

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 a year, in advance. For sale by mail, 30 cent per year, payable at the office of the publisher.

Cheques and Post Office Orders should be drawn in favor of the Publisher.

Club Rates and List of Premiums furnished on application. All who are desirous of aid in extending the circulation of the PRESBYTERIAN should send for this List of Premiums at once, as now is the time to secure new names.

Address: G. BLAKEETT ROBINSON, The P.O. Drawer 2184 Publisher and Proprietor

British American Presbyterian.

FRIDAY, JAN. 22, 1875.

THE POPISSH CONTROVERSY.

Every week gives us something new. Each Monday morning the Roman Catholic Bishop of Toronto sends forth his lecture in defence of his Church, or his attack on Protestantism, and on the same page we have the counter-argument of Rev. J. G. Robb. Thus without intermission throughout the length and breadth of the Province the readers of the daily papers have the controversy forced on their notice, while the coming elections, and the doubtful attitude of the Roman Catholic community, naturally give additional interest to the matter.

The last lecture of the Archbishop on Reformers and the Reformation is so abusive that we shall not refer to it by way of reply. He seems to ignore the fact that if Protestant writers were prejudiced so were Roman Catholic writers; and the misrepresentations, on both sides, probably together with the evident inability of either party to judge fairly of the motives of their opponents, show how utterly hopeless it would be to attempt to solve the questions at issue by history, or the moral and religious character of the Reformers or their enemies. There is, however, something instructive and hopeful in the following admission, shewing as it does that Reform was needed, and that the Reformation has led to the adoption of measures by the Church of Rome by which the character of her priesthood is admittedly improved. And let us remember that that deplorable state of the Church came about when the Church of Rome had power to do whatever she pleased, so that she is justly chargeable with it as the result of her training for centuries.

"We must make the humiliating confession that the clergy was far from being what they should be or what they are at present. The bishop and leading clergy of the Church were, notwithstanding the protests of the Pope, put into positions and kept there by secular power and Princes who nominated into those important positions their own creatures, who lived worldly lives and neglected to take care of the minor clergy. There was great laxity also in monasteries and convents owing to the same cause, that they were used by the nobles as refuges for the minor branches of their families. The rich proprietors also had the presentation of parish priests, the care of parishes. They, too, selected friends, not so much for their virtue as for their own aggrandizement. Besides, many of the monasteries were exempted from episcopal visitation or jurisdiction. Hence, immense abuses grew up in them. Before the Bishop could correct these abuses he had a long process to go through at Rome. But the Council of Trent checked these abuses by enlarging the powers of the bishops, and by curtailing exemptions in monasteries. We acknowledge there was a great deal to be reformed in the morals of Churchmen, which the Council of Trent did in the proper time and way."

Another interesting controversy has sprung up among us which may have a very important bearing on Popery. At the close of the last Synod a charge was brought before the Anglican bishop of Toronto, against some of the more prominent, evangelical, devoted, and earnest clergymen of the Church. It was brought in the interests of Ritualism, and in consequence of these ministers being connected with the church association—their conduct being characterised as "depraving the government and discipline of the church." The Bishop has committed himself to the investigation of the charge, and the implicated parties are preparing for defence. What the issues may be time only can declare. Meanwhile a strong remonstrance has been addressed to the Bishop by some of the most prominent laymen connected with the Association. In this paper the doctrine of Apostolic Succession is dealt with in a thoroughly Protestant way; complaint is made of the inadequacy and unsoundness of the Theological training of Trinity College; of the Popish teaching of a book of devotion entitled *A Christian's Annual*, which has been prepared and used, as is generally understood, with the sanction and approval of the Bishop; of the abuse of the Mission Fund in the support of unprotestant teaching; of the mismanagement and misappropriation of the Church Funds; and of the offensively Popish practices in Holy Trinity Parish,

with its Protestant Nunnery and Sisterhood, altar services, and Romanizing manuals of devotion. The following extracts from *A Christian's Annual* give an idea of what is referred to in the complaint: "The word translated 'do' strictly means 'make,' viz., this offering; 'in other words, offer this.' It is the word always used in the Septuagint of Sacrificial Acts;" p. 11. "The reader is advised to study carefully Article xxviii., especially its third paragraph. There the body of Christ is not only said to be 'eaten,' but also to be 'given,' viz., in the hand of the minister; 'taken,' viz., from his hand by the receiver. Hence the Lord's body is there, independently of the faith or conduct of the receiver;" p. 19. At p. 21. The reader is warned against the "most erroneous view" of the Holy Sacrament "wherein no Body and Blood of Christ was held to be really present in any strict sense; that in fact, there were really present only the 'symbols' of his Body and Blood; or, to express it in a grosser form, the Body and Blood of Christ were really absent;" and this he is warned against as an opinion "leading to the error condemned by the Apostle, of unworthily receiving, because 'not discerning the Lord's body.'" At p. 94, the young communicant is thus instructed "at the celebration," "Concentrate, as far as possible, all your thoughts upon the service. * * * You will find it engrossing enough to follow the priest closely in the service. Be especially careful to do this during the Prayer of Consecration, for it is then particularly that the Eucharistic Sacrifice is being made, and the Sacrifice of the Cross pleaded for our sins." Then follow two brief prayers, and then an "ADORATION OF CHRIST," elaborately arranged, as in other works of this class. At p. 98, is this instruction:—"When you receive the Holy Bread—THE BODY OF YOUR SAVIOUR—receive it NOT in your fingers, but into your hand. It is a very ancient and most becoming custom to cross the hands one upon the other, and receive the Sacrament into the open palm of the right hand. This is done in order that no part of the Holy Thing may fall to the ground, as will happen if you take it between the thumb and finger. When you receive the Body of the Lord say:—'Be this, O Saviour, unto me death to sin,' &c."

The Training of Our Ministry as Seen by Others.

In the letter from the lay members of the Executive Committee of the Church Association of the Diocese of Toronto, in reply to the late charge of Bishop Bothune, the following statements are made with reference to the training of the ministry in the Canada Presbyterian Church:

THEOLOGICAL TRAINING. But if the pretensions of Apostolic Succession can be maintained "as a logical sequence," this at least is certain, that neither the gift of tongues, nor other special gifts and graces of Apostolic times, have accompanied the transmission of holy orders; and with such special assumptions, it is all the more incumbent on our Church to see that she has a learned and liberally cultured clergy. Looking for some guidance, to the requirements elsewhere deemed indispensable, we turn to Knox College, the Theological Institution established in Toronto for training ministers for the Presbyterian Church of Canada, and there we find the following provisions:—

1. A Principal and Professor of Exegetical Theology and Biblical Criticism, including both the Hebrew and Greek Scriptures. 2. A Professor of Systematic Theology. 3. A Professor of Apologetics, or Christian Evidences; and of Church History. 4. A Professor of Homiletics and Pastoral Theology. Under this staff of Professors, with the assistance of Tutors, the Candidates for Orders in the Presbyterian Church pass a three years' course of study exclusively devoted to Theology—and this after completing a four years' course in Arts, including Greek and Hebrew, elsewhere.

We turn to the Theological College of our own Church, and there we find one Professor undertaking the whole Theological training; and, unless we are misinformed, the Theological Students frequently completing their entire Arts and Theological course together in three years. Giving, therefore, every credit for scholarship to the Rev. Provost of Trinity College, it is manifest that, wholly apart from objections to his doctrinal teaching, the actual instruction furnished to the ministers of our Church must be miserably small as compared with that given by the staff of Knox College.

The above remarks are as just as they are complimentary; and it is to be hoped the membership and adherents of our Church will see in this most independent and unsolicited opinion, an additional proof of the wisdom of our Church Courts in giving such attention to the provision for thorough culture in our Ministry, not only in Theology and its kindred subjects, but also in arts. And that they will be stimulated to still greater efforts in seconding the noble enterprises of those Professors and others, who are laboring so zealously to make Knox College, what we are sure we should all wish to see it, a model Theological Seminary. It will not render this opinion less valuable to notice that the first three signatories to the letter, are those of Judge Draper, Chancellor Blake, and Dr. D. Wilson, of Toronto University.

KNOCX COLLEGE AND EPISCOPACY. In a letter by Prof. Ambry, of Trinity College, which appeared in the *Globe* on Saturday last, after some very kind and complimentary remarks on our College, the learned gentleman says:

"I wish a further investigation of Church history and antiquities, and the fathers of the early Church may bring our Presbyterian friends to a fuller knowledge of the Catholic constitution of the Church of Christ and the divine institution of Episcopacy." For his benevolent wish we thank the Professor, and if he is not averse to look at things from another point of view than his own, we beg to inform him of two or three things which he overlooks.

1. In Knox College due attention is given to Church history and antiquities, and to some extent, the fathers of the early Church are read.

2. Our Presbyterian convictions are adopted in full view of all the light that these sources afford, as will be seen by a look into some of our controversial works on the subject, say Dr. Cunningham's *Church Principles*.

3. We take the New Testament alone as our guide as to the constitution of the Church of Christ; and as in it we find no prelacy, sacerdotalism, enforced liturgical observance, or confirmation, we reject them. We also repudiate many things which we find in the prayer book of the Anglican Church as unscriptural or unscriptural.

4. We reject the idea of development in the Church after the time of the Apostles, in so far as it implies that the arrangements made by the Church in the second, third, and fourth centuries, are authoritative evidence of the constitution of the Church which God has enjoined.

5. We are a Reformed Church, observing all that we find in God's Word and nothing more, and declining to be guided by early Church history, tradition, or patristic usage or authority.

6. We are Catholic, as we take the Scripture as our only basis, and on it include, in our idea of the Church, all the people of God in every land. If Mr. Ambry would give more weight to the New Testament, and dismiss, as irrelevant, all human institutions and traditions, we would gladly receive him among us according to the divine institution of Presbytery.

THE REFORM PARTY AND ROMAN CATHOLIC CLAIMS.

"These are all evidences of what has already been done by the Reform party in its day of power to recognise the just claims of the Catholic minority."

We read the above paragraph in the *daily Globe* with surprise, and sorrow. To recognise the just claims of a religious community, not as citizens but as religionists, is that consistent with true Reform and liberal principles? The *Globe* of the day following, in expressing approval of the position taken by Mr. William Harcourt, member of the British Parliament, says that the first of two great established maxims is, "that nobody should be better or worse treated in the State because of his religious creed. . . . a principle which is one of the foundation stones of all free and enlightened institutions." In these sentiments we concur, yet we cannot help asking what just claim a Catholic has which does not belong to every Protestant? Or what can a Catholic minority justly claim beyond their rights as citizens? It is further said, "Perfect religious equality is a cardinal principle in the creed of all true Reformers." To this also we unhesitatingly subscribe. We would deprive no citizen, whether Jew, Mormon, Infidel, or Roman Catholic, of any right whatever. We would give them everything a Presbyterian asks and enjoys. We would not exclude any one from place or power because of his religion, but we just as resolutely would refuse to put him in such a place because he represents a religious minority of the community.

Perfect religious equality may be attained in two ways, either by recognizing all religions, and granting equal favours to each, or by recognizing none. The former seems to be the principle adopted by the Ontario Legislature in the grants to charitable institutions, in as much as any such institution, no matter what may be its religious character, receives support according to the amount of work done. In education matters, however, the Reform party refused to do this, and adopting the other plan, would give grants to none but unsectarian institutions. In education we have been told again and again, that the State cannot recognise any denomination, but must deal with all as citizens, without regard to their religious opinions.

It is true that in this matter the party in power in 1863 departed from the above principle, and established, or rather extended, favours to separate schools. And it is worthy of note that the preamble of that act says, "Whereas it is just and proper to restore to Roman Catholics in Upper Canada certain rights which they formerly enjoyed, &c.;" thus conceding the just claims of a Catholic minority to separate schools. Still the majority of Presbyterians have never recognized the justice of the claim, and regard separate schools as a departure from "perfect religious equality." Many have been reconciled to their existence in the belief that, as the "venerable chief" says, they "have hitherto proved one of the safety valves for diverting and paralysing opposition to our common school system." But the offence against equal justice is none the less confessed, and the danger of explosion is only relegated to a future day.

And now we are told that two Catholics being in the Administration at Ottawa; one in the Cabinet, in Toronto; four members in the Dominion Parliament, are "evidences of what has already been done by the Reform party in its day of power to recognise the just claims of the Catholic minority." Done by the party! Indeed? Not the mere result of justice, but done in the interest of a religious minority! We cannot refrain from asking how much more can that Catholic minority claim as their just rights? They have all the influence above specified, and separate schools. How much further will the party, if it has the power, go? Were Bishop Lynch and Mr. McFee right when, in 1863, they claimed as justice to Roman Catholics, that they should have a separate Normal School, and separate High Schools and Colleges? Will the Reform party go that length in recognizing the claims of the Catholic majority? We hope that the Government is not already committed to such measures.

The sentence at the head of this article may be a *lipus pennis* into which party zeal, excited by the approaching elections, has led the writer; and the *Globe* may not be going to give up the principle for which it contended through a long constitutional struggle. We think this likely, as in a later number the claim put forth is merely one of policy, and Protestants are told that owing to ignorant prejudices which exist among our Catholic fellow citizens they should be humoured and patted on the back so that they may be convinced that they are under no evil disabilities, either written or unwritten. While we utterly repudiate such policy as an insult to our Roman Catholic fellow-citizens, and unworthy of a man who loves justice or understands Popery, we yet can tolerate the advocacy of it as a matter of political expediency. We are convinced of the

Presbytery of Hamilton.

The Presbytery of Hamilton, in connection with the Canada Presbyterian Church was convened Tuesday forenoon, 12th January, at 11 o'clock. The Rev. D. H. Fletcher, Moderator, occupied the chair. The first business being the election of a Moderator, Mr. Fletcher was re-elected for another term of office. Rev. Mr. Black reported having moderated in a call from the congregation of Binbrook and Saltfleet to Rev. James Gourlay, which call was sustained. Rev. Mr. Laing presented the quarterly report of the Home Mission Committee. Rev. Mr. Hancock resigned the pastoral charge of Port Colborne, Crowland and Welland, and selected as his field North Pelham and Port Robinson. The three stations thus vacant were put upon the list of vacancies. Mr. Hancock was appointed interim Moderator of Sessions. A discussion followed upon the matter of attending to localities which are still largely destitute of the Gospel. The Presbytery adopted the reported resolution, expressing satisfaction with the management of the mission department by Rev. Mr. McColl, and regret that he should have seen fit to resign the convener'ship of the Committee. A plan was presented by the Committee for working the destitute localities, and was agreed to. In the evening a very interesting conference was held, to which the public was invited. The subject for conversation was "Christian Life." The subject was opened by Rev. Mr. Murray. Rev. Messrs. Craigie and Hancock spoke on "The Progress of Christian Life," and Rev. Mr. Lang on "its Hindrances." A brief discussion followed by others present.

Book Notices

SCRIBNER'S MONTHLY FOR FEBRUARY. The most notable contributions to *Scribner's Monthly* for February, are Major Powell's strikingly illustrated Colorado paper; Steadman on some of the latter-day British Poets; Blauvelt an essay; "Christian supernaturalism, scientifically considered," and a sketch, with portrait, of Theodor Thomas and his art work, by J. R. G. Hassard. Three additional chapters of Dr. Holland's "Story of Sevenoaks" are given in "Topics of the Time." Dr. Holland discusses "Theatres and Theatre-going," "Temporal and Spiritual," and "Reform in High Places."

ST. NICHOLAS FOR FEBRUARY. The frontispiece of the February *St. Nicholas* is a remarkably well-executed wood engraving from Sir Edwin Landseer's picture of "The Marmosets." Several well-known writers are represented by short stories. That February is the month of valentines has not been forgotten, and the number contains a valentine story by Susan Coolidge, and an article by Alexander Winwright, describing the manufacture and the different styles of those dainty little missives, together with a few hints for making them in an easy and economical way. Among the poems there are two which are quite fanciful: "The Coal-imp," by C. P. Cranch, and "The Fairy Wedding," by Mary A. Lathbury; each accompanied with an illustration designed by its author. The serials by Louis M. Alcott and J. T. Frowbridge progress favorably, and the fortunes of "Rose" among her "Eight Cousins," and of "Jack" among the Western settlers, are likely to prove equally interesting.

THE CATALOGUES OF SEEDS AND PLANTS 1875. Peter Henderson & Co., 35 Cortland St. New York, are just received—they number about 180 pages, are finely illustrated, and in addition contain 5 beautiful colored plates of the following: A Group of Roses, Verbenas, Pinks, Lobelias, and a New Vegetable. These catalogues, with all the plates, are mailed to all applicants by Peter Henderson & Co., on receipt of 50 cents. Also, to all purchasers of their books, "Gardening for Profit" and "Practical Floriculture" (the cost of which is \$1.50 each, prepaid by mail.) they will annually send plain copies without charge.