Guelph Evening Mercury

VOL. II. NO. 188. GUELPH ONT., CANADA, WEDNESDAY EVENING, FEBRUARY 24, 1869. PRICE ONE PENNY

HAMILTON DYE WORKS,

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Silks, Satins, Merinoes, Damasks, Moreen Table Covers, &c., &c., dyed and finished. British and Foreign Shawls cleaned and pressed. Kid Gloves cleaned. Feathers cleaned, dyed and curled.

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☞ Orders left at J. HUNTER'S Berlin Wool and Fancy Goods Store, Wyndham-st, will receive prompt attention. For price list and further information apply to

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Guelph, 8th Feb. dw Agent for Guelph

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☞ Prompt attention paid to sales of merchandise.

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GREAT WESTERN HOTEL.

JOHN HEWER, Proprietor.

The subscriber having lately leased the above hotel, would respectfully inform the friends and the travelling public generally that he has thoroughly refitted and refurnished the premises throughout, and is now prepared to accommodate boarders, with or without lodging. The Table will be supplied with the choicest viands the market can afford, and the Bar with the purest liquors and cigars. Travellers will find this house within easy access of the Railway Depot, and a good Omnibus will be in attendance on the arrival of all trains. Nothing will be wanting on the part of the proprietor to make his guests comfortable while sojourning under his roof.

Undertakers!

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A full ASSORTMENT of COFFINS always on hand.

UNDERTAKER AND CABINET MAKER, NAPIER STREET.

R. J. JEANNERET

WORKING WATCHMAKER AND JEWELER

DAY'S BLOCK,

INSOLVENT ACT of 1864

IN THE MATTER OF JOHN HANAN, PETER HANAN AND ANDREW HANAY, INSOLVENTS.

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GEO. A. OXNARD.

DISSOLUTION of PARTNERSHIP

SPECIAL NOTICE.

The subscriber in returning thanks for the liberal patronage bestowed on him in former years, begs to announce that he has erected a NEW OPERATING ROOM at considerable expense, introducing all the improvements of the day, as well as

New RUSTIC Accessories.

He is prepared to execute Photographs and Portraits of all kinds.

From the Locket to Life Size

Equal, as regards finish and life-like appearance, to any that can be obtained in the Dominion.—Copying of PORTRAITS in all its branches as usual, done in a satisfactory manner.

In Large Photographs with Frames he intends offering Special Inducements during the coming Holidays.

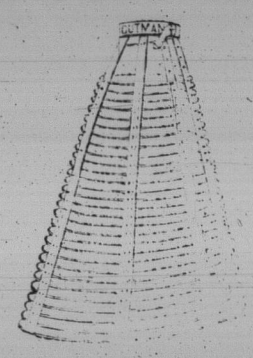
Parties requiring a large sized Photograph with handsome frame, or any other Portrait of themselves or friends, will find it to their advantage to call and examine specimens and prices.

Rooms: Directly over John A. Wood's Grocery Store, Wyndham-St.

WILLIAM BURGESS.

Guelph, December 12. dw

☞ JUST IN.



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THIS IS THE NEW AND FASHIONABLE SKIRT

THE CHEAPEST LOT OF SKIRTS EVER SHOWN IN GUELPH.

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ROYAL ERMINE
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1869. Wholesale. 1869.

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JOHN A. McMILLAN

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LEATHER WANTED.

SPECIAL NOTICE.

SAP BUCKETS

1,000

At JOHN A. WOOD'S.

INSOLVENT ACT OF 1864 & 1865.

Evening Mercury.

WEDNESDAY EV'NG, FEB. 24, 1869.

Presbytery of Guelph.

Rev. Mr. Smith, of Galt, charged with teaching unsound Doctrine.

An adjourned meeting of the Presbytery of Guelph, in connection with the Canada Presbyterian Church was held at Knox's Church, Guelph, on Tuesday, for the purpose of considering a petition presented at the previous meeting, signed by two of the elders and four of the members of Knox's Church, Galt, in which it was charged that the Rev. J. K. Smith, pastor of that church, had affirmed and taught unsound doctrine. Owing to the stormy day and the state of the roads, eight or nine of the ministers in the Presbytery were absent. As the matter had created no small stir in Galt, a large number of people (nearly two hundred, among whom were quite a number of ladies) were present, and evinced great interest in the proceedings. The Rev. Robt. Torrance was appointed Moderator *pro tem*, and opened the proceedings with religious exercises.

For the better understanding of the case, we may state that the present difficulty in Knox's Church congregation, Galt, grew out of the revival which has been going on in that town, and particularly in that congregation, for some time past. The movement commenced thro' the preaching and speaking of a young revivalist named Douglas Russell, lately from Scotland. Mr. Smith entered cordially into the movement, and in conjunction with Mr. Russell who had been invited by the former to hold meetings in his church, religious services were held almost nightly, which were followed, as some thought with the best results, while others doubted the genuineness of the work, and by-and-bye expressed their open and decided objection to some of the sentiments and teachings both of Mr. Smith and Mr. Russell. This led to the presenting of the petition, which we now proceed to give, and which, it will be seen, contains charges of a specific character, in regard to the doctrines held and enunciated by Mr. Smith at these meetings.

The clerk read the petition, which is as follows:

To the Guelph Presbytery of the Canada Presbyterian Church:

We, the undersigned, members of Knox's Church, Galt, beg to bring to the notice of your Reverend body the fact that for some months back doctrines have been taught and inculcated by the Pastor of this church, which are so Morrisonian and so diametrically opposed to the standards and general church government of the Canada Presbyterian Church, that we cannot conscientiously adhere to this church as Presbyterians if the views held and endorsed by the Rev. J. K. Smith, Galt, are considered as the correct tenets of your body; but believing as we do that your Presbytery are unacquainted with what has been going on in your church here, we beg herewith to lay before you the correct position of affairs in some of the statements made by and wholly endorsed by the Rev. J. K. Smith:

1st. That a man unless he believes and is saved should not pray; that before he is saved he has no warrant to pray for anything; that he is to quit his praying, as his praying, reading of the Bible, and church going, are foolishness, and they (the unconverted) might take them all and roll them in a bundle and cast them away.

2nd. The throwing overboard of the Confession of Faith, the Larger and Shorter Catechisms, and the vital doctrines contained therein, with the statement that doctrines would never save any soul, but were only stumbling blocks in the way.

3rd. That Mr. Smith has fostered, encouraged and endorsed everything, or nearly so, that has been said by a person called Douglas Russell, who is an avowed Plymouth Brother; taking him and his doctrines into our church and endorsing his speeches in such words as the following:—"My soul has been stirred within me as I listened to the gospel as it has been presented by my dear brother this night."

4th. The occasion of these words uttered by the Rev. J. K. Smith, as stated under No. 3, was the calling, defaming and abusing other clergymen of the town, who were denounced as preaching souls to hell, and wilfully misleading their people.

5th. That many unsound and unscriptural doctrines have been taught in the building of Knox's Church, with the sanction and countenance of the Rev. Mr. Smith, which are highly calculated to mislead, confound, and utterly sap the fundamental tenets held by the Presbyterians.

Therefore your petitioners would humbly pray that your Reverend body would take this into your serious consideration, as we along with a large number of others have the resource but to bring this matter before your Reverend Court, as the Moderator of, and a portion of the session of Knox's Church, are the parties concerned in this charge.

Signed: GAVIN HUME,
MORRIS C. LUTZ,
W. W. LAIDLAW,
THOS. STEWART,
JAMES ROBSON,
SIMON OLIVER.

* The parties present whose names are affixed to the above document were then asked to speak in support of the resolution.

* Mr. Stewart rose and simply said that he believed the statements made therein to be correct, as he had repeatedly heard what was stated in reference to the doctrines which he considered unsound.

Mr. Robson, one of the elders, then addressed the Presbytery at some length. He expressed his deep regret that he was obliged to occupy the position he did, but he considered it to be his duty to do so, and however sorry he might be he felt that he was doing right. He referred to what Mr. Smith said about prayer, that for the unconverted to pray, or read the Bible, or go to church, was more a curse than a blessing. There was no palliication in using such language. He (Mr. Robson) said to Mr. Smith that such views were wrong, and instanced cases out of the Bible in proof of his assertion. On one of the nights when Mr. Russell addressed the meeting, Mr. Smith not only endorsed what Mr. Russell had said on this subject, but went the length to say that for the unconverted man to read or pray only served to deepen his damnation. At another of these meetings Russell had said that prayers from such were not to God, but prayers to the devil—that they were only laughter for devils. He had never heard Mr. Smith say that such language was wrong. The inculcation of such doctrine had the worst possible effect—They found that in the Sabbath School, when some of the teachers would tell the children to pray they would laugh in the teacher's face, while others of the teachers would tell the children that it was no use for them to pray if they were not converted. During all this he was on quite friendly terms with Mr. Smith, and one day when they met, he told him that he was teaching heresy, and practically denying the special work of the Holy Spirit—a doctrine which all Calvinists strictly adhere to. They reasoned the matter two hours together, during which time he (Robson) admitted that prayer could not save, but that nevertheless it was a means to that end. He also stated that since Russell had been in Galt he (Smith) had never referred to God's electing love. He did not say that Mr. Smith did not believe such a doctrine, but he did not now preach it. As another evidence of the the truth of the statement that he preached Morrisonian doctrine, he stated that several people who years ago had become Morrisonians, and left the church in Dr. Bayne's time, had now come back and were delighted, saying that such doctrine as they heard was the very thing they believed. Mr. Russell had also denounced the other ministers in the town who had not gone in with the revival movement as wolves in sheeps clothing, who were driving souls to hell, and Mr. Smith sat by and never said a word against it. There was no question that Mr. Russell was a Plymouth Brother. He believed in no catechism, or creed or confession of faith and his teaching was that for the unconverted to pray for salvation was the biggest lie ever forged in hell. He then referred to a discussion in the Session regarding the admission of two Jews who were said to be converted and who wished to communicate. He (Mr. Robson) was in favor of postponing their admission till they could ascertain something about their antecedents, but he was overruled. He questioned them and asked what they would advise the unconverted to do. They replied that they would not tell them to pray. He said it was no wonder they believed such doctrine when Mr. Smith taught it.

The Rev. Mr. Smith then spoke in his defence, and read the following statement which he had drawn up in answer to the different points in the petition—which as will be seen was concurred in and endorsed by eight of his elders, and two elders elect.

To the Reverend the Guelph Presbytery in connection with the Canada Presbyterian Church, in the matter of the petition of Gavin Hume and five others against the Rev. J. K. Smith, Galt, in answer thereto:

In reference to the statement that I taught Morrisonian and false doctrines, I beg to say that during the progress of the great work of God, wherewith our community has been so highly blessed, no doctrine opposed to the standards of our church, or inconsistent therewith, has been taught by me, and particularly that none of the errors of Morrisonianism have been inculcated, but that the fundamental doctrines of grace, in perfect accordance with the standards of our Canada Presbyterian Church, have been set forth in these services, and been under God blessed, I believe, to the spiritual edification of believers and the salvation of many souls.

1st. In reference to the first two statements made under this head, I distingly affirm that no such statements were made by me or by any others, and as to the third statement under this head, I as distinctly affirm that at these services no man has ever been taught not to pray, not to read his bible, not to go to church, &c., but it was taught that the unbelieving sinner who may have been offering prayer, reading his bible, going to church, &c., must cease from and abandon these as any ground of trust before God, and depend for acceptance with God upon nothing else but the finished righteousness of the Lord Jesus Christ. During these services it has been plainly taught that it is the obligation of every person to pray; that the gospel requires prayer to be offered up in faith through the mediation of Jesus Christ; that the prayer of unbelief is not acceptable prayer inasmuch as by his unbelief the sinner bars his way to the throne of grace, but that with the weakest faith the sinner may come acceptably to the throne of grace. The burden of the teaching on the subject of prayer has been that, as a proof of self righteousness, prayer must be given up in the same way as faith itself is not to be made the ground of the sinner's confidence before God. In dealing with sinners in the great matter of their personal salvation, they have not been directed to go away to the performance of any duty, but to come *at once*, and *as they are*, to Christ, and that the first duty of the sinner is to believe in the Lord Jesus Christ to the salvation of his soul.

In reference to head No. 2, I beg to state that so far as known to me, no reference has been made in these evangelistic services to the Confession of Faith and subordinate standards of our church—certainly none of a disparaging nature, which assuredly I would not have allowed to pass without remark if made by another. As to the statement that we have taught at these services that doctrines would never save any soul, I may say that I accept that as a truism, though I can scarcely imagine that any such statement was ever made by me or any other, as I would have been holding the common sense of any man in very low estimate to suppose that he could imagine that doctrines of themselves, without personal belief in them, could save any soul? As to the statement that we have taught that doctrines are only a stumbling block in the way, I beg to say that nothing was ever said against doctrines as such, but against the trusting in doctrinal knowledge and intellectual acquaintance with Gospel truths, as a ground of offence before God.

3rd. In reference to head No. 3, I beg to state that after being satisfied that the religious movement opening up in Galt was a work of God, after attending several of the evangelistic services which were being held, after personal conference with Mr. Russell as to the points of truth taught at these services, and after seeing testimonials of the most satisfactory description as to his moral character and evangelistic work in Scotland, I cordially invited him to carry on evangelistic services in Knox's church; and that we have been closely associated in these services for many weeks; and I beg to state to this Presbytery that I thoroughly approve of the drift and burden of his teaching on the great matter of salvation for sinners through faith in the justifying righteousness of the Lord Jesus Christ; that I cheerfully recognize him and his co-labourer, Mr. Carroll, as sent by God to accomplish a great spiritual work in our community; that they have set forth with clearness, plainness, boldness and earnestness the grand fundamental doctrines of the gospel of Jesus Christ; and that having seen the stamp of God upon the labors of these evangelists, and the seal of His Spirit upon their earnestness and unflagging zeal in striving to win souls to Christ; I cannot but bear my humble testimony, as I now do before God, to the self denying and successful evangelistic labors of these beloved brethren. Hundreds upon hundreds in Galt, its neighborhood, and other places will I am persuaded, rise up to call these men blessed at the great day of the Lord's coming. I may state that Mr. Russell disclaimed when he came to Galt, and still disclaims, any connection with the Plymouth Brethren or any denomination. Acting on the principle of Richard Weaver and other evangelists in the mother country, that by holding no denominational relations he will probably encounter less opposition and prejudice in his evangelistic labors.

In reference to the statements made by Mr. Russell in an address at one of the evangelistic services, reflecting upon the attitude of ministers in Galt towards this work of God, I beg to state that I made no reference whatever to these statements, either in the way of approving of, or condemning them, in any remarks which I made at the close of Mr. Russell's address. I may add that I still feel, as I felt when the remarks referred to fell from Mr. Russell, that while I would not certainly have made the statements myself, I have nothing to say either in the way of justifying or condemning them, but leave the whole matter to Him who, as between man and man, can alone judge righteous judgement.

5th. The statements made under this head being absolutely indefinite need no reply. I may however, state to the Presbytery that in these evangelistic services there has been no discussion of any doctrinal questions, but the reiterated statement of the gospel way of salvation in the simplest terms. Somewhere about fifty clergymen and laymen of different evangelical churches have spoken at those meetings, and all have presented the same gospel. That every word that has dropped from the mouth of speakers has been in every instance perfectly guarded against any possible misconstruction, it might be too much to say, but I am fully persuaded that the great burden of all the teaching for these months past has been in perfect accordance with the gospel of Jesus Christ, and with the standards of our Canada Presbyterian Church.

Signed J. K. SMITH,
Pastor Knox's Church, Galt.

Galt, February 22nd, 1869.

We, the undersigned members of the session of Knox's Church, all of us having been present at either more or less of the services held in that church for the last four months, and several of us absent for only two or three evenings, having heard the petition of Gavin Hume and others read, and also the above reply of Mr. Smith in answer thereto, after careful consideration cordially concur in said reply, and can testify to its correctness in every particular.

Signed, James Cowan, Simon McKenzie, Thos. Rutherford, C. McKilligan, G. Barrie, James Nichol, Wm. Miller, Robt. Reid.

Messrs. Adam Hood and George G. Nichol, elders elect, also concur in the above statement.

Mr. Smith then read a number of certificates from ministers and others in Britain bearing testimony to Mr. Russell's moral character, and to his earnestness and zeal in seeking the conversion of souls. He then proceeded to answer the different points brought up by Mr. Robson, his speech being mainly an amplification of the statement given above.

The Presbytery then adjourned till three o'clock. When it was resumed at that hour, Mr. Lutz, who had arrived in town during recess was heard as one of the petitioners. He corroborated what Mr Robson had said with regard to Mr. Smith's statement in November last, that it was a sin for an unconverted person to pray or read; also that Mr. Smith had said that there was not a person in the house (church) above 15 years of age, who had not been the means of sending souls to hell. He also referred to the evil effect this teaching had in causing a division of opinion among the Sabbath School teachers.

Mr. Laidlaw said that he had attended the meetings for two weeks. That he heard Mr. Russell one night say he heard a preacher say in Quebec to the sinner who wished to be saved to knock, and if he was not answered to keep on knocking for forty years. And Mr. Russell denounced this doctrine. He had also said, that the harlot and the most virtuous lady in the land were on a level, also that Mr. Smith said it was a sin for the unconverted man to read the scriptures and when asked what a man would do, the answer was believe first.

Mr. Smith replied, and referring to what Mr. Lutz said about all persons under the age of 15 sending some to hell, said he did not recollect saying so, and does not think he said so. He might have said that those in unbelief might be the means of sending others to hell. With regard to what was said about prayer, he did not tell a man not to pray, but insisted on his believing in Jesus. He recollected a conversation between Mr. Lutz and himself, in which the former said he saw no distinction between prayer and faith, all prayer was the utterance of faith, still there was a distinct line between them. With regard to what Mr. Laidlaw had heard Mr. Russell say about hearing the minister telling his people to go on knocking for forty years—that such was a damnable doctine—he (Mr. Smith) would stand by him in that matter. As to the harlot and the virtuous lady this was true as far as their acceptability before God was concerned. As regards what Mr. Laidlaw said, that he (Mr. Smith) had said to believe first and then pray afterwards, he was perfectly convinced before God he had never uttered such words.

This closed the case, when Mr. Barrie rose and said that Mr. Smith had cleared himself satisfactorily, and he was satisfied that the petitioners were equally sound in their doctrine and belief. The present difference was the result of misapprehension, and he hoped all the parties would now be satisfied and cease the agitation. Messrs. Smellie, Ball and Anderson also addressed the Presbytery and expressed their conviction that Mr. Smith had thoroughly cleared himself of the charges.

Mr. McKenzie, of Doon, while congratulating Mr. Smith on the way he had vindicated himself, could not help saying that at one or two of these meetings in Galt, he had heard Mr. Russell say things not only very uncharitable, but of very questionable soundness as regards doctrine.

The following resolution was then brought up:

Moved by Rev. Mr. Smellie, seconded by Rev. Mr. Ball, That the Presbytery regret that the petitioners have seen cause to bring these matters affecting the ministry of the Rev. J. K. Smith, of Galt, before them; that having heard them in support of their petition, and Mr. Smith's explanations in full, believe that the objections of the friends are founded only on misapprehension of the views of the latter; and that they retain entire confidence in the soundness of Mr. Smith's teaching. Carried unanimously.

A committee was then appointed to proceed to Galt and inquire into the rise, progress and present position of the revival there, and report at next meeting of Presbytery.

The Presbytery then took up the Rev. Mr. Duff's case, and proceeded to deliberate with closed doors.

Raffle Extraordinary.

A party was held on Thursday night last, 22nd inst., at a "son of the Green Isle's" farm house, near the railway track, at the lower end of the second line of Eramosa. The farmer is famed for his extra good whitewashing in the neighboring townships, and did the same thing to the guests assembled. A very large number of friends met their host, to do their amiable and shake the light fantastic toe, and during the evening a raffle was proposed by the host, 75cts. a throw with dice, the highest to win a three year old steer said to be worth $30. About twenty five put in for the grand prize. The evening passed away joyously, and the raffle came to a tie between two, one of them giving a hotel-keeper on the York Road $2 for his throw, thus winning the animal. Our worthy host then went to bring up the $30 "baste," and after a few minutes he returned in great haste, eyeballs protruding, and said, "Some divil has gone and hung the baste, an' if he was worth a cint, he was worth $30, and the divil's cure to him. All passed off quietly, but opinions were very freely expressed that the "baste" had died a natural death some days before, and that it was one of the cutest tricks that had ever taken place in Eramosa.

Early Birds.

Every bird seen in winter is generally classed as a "snow bird"—an indefinite distinction at best, and one which will not embrace the number of rare birds seen around the gardens and orchards in and near Guelph this winter. They appear to be two species of the pine gros beak, the habits and peculiarities of which we find set forth in the Hamilton *Times*:

"The smaller species have been very plentiful ever since the winter set in, and will return north in April to breed. They inhabit the arctic regions during three-fourths of the year, and subsist on the cones of the pine, spruce and tamarack; they also eat the mountain-ash berry, cranberry, Siberian crak and bind-wood berry. They build their nest with twigs and coarse grass and line it with feathers and the fur of the lynx, wolverine, hare, and other animals of the arctic regions. The male is a beautiful, plump bird, of about the same size as the European blackbird; his head, neck, breast and back are scarlet, tinged with black; the wings and shoulders are slate color, mixed with gray, and striped with white bars; the tips of the wings are black, and the tail long, well forked, and black; the beak is black, short, thick and horny; the legs are black, and the belly dark gray. The female is smaller than the male, of a bluish slate color, with head of a golden yellow down to neck, wings and feathers same color, middle of wings striped with white. They will not live though a Canadian summer, if caught, and owing to the peculiarity of their food, are hard to rear. The rose-breasted gros beak is also to be seen sometimes at this season of the year, but he is very shy. His beautiful plumage and loud, melodious voice entitles him to the claim of being considered the king of the Northern forest. His habits are the same as the pine gros beak, excepting that he is a *soldier*. He is somewhat larger than the pine gros beak."

CURLING.—Mr. Ramsay, Secretary of the Toronto Curling Club, has received the following letter in reference to the misunderstanding that recently took place between the Toronto and Guelph Clubs:—

GUELPH, Feb. 18, 1869.

R. H. RAMSAY, Esq.,
Secretary Toronto Curling Club.

DEAR SIR,—In regard to the difference between the Guelph and Toronto Clubs, the Guelph Club considers that the Toronto Club were not to blame in the matter, the telegram received by me having been intended for another party of the same name, and not at all referring to curling business. The resolution reflecting on the Toronto Curlers was published without the knowlege of the Guelph Club.

Yours truly,
D. McCRAE.
Sec. Guelph Curling Club.

CHURCH NOTICE.—The colored people in the town of Guelph in connection with the British Methodist Episcopal church in Canada, [see Canadian Almanac, page 85], having formed themselves into a religious body, and whereas the number is increasing, have resolved to purchase a house and lot off Messrs. Chadwick & Davidson of said town, who offer the property for above purpose, for the sum of three hundred dollars. We have bargained with the above gentlemen for said lot, believing that all friends to the cause of God will help us, and we have set Mrs. E. L. Boyed apart to collect whatever the friends are willing to contribute; also, Mr. H. B. Letscomb, two colored persons. Signed, G. R. Blount, Pastor.