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Editor Dominion Presbyterian:—
Sir:—I read with much pleasure in the Toronto Evangelical Churchman that the Presbytery of Athens, Georgia, sent the General Assembly South the following overture: "Whereas, there is a growing tendency in many quarters of our communion to recognize Christmas and Easter as religious days, because of the facts with which they are associated in the public mind, the Presbytery of Athens, believing that such recognition is contrary to the principles of the Reformed Faith and in the nature of will-worship, hereby overtures the General Assembly to make a pronounced and explicit deliverance on this subject." The committee on bills and overtures presented the following report, which was unanimously adopted: "The General Assembly, in response to the overture from the Presbytery of Athens touching the observance of Christmas and Easter as religious days, would make the following deliverance: "That there is no warrant in the Scripture for the observance of these days as holy days; but on the contrary (see Galatians iv. 9-11, and Colossians ii. 16, 21), that such observance is contrary to the principles of the Reformed Faith, conducive to will-worship, and not in harmony with the simplicity of the Gospel of Jesus Christ." I have asked members of the Church of England in Canada how they reconciled the observance of "the Church year" with the New Testament admonition to beware of such will-worship as the observance of "days, and months, and seasons, and years," but never got an answer which seemed satisfactory, even to the one who made it. And I have regarded the innovation of these "beggarly rudiments" in the Presbyterian Church with genuine alarm and sorrow. May I not venture to hope that the action of the General Assembly South is the first sign of a healthful reaction. Though baptized and confirmed in what I then believed to be the Protestant Church of England and Ireland, I must now subscribe myself
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