by dancing cannot be denied by those who have taken any care to look into the matter. Most mortals do not require to have passions needlessly excited, yet the requirements of a dance are admirably adapted for doing this work, and in most dances there seems to be a license for familiarity which would at any other time be shocking to every well-born mind.

But Presbyterians will seek refuge in the Confession of Faith, and say that it does not forbid dancing. Perhaps it does not, but it also does not say that it is a fit form of amusement to be engaged in by Christians, and further, the Confession of Faith does not undertake to make a catalogue of all the things that amuse modern society. If these Confession of Faith refuge-seekers would only take pains to study the spirit of that venerable form of doctrine, there would not be very much for the world to say about the inconsistencies of Presbyterians.

Let us see how some of the most eminent Christians would look as enthusiastic modern society men. Invite Peter and John to a social dance, let those two disciples constrain that stranger to stay over night at Emmaus that he might, along with their friends, participate in the enjoyment of a modern dance. Let Stephen and Paul become the swells of a Jerusalem ball-room. How would Jerusalem society rejoice to have such immortal names as these among the patrons of the dance! Had these men been such, that Gospel of love would never have brought joy to the hearts of myriads. Peter would never have dared to indulge in that Pentecostal denunciation of the murderers of Christ, while Stephen's last utterances, instead of asking forgiveness for his slayers, would probably have been hideous curses. It will be objected that these were apostles, and stand to the world in the same relation as ministers. Ministers will rightly object to this that they believe the same faith as members of their congregations. Why should ministers be bound by any other form of doctrine than laymen who "press toward the mark of the high calling of God in Christ Jesus?" Who are most enthusiastic dancers? Go to the ball-room and you will find there such a medley of enthusiastic dancers as ought to convince any candid person as to the impropriety of Christians gracing such a place with their presence. Who is it that approves of dancing? Surely we cannot find it to be the Church that upholds this amusement. We must look for approval elsewhere. We must go to the world. Such in itself ought to be proof that dancing is wrong, for Christ Himself said: "The prince of this world cometh and hath nothing in Me." When the world smiles upon us it is time to beware lest infinite Love is hiding its face. Before indulging in the gaiety of social dances or ball-rooms it might be well for Christians to indulge in a little prayer and ask Jesus to go with them.

Another evil which seems to exist in a great number of churches is connected with the composition of the choir. In many churches the sole qualification for becoming a member of the choir is that the person be a good singer, everything else being disregarded. If he can only distinguish notes with a perfect accuracy and is the possessor of a good voice he is considered a fit person to lead the singing of praise to the Lord Jesus Christ. One who has never known the Master cannot sing His praise.

The matter of the composition of choirs does not end with the persons who compose it, but the responsibility rests with the Session, and it is a heaven-imposed duty on them to see that all choir members are Christians. It is solemn mockery for those who are not Christians to undertake to lead the praise of God.

A.

December 30, 1890.

MR. CHINIQUY AND "KENTUCKY BEN."

Father Chiniquy has often been assailed by Roman Catholic writers who follow the immortal custom of weakening his testimony by trying to injure his reputation. A writer who assumes the name of "Kentucky Ben" is one of the latest who has resorted to this ingenious device. Here is how the venerable Mr. Chiniquy replies through the columns of a Montreal contemporary:—

If your Protestant readers have had as much pleasure as myself in perusing the last article of my Roman Catholic friend, "Kentucky Ben," they will unite with me in addressing him our public thanks. For that correspondent in not touching a single point of the subject of the controversy, in order to enjoy the pleasure of personal abuse and slander, has not only given to your readers the best proofs that my arguments were unanswerable, but he has also shown what kind of honesty and truthfulness we must expect when arguing with a Roman Catholic.

Yes! Let your readers see again his first article and my answer, with his last reply; and they will find that no attempt has been made to touch a single one of my arguments. And why so? It is simply because the Roman Catholics, being unable to meet us on the fair ground of arguments, are forced to shift the questions, and they resort to abuses, of which they have always a rich stock. . . . Finding himself in the absolute incapacity of denying or refuting the blasphemous and idolatrous teachings of his Church, which I had copied word by word from his most approved authors, he thought that he would forever crush me into atoms by calling me "apostate," and by assuring you that "No respectable Protestant . . . would associate with him (Chiniquy)!" But as he has not deigned to give any proof of my public degradation and rejection from the company and intercourse with respectable Protestants, I will fill that gap and give you a few facts which will show that not only "Kentucky Ben," but that all the bishops and priests of Canada, with the whole Roman Catholic press of Montreal and Quebec, are honest when they proclaim from morning to night these last thirty years that the apostate Chiniquy is so degraded that "No respectable Protestant . . . would associate with him."

Surely they will be grateful to me for giving them the unanswerable proofs of that supreme degradation, under the burden of which I am crushed to the ground.

First fact: A few months after my conversion from Romanism to the truth as it is in Jesus Christ, my people of Ste. Anne, Illinois, were visited in 1859 by a terrible calamity. They lost their crops, and they had not enough to live on two months. The ministers and people of Washington, Baltimore, Philadelphia, New York, Boston, Plattsburgh, Springfield, Chicago, Lafayette and many other cities, having heard of that calamity, invited me to go and address them. During the three months I spoke to those people the large churches and the immense halls were never large enough for the multitudes who wanted to hear me. Those multitudes not only wanted to have a little talk with the infamous apostate Chiniquy—but they wanted to press his hand—and when pressing his hands they let \$75,000 slip into them as a public token of their horror and contempt for him. Those \$75,000 not only saved my dear colony of Ste. Anne from a sure ruin, but they became the first irrefutable proof that Chiniquy is so degraded that no respectable Protestant would associate with him.

Second fact: The next year, 1860, was the three hundredth anniversary of the Protestant Reformation of Scotland. An Evangelical festivity such as the world had never seen was prepared in Edinburgh, to which the most prominent Protestant ministers and laymen were invited. The committee appointed to make those invitations in the name of the Scotch people were Rev. Drs. Guthrie, Cunningham and Begg. Those gentlemen wrote me a most polite invitation to go and attend their grand meeting in Edinburgh. When I arrived in the midst of that venerable assembly there were such cries of joy, such clapping of hands, such stamping of feet, such manifestations of joy that for a long time it was impossible for me or anybody else to say a word. Though the rule had been passed that no orator should speak more than once, I was asked and forced to address three times. After that assembly, four hundred of the principal ministers pressed me to go and address their people, and I spent six months lecturing in the cities of London, Glasgow, Liverpool, Birmingham, Bath, Manchester, Brampton, Sheffield, Oxford, Edinburgh, Armagh, Kingstown, Queenstown, York, etc. To show me their supreme contempt for my person and my work as proclaimed by Mr. "Kentucky Ben," they gave me \$25,000 before I left their noble country for my humble labour.

Third fact: When I was lecturing in Glasgow the richest merchant of that city—John Henderson—invited me to his magnificent mansion that I might take a few days of rest. The second day he invited a great number of the ministers of Glasgow to a soirée, at the end of which he presented me with a purse filled with \$10,000 in gold, that Mr. "Kentucky Ben" and the whole Roman Catholic people might understand and publish that "the apostate Chiniquy was so degraded that no respectable Protestant would associate with him."

Fourth fact: When I was lecturing in Great Britain the Synod of the Free Protestant Church of France, which was held at St. Etienne, invited me, through their illustrious president, Frederic Monod, to attend their meetings. I accepted

that honour. I went to St. Etienne and addressed that venerable Church of France twice, that I might give a proof to Mr. "Kentucky Ben" that no respectable Protestant would have anything to do with the infamous apostate Chiniquy.

Fifth fact: When I went back to my colony of Ste. Anne, Illinois, in 1861, I was the witness of the terrible civil war between the North and South of the United States. As I was the personal friend of President Abraham Lincoln, I used to visit him every year in his white marble palace at Washington, and that illustrious man each time overwhelmed me with the marks of his esteem. But the last time he gave me such a strange, such a grand proof of it, that I think it is my duty here to tell it. It was on June 8, 1864. He told me:—

"To-morrow afternoon I will receive the delegation of the deputies of all the loyal States sent to officially announce the desire of the country that I should remain the President four years more. I invite you to be present with them at that interesting meeting. You will see some of the most prominent men of our Republic, and I will be happy to introduce you to them. You will not present yourself as a delegate of the people, but only as a guest of the President, and that there may be no trouble I give you this card, with a permit to enter with the delegation. But do not leave Washington before I see you again. I have some important matter on which I want to know your mind."

And next day that infamous apostate Chiniquy was put the first at the right hand of the Protestant President of the United States, and introduced by him to the most illustrious Protestants of that great Republic, that my friend "Kentucky Ben" and all his compeers in the Church of Rome might have the right to proclaim to their people that "the apostate Chiniquy is so degraded that no respectable Protestants would associate with him."

Sixth fact: In 1874 the whole Protestant people of England wanted to congratulate the German Emperor and his Prime Minister, Bismarck, for the noble rebuke they had given to the Pope when he (the Pope) had so insolently written to the Emperor that, because he had been baptized, he ought to consider himself a spiritual subject of the Pope.

Seventh fact: A grand meeting was convoked at the splendid Exeter Hall of London, when the best Protestant orators of the time were selected to speak and prepare the address which was to be put into the hands of the German ambassador for his Emperor.

Well, the committee of organization of that memorable assembly requested me in a polite letter to go again to England to address that meeting, and I went. I spoke there twice in the presence of all that Protestant England had of her noblest of her Protestant sons and daughters.

These providential and surely unmerited honours were given me that the bishops and priests of Rome might proclaim with all their trumpets and through Mr. "Kentucky Ben" that the "apostate Chiniquy was so degraded that no respectable Protestants would associate with him."

Eighth fact: I forgo mentioning that the first time I addressed the people of London in their immense Exeter Hall, the crowd was so great that thousands of people had been unable to enter. That the Rev. Mr. Spurgeon had introduced me to the people of the great metropolitan city of England, and that the Viceroy, one of the greatest heroes of India, Sir John Lawrence, had consented to act as the president of that meeting. These three facts prove to a certainty that the priests of Rome and Mr. "Kentucky Ben" are perfectly honest when they assure their people that the "apostate Chiniquy is so degraded that no respectable Protestant would have any association with him."

Ninth fact: The second time I was invited to go to England, in order to congratulate the Emperor of Germany, in 1874, two hundred English ministers requested me not to leave their country before addressing their people on the errors and idolatries of the Church of Rome. And I spent again six months in lecturing on those sad subjects in one hundred and twenty of the cities of Great Britain. That noble Protestant people gave me again \$28,000 as the expression of their Christian sympathies, that the whole world might know that the priests of Rome and Mr. "Kentucky Ben" are perfectly honest and true when they say "that I was so degraded in the eyes of the Protestants that no respectable person would have anything to do with me."

Tenth fact: When I was back from that second excursion to England the grand Presbyterian Church of Canada wanted me to leave my dear missions of Illinois in order to preach to my French-Canadian countrymen in Canada. They rented a good, comfortable house in Montreal for me and my family, and gave me a sum of money, much above my merit, for my work. In unity, and under the supervision of that grand Presbyterian Church, I laboured from 1874 to 1878 in Canada with such an admirable success that eight thousand French-Canadians of Montreal and vicinity left the errors and idolatries of Rome to accept the Gospel of Christ, and they formed several congregations of converts. I stopped that work only when, being quite exhausted, I was ordered by my physician to go and take the bracing air of the Pacific Ocean in 1878.

During these four years almost all the ministers of Montreal had requested me to address their people, and it was my privilege to speak in Montreal, Toronto, Kingston, London, Guelph, Sarnia, Windsor, Quebec, Halifax, St. John, N. B., Peterboro', Muskoka, Ottawa, Bothwell, Belleville, Brockville, Dundas, Hamilton and two hundred and fifty other cities and towns.

(To be continued.)