

British American Presbyterian.

VOL. I.

TORONTO, CANADA, FRIDAY, NOVEMBER 21, 1872.

No. 41

Contributors & Correspondents.

NEW BRUNSWICK.

SABBATH DESECRATION—PRESBYTERY OF ST. JOHN—CONVERSIONS FROM ROMANISM—A BIBLE BURNED.

The equine disease with which the city of Toronto was visited some time ago, has been here, and is almost gone again. For a few weeks a horse could hardly be got for love or money. The inconvenience to which many were put, both in business and other matters was very great. There was a time when the livery stables enjoyed the Sabbath, no thanks for that being due either to the owners or the hirers of the horses. As a rule the Sabbath is the busiest day of all the week in the stables. It has been the case before the disease broke out, and it will be the case I expect as soon as the horses are able to go out again. It is hardly to be expected that the Sabbath will be regarded any more in the future than it was in the past. Where gain is to be got by the owners and pleasure by the employers, the law of God goes for little. Speaking of the Sabbath, it does not appear that members of the Dominion Government or officials in their employ have any respect for the sacredness of the day. Some time ago Mr. Langovin got a train for his use over the line in this Province. It was remarked at the time in the daily papers that the train by which he travelled made good time; that he left Amherst that morning and got to St. John in time for eleven o'clock Mass. Of course his attendance at Mass that day made the rest of it all right. Some time since then the Commissioners got a train for their use on that day. And now it appears that for two Sabbaths in succession the sacredness of the day has been broken in upon; on one occasion for the purpose of distributing telegraph posts along the line, and on the other by the Manager himself. It is plain that either for gain or convenience the Sabbath can be set aside by our rulers without any compunction. Taking that in connexion with the dogged obstinacy hitherto shown by the Dominion Executive against appointing a day of thanksgiving or of humiliation, as the case may be, it may easily be inferred what the temper of our rulers is in anything that bears on religion. Whether it is that Romish advice prevails to a greater extent than it should, or that there is a negation of all religion so far as the heads of departments are concerned, the prospect as to the blessing that the God of nations is likely to bestow is gloomy enough. Romanism or Atheism, or both which is just as likely, does not portend good to the people. Would that a more favourable view of public affairs were visible!

The Presbytery of St. John has just held its quarterly meeting, and a considerable amount of business was transacted. I am told that there was a time in the history of the Presbytery, and that not so very long ago, when the court met after an interval of two or three months, and had to adjourn again without any business whatever to transact. Such a phenomenon is not likely to be seen again. One day sometimes, is not sufficient to get through the business now. Much time and attention is given to the work of Home Missions. The stations that are cultivated are very far apart. There are two Railways that go out from the city, one in an easterly and the other in a westerly direction, while the river which is navigable, for more than 200 miles up occupies in a sense an intermediate position, being somewhat inclined to the north. These three arteries furnish highways along or near which our congregation or mission stations are situated. The Presbytery extends by each of the Railways 120 or 130 miles, while on the river, it goes to the head of navigation. Some of the ground entered on during the year is entirely new, and some has been cultivated somewhat many years ago. It were needless to enter further into detail, as your readers in Ontario are pretty well versed in all the lights and shades, the successes and reverses, (not many of the latter it is to be hoped) of the home mission work to need enlightenment on the subject. There is one feature in the policy of the Presbytery worth mentioning, as it is perhaps somewhat new. In the interval of its meetings—it meets quarterly—the ministers and elders of the city are a commission, not only for the carrying on of home mission work, but for nearly all the business which the Presbytery itself transacts. The Committee can meet, in a few hours' notice, and so no time is lost, and the business is just as well done. Of course

all its acts are subject to review when the Presbytery meets. There is one possible danger in the *modus operandi*, and it was seen plainly by those that originated it, and it was brought forward at the time it was first voted, namely the danger of metropolitanism, which, as most of our Church Historians believe was the origin of Prelacy. The danger, however, in this case is very imaginary. In the first place it is not one city pastor that is invested with power, but four in a united capacity, and these four have four elders associated with them. Then, secondly, their acts are subject to review when the whole Presbytery meets, and in the Presbytery which has a possible membership of 40, 18 ministers and 22 elders, the rural brethren if their rights and privileges are trampled upon, can carry it all their own way. At all events the plan has wrought well for the past nine months, not a jar or the shadow of unpleasantness having shown itself as yet. Whether it was constitutional or not was a question raised at the meetings of the synod, the committee that read the minutes having brought it up, but when explanations were given, it was found to be all right, the only item found fault with being the use of a particular phrase on one occasion. The fact that the proceedings of the Commission were subject to review when the Presbytery met, was sufficient to satisfy all the scruples which the judicial minds of the synod were troubled with. The main work of the committee after all, is connected with home missions.

I mentioned in a former letter that the labors of the French Colporteurs were more than usually interesting in their results this year, that quite a commotion had been raised among the people at one point. Quite a number of families have renounced Romanism. It is contemplated now to build a French church in the place, a building that will serve for the English-speaking population as well. Before the young men left to resume their studies in Montreal, one of them lent his Bible for a day or two to a woman, but the priest coming in on the mean time, and finding it there, put it in the fire. The father, however, was glad at last to pay the price of it, and the proceedings, it is to be hoped, will be a lesson to him not to be so rash again.

St. John, 18th Nov., 1872.

INSTRUMENTAL MUSIC.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—I notice in your paper of the 1st instant, two responses to my communication of the 18th ult. The first respondent professes to agree with me in the main question, but doubts the propriety of my line of argument. Now, with all due respect to the views of my Christian brother, I think he mistakes the purport of the passage he quotes—the word ordinance I contend, has a wider signification than that given by Gardner, (whoever he may be) it may not only be a Divine law, but also a mere ecclesiastical regulation, or a civil appointment. It is used in the first sense in Jer. 18, 4, "Ye shall do my judgments and keep mine ordinances to work therein; I am the Lord." It is used in the second sense in Nehemiah 10, 32, "As we made ordinances for us, to change ourselves wholly with the third part of a shekel for the service of the House of the Lord." It is used in the third sense in 1st Peter, 2, 13, "Submit yourself to every ordinance of man for the Lord's sake." My view of the word embraces the two first definitions; nor do I consider my statement that the Gospel has freed us from these ordinances, inconsistent with the maintenance of the doctrines of Infant Baptism, or the Lord's supper. Circumcision and the Passover were in their entire detail, sealing ordinances in the Jewish Church;—will my friend say they are so now. I believe that was settled at the first Ecclesiastical Council, or General Assembly, Act 15, Chapter 7, 24 to 28. It is true the spirit of these ordinances is preserved in the sacraments of Baptism and the Lord's Supper, but the symbols are changed: the law provided for accomplishing a certain end, has been repealed, to make way for a better regulation having the same ends in view. The impress of the seal has been changed, but its efficacy remains, and surely my friend does not view the moral law as peculiar to the Jewish Church; to put the matter beyond doubt, however, those three points on which my friend fears there is danger of yielding too much, are distinctly authorised or sanctioned in the New Testament by the great Head and Law-giver of the church.

See Matthew 23, 19th, "Go ye therefore and teach all nations Baptizing them in the name of the Father and of the Son and of the Holy Ghost;" Luke 22, 19, "This do in remembrance of Me." The moral law was confirmed by His sermon on the Mount, as well as by the example of Himself and His Apostles, so that we are not dependent upon the Old Testament for our authority in observing these Christian ordinances. The shadows flee away when the sun rises in his strength, Col. 2, 20, "Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances?"

My second respondent seems to have failed in finding any answer to my argument, and contents himself with attacking my quotation from the prophecy of Amos. Well if he does not like the denunciation of the prophet against those "who leave off righteousness in the earth, who treadeth upon the poor,—who have borne the tabernacle of Moloch, and claim their images," and yet called themselves God's people, using even the musical instrument of David in their profane worship. He may take them as my denunciation against those who are at ease in Zion, who professedly come to worship God, but it is to be feared, rather to worship their own dress, or to gratify the senses of seeing and hearing. There may be true worshippers smothered under this rubbish, but they are to be pitied, the large number I fear need warning. I have to thank my brother for his kind and charitable advice. I may not have had the advantages he enjoys, but in this I am not unlike the prophet himself, who unfortunately was not of the school of the prophets. I hope my friend will make a good use of his privileges—he may learn that it is the spirit that maketh alive, while the letter killeth.

I now with your permission take up the second answer to reasons of dissent, viz:—That the passage in Hebrews—13, 15—does not refer to the service of praise in the Sanctuary, but has a more general meaning; refers in short to all the ways in which we speak our gratitude for the goodness of God—I fail, sir, to find in this statement any answer at all—it is admitted that the sacrifice to be offered up is that of the lips—a personal offering, not a mechanical, and that we are to render this sacrifice continually does not imply that we are to use a different mode of rendering it when engaged in the worship of God. What is true of the whole is true of each part; if we are to offer praise and thanks unto the Lord continually—and that the fruit of our lips—when engaged in business, or in society or however employed, not by carrying with us a harp or flute, "if any be merry among you let him sing Psalms," but the expression of our feelings by the lips, or the act of christian benevolence, it clearly follows that when meeting in a united capacity to render praise unto the Lord, it is not the clang of symbols, not the flare of trumpets nor the drone of organs that should be heard, but the grave sweet melody of hearts attuned and lips sanctified to praise the Lord, whose mercy endureth forever. But, sir, with all due deference to the Reverend gentleman—whose answer I am considering, I am inclined to think that the passage related to, has a primary application to public worship. If we read from the 10th verse of the chapter to the 15th, it will be evident that the Apostle is contrasting the Jewish and Christian Dispensation, as regards their religious services. The Jews worshipped by Altar, we also have an Altar, (The Lord Jesus Christ)—and by him we offer not the bodies of those beasts whose blood is brought unto the Sanctuary, but the sacrifice of praise—i.e. our own hearts sent up in praise, the fruit of our lips, for out of the abundance of our heart the mouth speaketh.

Such is the service of the Christian Church in contradistinction to that of those who served the tabernacle. Let us then beware after being delivered from the bondage of a mere bodily service, that we turn not again to its weak and beggarly elements, but while we praise Him continually with the fruit of the lips, praise Him also in our lives, "to do good, communicate, fight not for with such sacrifices God is well pleased;" which we have no reason to think He is by the most gorgeous ritual nor the most refined music.

In the ruins of Pompeii there was found a petrified woman, who, instead of trying to fly from the destroyed city, had spent her time in gathering up her jewels. She saved neither her life nor her jewels. There are multitudes making the same mistake. In trying to get earth and heaven, they lose both. "Ye cannot serve God and Mammon." Be one thing or the other.

A WORD TO CHRISTIAN WOMEN.

Will each one of those to whom this letter is addressed do two things? Will you, having commenced it, not put it down until it is finished? and then will you put it down and not read another article until you have laid the matter before the Master to know if there is in it a message for you?

Mr. Chiniquy is amongst us again. Why is this man here? If ever the Lord of the harvest prepared and sent forth a special labourer for a special field He has done it in the case of Mr. Chiniquy. His commission is in a double sense, "the Lord's doing," and not in any sense man's. His name be the praise,—be much praised. His history since, whatever man may say, is of the Lord's guiding too, and He has given into our hands the trust of this man and his mission. Now why is he amongst us? Is not the fact of the matter just this? The Master has called him to fight and us to be ready, but so slowly and meagrely that we move over from our abatement of the spirit of those in the camp, that no wonder the forces there so efficiently that the enemy gnashes his teeth in his rage,—he who thus leads the forces has again and again to leave his position and come over to remind us that though he and his helpers are willing to do the fighting they do need that we should do our part. The work, his own special work, cries to him from all quarters but he must every now and then go the round of our Canadian Churches, round and round, night after night, spending the time and strength of a frame worn now with sixty-four years of toil. It cannot be for long the Lord will leave him among us, and time goes so fast, and life is made up of just so many days and nights.

Dear Presbyterian sisters can we not do something? Women cannot very well make money, but how they can save it! and then they can give it. When God had a tabernacle to build among the Israelites and had sent Moses to call for willing offerings we read that "they came both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold," until it was said "The people bring much more than enough." And then the bracelets and earrings of those Jewish women were wrought by workman God had prepared into the holy things of the Lord's house.

Have patience with me, this month is November, the month perhaps of all others in the year, when money is lavished upon the wives and daughters of our happy land, when the winter outfit is preparing. Can we not by tens and twenties and hundreds remember during this month the Israelitish women who brought willingly unto the Lord for the tabernacle the ornaments which were then what a stylish dress or an expensive set of furs, or a handsome set of jewelry is now? Christians you know that every day in our churches are gathered hundreds, and hundreds and hundreds of dollars,—dollars clinging fast to the worshippers in the shape of fashionable clothes, and not left behind with the widow's two mites in the treasury of Him who hath not withheld His own Son for our ransom. Do let us be plain and earnest Christians, and, though dressing carefully and tastefully always, not dress like other people. There is no need to be singular, except singularly simple, it would surely be wrong to court attention by oddity; but O! what can be saved by one willing hearted!

Dear Christian women, though the world does not think so, and the church generally does not seem to understand so, Christ's terms of discipleship are just the same now as they were when He "called the people unto Him and His disciples also, and said unto them, Whosoever will come after me, let him deny himself and take up his cross and follow me. Let us as disciples deny ourselves, and then, and not till then, shall we understand how "it is more blessed to give than to receive, let us take up the cross even if it be so heavy that we must lean on Him who will sustain both us and it; and follow Him, who "though He was rich, yet, for our sakes became poor." Perhaps one who thus confesses Christ now might not make a bad martyr if called upon to choose between denying her Lord and burning at the stake. Perhaps she might not even find it as difficult to confess Him then as to confess Him now. Who knows? But only the power of the Lord can enable us to do either the one or the other.

Seriously, and earnestly, and urgently, dear Presbyterian Christian women, let us deny ourselves this winter with cheerful

hearts until the one, and fives, and tens, and twenties are sent over to Mr. Chiniquy and to other good works, but please especially remember him who is as certainly "an Apostle, by the will of God," as was Peter or Paul;—let us deny ourselves until good men shall be glad, and wicked men and spirits shall see that there is a willing heartedness amongst us which God has wrought a willing heartedness which shall be to all a sure sign that the work shall now go on and prosper.

A. A. M.

QUEEN'S COLLEGE, KINGSTON.

The *Mail* says:—The Queen's College Board of Trustees seem to be quite conscious of the necessity they are under of introducing greater educational facilities, from time to time, to maintain the high position that that institution has occupied for between twenty and thirty years. Keenly alive to the rarity of good reading in the Church, and noting the grievous results of bad delivery, they have recently made arrangements with Professor A. Melville Bell for the delivery of a course of lectures on Elocution. It is hoped that all the students will avail themselves of the excellent opportunity of improvement in this respect, particularly those who are destined for the ministry. If public speaking and reading were more generally regarded as a difficult art, and one absolutely necessary to be acquired, we should hear fewer stanzas of Hebrew poetry spilt and fewer passages of Jewish narrative bungled than at present "a consummation most devoutly to be wished."

Professor Watson, the successor to Professor Murray, has recently entered on the duties pertaining to the Chair of Logic. His inaugural address was on "The Relation of Science to Philosophy." This gentleman's career at the Glasgow University was an exceptionally creditable one; and from the high opinion entertained in Scotland of his ability, great expectations are formed of him as teacher of Philosophy.

It is a distinctive mark of this country that a good education is attainable by all; and we cannot but rejoice when we hear of the success and progress of such an institution as Queen's College. In a pecuniary sense it has been a success, the large sum of \$115,000 having been subscribed to the endowment fund; but in a far wider and important sense has success attended it. Some of our best and wisest men, who are exercising an inestimable influence for good in this country, were graduates of Queen's College; and none can estimate the benefits likely to accrue to us as a people from the ever progressive spirit of this and kindred institutions in our midst.

We can do more good by being good than any other way.—*Rowland Hill.*

We do not count a man's years until he has nothing else to count.—*Emerson.*

God promises you all you want, and invites you to come and receive it as you want.

Dr. Johnson used to say, He who waits to do a great deal of good at once, will never do any.

There are said to be only eight Jewish Rabbins in the United States who preach to their congregations in the English language, and no young men are in training to succeed them.

Sir Charles Lyell declares that the entire continent of North America will be washed away into the ocean in four and a half million of years. And yet the people take an interest in real estate.

Professor Crank tells the ministers that whenever the Bible is read in the pulpit, the looks and tones of a reader are far more appropriate than those of a declaimer. The pastor need not make gestures when the apostle is speaking.

The duties of holiness are very irksome to some men who are not in the element of holiness; but when once these men are cast into the element of grace, they bear ten times more and feel no weight, but are refreshed thereby with joy unspeakable.

To keep the profound humility and great temperance of our Lord Jesus in the sunshine and noon of prosperity is as necessary and as difficult as to be clothed with perfect patience and Christian fortitude in the cold midnight storms of persecution and adversity.

No man can influence his fellows with any power who retires into his own selfishness and gives himself to a self-culture which has no farther object. It is not an unreasonable demand of the majority that the few who have the advantages of the training of college and university should exhibit the breadth and sweetness of generous culture, and noble common things, and without which life is like one of the old landscapes to which the artist target to put sunlight.—*Werner.*