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FRIDAY, JAN. 15, 1875.

ROMAN CATHOLICISM.

The Popish question has, within the last year or two, suddenly assumed unusual prominence, and is attracting universal attention. The steady advance of that system of error in Great Britain, by the perversion of a number of the nobility, and the increase of the Tractarian party in the Church of England, from which dissections were continually taking place, and whose ceremonial usages were fast preparing the way for a more general movement towards Rome, attracted little attention for thirty years. Gradually, however, circumstances forced the subject before the Protestant nations of Europe, and of late no subject is engaging more attention. The famous Encyclical and Syllabus, attacking free thought and scientific research, the press, liberty of conscience and speech: claiming for the church the right to employ force, to interfere in all social questions, and to prevent the free exercise of other religions; and asserting that the Pope ought not to come to terms with progress, liberalism, and modern civilization, were the first war notes sounded with no uncertain blast. The meeting of the Vatican Council, and its decrees, particularly that of Papal Infallibility, removed all doubt, and challenged mankind to the defence of all that Protestants hold dear, warning them that if Popery could do it, their precious blood-bought rights would be wrested from them.

A party within the Roman Catholic Church itself, though very small, and, it is to be feared, timid and irresolute, refused submission to those dogmas, and seceded, under the curse of the Apostolic See. Germany and Switzerland, were prominent in this movement of the old Catholic party. Political complications followed, which have rendered it necessary for the German Empire to adopt measures so stringent as to look like persecutions, but which are defended as inevitable, unless the newly formed empire is prepared to submit to destruction at the hands of Jesuitical machination and Ultramontane treason. Bismarck leaves no doubt as to his intentions, and plainly declares that interference by the church in civil, political, and social affairs will not be permitted by Protestant Germany. In England, too, one of the foremost statesmen has made a statement which implies a doubt as to the loyalty of the Roman Catholic portion of the nation if they are true to their Infallible Head.

Among ourselves the Guibord case has attracted attention, and raises important issues, and with the advent of the Liberal party to power, as it includes a strong Roman Catholic element, the usual difficulty presents itself of a compact minority, which, if offended, may be found to hold the balance of power, and to be equal to the overthrow of our present government. We acknowledge the difficulty, but it is to be regretted that efforts so manifest are being made to please the Roman Catholic community; and that some of the influential Reform journals keep back their Protestantism, and give full scope to every thing that is Popish, lest the party be divided. Such a peace is worthless; such a union cannot be enduring. To advocate the return of any man because he is a Roman Catholic, and represents the minority, is to be untrue to Liberal principles. If a Roman Catholic is a citizen, and as long as he is such, let him enjoy his rights, but when he uses the privileges of a citizen, let him be known only as a citizen, not as a Religionist. We ought not to refuse support to the best citizen because he is a Roman Catholic, but neither should we vote for him because he is such.

The importance of this question may be judged of by the fact that the Bishop of Toronto has seen fit to begin a public discussion on the subject, and is getting the ear of hundreds of Protestants, while he has secured the assistance of the most powerful Reform Press to scatter his sophistries and delusive doctrines broadcast over the land. Once more, as a consequence, Protestant Churches take up the war-

ry, and we are drifting into a theological conflict; God grant it may be no more.

Others may say "peace, peace," and join hands with the sworn enemy of liberty and truth. We cannot thus forget the past, nor will Dr. Lynch's misrepresentations and skillful evasions put us off our guard. Popery is "semper eadem;" a few more liberally minded persons in the community will not avail; as soon as it has the power "force will be used," and, as of old, conscience and judgment, science, and political interests, will all be forced into unwilling submission by a system that claims to have the authority of God, and an infallible director in the Pope of Rome.

Popery is a mystery full of all deceit, a compound of error in which there is truth, but truth overlaid and inoperative. It is lawless, dispensing with every law, human and divine, except its own, and authoritatively confirming and annulling law and duty as it sees fit. It is a political organization as well as a religious one, and claims the right to decide how far its sphere extends into civil matters; thus, in reality, bringing every possible relation within the range of the "absolute obedience" due to the infallible Vicar of God.

PSALMS vs HYMNS.

Last week we published a letter in which a correspondent expressed the opinion that it is wrong to use Hymns in the public worship of God, and asked an answer to certain questions. We propose now to answer that letter, but will not enter on a controversy on the subject.

Our reply to the questions is (1.) God gave a Revelation which is complete, and to which no man may add. (2.) He appointed a Psalmody for the Old Testament Church. (3.) He did not abrogate that Psalmody. (4.) As King and Head, he makes laws for His church, and directs how He is to be served. (5.) In 1 Cor. 14-15, singing is put on the same footing as praying, both being spiritual exercises; as praise is part of prayer, and it is right to praise, it cannot be wrong if that praise should take the form of song and be chanted; and we are told, 1 Cor. 14-26, that the early Christians under the direction of the Holy Ghost came with a psalm, or sacred song to the assembly, evidently employing something of their own. (6.) Those who sing hymns are "influenced by a desire to glorify God," quite as much as our correspondent, and it is a bigoted offence against Christian charity to liken the worship of the majority of Christ's saints to Saul's misconduct. (7.) In enlarging the Psalmody, men are not the less "faithful witnesses for God," but are only using the Christian liberty which the dispensation of the Spirit gives and requires.

The above answer is full on every point. The three last sentences are not part of the argument proper of our correspondent; we therefore say no more on them. It is evident to any one who is a logician, that the answer given above does not prove that "to sing hymns is positively wrong, and that the (Hebrew) psalms alone should be used by the church in the service of God." For (1.) Hymns singing is no addition to Revelation. (2.) The fact that the Old Testament Church had a Psalmody proves nothing as to the New Testament Psalmody; and it is more than doubtful whether only the hundred and fifty hymns contained in the Psalter were used by the Jewish Church; or whether that collection was made for purposes of public worship. (3.) The abrogation of the Psalter is not asserted by hymn singers, but the continuance of its use in no way shows that nothing else should be used any more than the use of Old Testament prayers implies that they only should be used. (4.) The Head of the Church has sanctioned praise by song, but nowhere either in Old Testament Scripture or New has He restricted praise to the use of one hundred and fifty songs composed between the time of Moses and the Restoration from Babylon. On the contrary—the songs in which Miriam and Deborah praised God, some songs sung by David and others, Simeon's song, the Magnificat, and other songs of which there are traces in the New Testament epistles, were publicly used for God's worship, and yet are not contained in the Hebrew Psalter.

Our correspondent must admit that the Hebrew psalms, probably without exception, belong to the Mosaic dispensation, which has passed away. In the freer worship which the Church now enjoys, unrestricted by positive institutions and a prescribed ritual. (John iv. 23), we are at liberty to use Old Testament Scripture, including the *Tehillim*, in such manner as records with New Testament light; but we are no longer to be fettered and bound down by Mosaic Institution which were of temporary nature, Gal. iii. 23 to 26.

If our correspondent can show any authoritative ordinance for the service of song, before and apart from Mosaic Institutions, we shall defer to it. This is the case in respect for example to the ordinance of the Sabbath, or marriage. We know however of no such ordinance of praise by song which is binding on man. And we

must resist any attempt made to wrest from us our liberty under the dispensation of the Spirit by arguments deduced wholly and exclusively from the ordinance of a "covenant (dispensation) which has decayed, waxed old, and vanished away." Even if Jews were bound to use no songs of praise, but the hundred and fifty (which we deny); Christians are not thus bound. We are free to "worship the Father" without prescribed words, "in Spirit and in truth." We do not enter on the argument in favour of using songs of praise adapted to the new circumstances of the church in the dispensation of grace in view of the great work of Jesus in His incarnation, obedience, sufferings, death, resurrection, and ascension, and of the blessed hopes which the gospel affords. The argument is strong and we believe conclusive. While the opposing argument from the inspiration of the psalms is at fault in as much as our metrical version often fails to convey the idea of the original, and no more; and also in as much as other Scripture songs which might be turned into verse, would be as really inspired Psalmody as the Hebrew one hundred and fifty.

Our correspondent has shown great weakness in the passages which he has set in array to support him; we have examined them with care and find as follows: Of the twenty-five texts referred to, fifteen have no application to the service of song, or can be made applicable only on the supposition that hymn singing is a grievous sin against God—to assume this is to beg the question. In five passages the word psalm does not occur, but the general idea of praise is presented without a hint as to the words to be used. In Psalms lxxxi. 2; and xcv. 2, the word used is not *Tehillah* or *Mizmor*, commonly translated psalm, but *Zimrah*, which means singing—not a song, but sing as a musical performance; and it is in parallelism with timbrel, harp, psaltery, Psalm lxxxi. 2, means, in praise of God lift up the voice in song, and the timbrel, harp, psaltery with their music. In Psalm cv. 2; we have the verb which merely means to strike the chords of an instrument with or without words, or to make music with the voice. In none of these passages have we a hint what songs are to be used. In Matthew xxviii. 20; and James v. 13; we have the Greek verb which means to praise in song; but does not indicate what songs are to be used. After the Passover it was undoubtedly the *Isallel* which was sung; but any sacred song would fulfil the injunction given in James, though not a Hebrew Psalm. The three passages given in 1 Cor. Col. and Ephes. are very general, and rather indicate other songs besides the Psalms. It requires forcing to make the psalms, hymns, and odes exactly correspond to three kinds in the Hebrew Psalter. In 1 Cor. xvi. 7 to 9, our correspondent will notice that the word Psalm in verse 7th, is not in the original, and in verse 9th, we have only the verb, meaning make a musical noise, with no reference to the words to be used, and the whole passage only tells us that that was the occasion when David first gave the 105 psalm to Asaph. What possible bearing has that in the use of hymns under the Christian dispensation.

If our correspondent and others who think with him cannot conscientiously use hymns, by all means let them forbid doing so, but we respectfully remind him that the charity which thinketh no evil will not insinuate that those who use hymns "do not desire to glorify God," but introduce them from unworthy motives, and we beseech all concerned not to waste the time of the United Church by discussions on a matter which is decided beyond the possibility of change, for the majority of the church will have liberty in praising God.

WHY IS IT?

Will some one please answer the following:—

- 1. Why is it that our fathers allowed large and promising sections of Ontario to be occupied by other denominations that might rightfully have been ours; and why do their children cling so tenaciously to a system of missionary operations attended with such results?
2. Why is it that a considerable number of the children of Presbyterians are being reared up by other churches?
3. Why is it that our Wesleyan brethren raise more than \$100,000 annually for mission purposes, while the Presbyterian church can raise but little more than \$20,000?
4. Why do many of our weak congregations look for strength through the channel of immigration, rather than through conversions in the neighborhood?
5. Why is it that at societies connected with church openings, Presbyterians will, sometimes, oppose the circulating of a subscription paper that would probably free the church from debt, lest they should "offend the people"?
6. Why are so many of our missionaries lured from place to place, without a chance of accomplishing much that is permanent?

7. Why is it that a church noted for the intelligence of its members, allows so much of this to lie in inglorious oblivion, when the fields all around are "white to the harvest?"

8. Is it true that many of our ministers are looking rather to the salary than to the necessities of the field of labor when a call is extended?

Church Opening at Paisley.

One of the most important events of last week was the opening of the new Knox Church in this village. For some time the pastor, the managers, and the leading men of the congregation had been unusually busy, and on the morning of the last Sabbath of the old year, crowds began to gather, and soon the long ranges of seats in the vast building were full to overflowing, and when the reverend gentleman who was to officiate rose to begin the services it is safe to say he addressed the largest assembly ever gathered in the county. Nearly twenty years ago we attended the first meeting for public worship ever held in this village. It was in a room of a small log tavern, then almost the only building in the place. Amongst the persons present were a number of young married people who, beginning the world for themselves, had settled on the fine bush land along the Sauguen. Quite near us in the vast crowd that thronged the church, were several of those which we met for the first time twenty years ago in the little room which, for the time being, had been converted into a place of worship, and the fact that they and their friends have been able to erect such a beautiful edifice speaks plainly of astonishing success which has marked their progress, both as a people, and as a religious organization. The Knox Church people, and their pastor, Mr. Straith, deserves great credit for the energy, perseverance and liberality which has been shown in erecting what is undoubtedly, by far, the finest church in the county.

We have taken the above from the Paisley Advocate. The progress of our cause in the Presbytery of Bruce is astonishing. Since Mr. Straith's settlement in Paisley, scarcely four years ago, the church there has been ever crowded. The spacious new one is a monument of Christian benevolence and enterprise. The opening services in the morning and evening were ably conducted by Rev. James Little of Nassagaweya; in the afternoon by the pastor, Mr. Straith. On the following Monday the people, after partaking a sumptuous feast in the old church, again crammed the new edifice, when the Rev. Mr. Ball of Guelph, addressed them with great power and eloquence. Mr. Little also gave a telling speech, in which he applied merited commendation to the people and their pastor. Both addresses called forth hearty applause. The ministers of the village and neighborhood kindly gave their assistance. The proceeds of the collections and the store amounted to the handsome sum of five hundred and seventy dollars. In other parts of that new Presbytery similar progress appears. Only a few weeks ago, the new church in Port Elgin was opened. The people of Southampton have greatly improved their building. A fine new manse is completed in North Bruce. In Kincardine and Tara they are preparing to build. Teeswater is ornamented with a fine new church, Mr. Wardrop's. The other congregation, Mr. Currie's, is about to erect one, and almost every corner gives tokens of rapid improvement.

Sabbath School Presbyterian.

The first number of this publication has been well received. About 5,400 copies have been ordered by various schools—barely enough, however, to cover expenses. We have nearly 1500 on hand, and shall be glad to receive orders from all those who intend taking the paper during 1875. The February number will be published about the 23rd instant, and early orders will help us to a proper estimate of the number to print.

From the kindly notices of the Press we select the following:

"We have received the first number of the SABBATH SCHOOL PRESBYTERIAN. It is well adapted for the object in view, and we trust will have a large circulation. It is well that the children of the Church should have a Sabbath School paper of their own. The terms are very reasonable.—Home and Foreign Record.

The initial number of the SABBATH SCHOOL PRESBYTERIAN, a bright, eight-page paper, published at Toronto, is to hand. The contents are good, and the enterprise deserving of support.—Orillia Packet.

"It is an eight-page pamphlet, and well printed on tinted paper. This S. S. paper paper supplies a want long felt.—Guelph Mercury.

The daily Evangelical Alliance services were brought to a close on Saturday afternoon, when the theme of devotion was prayer for a religious revival. At the business meeting of the Alliance, held on Friday, the officers for the coming year were chosen, Hon. O. Mowat, Premier, being elected President. A general resume of the progress of Evangelical work throughout the world was given by the Secretary, Rev. J. M. King, M. A.

The Metropolitan Church was excessively crowded, on Thursday night of last week, at Mr. Varley's service, when he discoursed on the Parable of the Marriage Feast. The audience was visibly moved at his earnest appeals to accept Christ's invitation to the feast before it was too late, and at the conclusion of the sermon at request a large number of enquirers remained.

TORONTO EYE AND EAR INFIRMARY.

We have to thank the Secretary for the seventh annual report of this valuable institution. From it we glean the following statistics, which prove the growing importance and usefulness of the Infirmary:—

Table with columns for Admitted up to 30th September, 1874, Discharged during the year, and Remaining under treatment 1st Oct. 1874. Sub-columns for In-patients, Out-patients, and Total.

The average stay of each patient in the Infirmary was 40 days.

The receipts, made up by balance from last year, \$415.00; Government, \$500; subscriptions, donations, &c., \$1,946.79, aggregating a total of \$2,862.48. The disbursements amount to \$2,627.84, showing a balance on hand of \$134.64.

So far the premises are not all that could be desired, being situated in a crowded part of the city; but it is to be hoped that a change for the better may now be made. If the local government would grant the necessary assistance a suitable building in an airy part of the city could be secured, and an important charity would thus be placed in a position for increased usefulness.

Mr. Lan'zmuir, the Inspector of Asylums, &c., bears willing testimony to the value of the Institution; and he also takes occasion to make favorable mention of the efficient Superintendent, Mr. J. F. Hart, to whose zeal and energy the prosperity of the Infirmary is largely due.

We are pleased to notice that the Y. M. C. A., since December, 1873, have conducted a weekly religious services with gratifying results.

We append, for the information of our readers, the conditions of admission to the Infirmary:

- 1st.—That all Travelling Expenses to and from Toronto are to be paid by the Patients or those sending them. 2nd.—That three dollars per week are to be paid by each Patient, or those sending them, towards expenses of Board, Washing, and Lodging, while at the Infirmary. 3rd.—That Municipalities or others sending Patients to the Infirmary, are required to guarantee Fifteen Dollars (the price of Five Weeks' Board); and should the Patient leave the Infirmary before the five weeks are expired, a proportionate sum will be returned. No charge for Medical Treatment and Medicines; and patients are at liberty to board away from the Infirmary if they prefer it.

The O. P. Manss. Metis, at New Year.

During the two days before, there was not much travelling, owing to the severe cold. The birthday of 1875 was, however, on the whole, very pleasant. Accordingly, a large number came to the Manss, at Metis, to take part in the rejoicings on the occasion; at least, between 150 and 200 were present. The parlor and another room presented a gay appearance, the result of no small degree of labor on the part of the pastor. In the centre of the parlour stood a piece nearly 5 feet high; this consists of a square of 4 gothic arches, on which is imitation tracery. Over all are 16 flags, chief of which is "the old flag." A flight of steps leads up to each arch, and at each corner is a lion. In the centre of the court within, is an imitation fountain with trees. This is copied mainly from the one in the Palace of the Alhambra, commonly called "The Fountain of Lions." On the walls were displayed, on this occasion, the names of Cameron, Pedon, Brown and Rutherford, also the greeting "1875: a happy New Year to you all." The flag of the Presbyterian Church was decorated with white "favours," in view of the expected union. In the other room, were nearly 200 pictures, chiefly engravings. A few ladies exhibited specimens of fancy work. The pastor exhibited a large Medallion of Alexander the Great and ivy leaves,—casts from clay made by himself. At noon, a devotional meeting was held in another part of the Manss. The pastor made a few remarks suitable to the occasion. Afterwards, he stated what the young people had raised for missionary purposes during the year, and presented rewards to 11 young persons for proficiency in scripture, and cards to the exhibitors. A thanksgiving collection in behalf of the India Mission was taken up. The pastor then stated that the exhibition would last ten days for the convenience of those who had not been able to attend on the present occasion, and invited all to meet again in the parlour. "Waiting by the river," was then sung, and the blessing pronounced. In the parlour refreshments were presented to the visitors. The pastor next read original pieces, the national anthem was sung, and the lively scene just described soon vanished away.—Com.

SIXTEEN thousand copies of the Home and Foreign Record, for January, have been printed. The Missionary Intelligencer this number is unusually full and interesting.