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\* \* \* The numbers for March and April are now before us, and wear a neat and attractive appearance, especially the April issue A comparison of these two shows decided progress, the articles in the latter being shorter, pithier, and more readable for children than in the former. The paper is toned, and both printing and illustrations are well executed.—The Liberal, 6th April.

The paper is good, and supplies a great desider atum amon, the young. It should cortainly meet with a wide circulation.—Rev. Wm. Ross, Kirkhill.

Specimen copies will be sent to any address. C. BLACKETT ROBINSON. P.O. Drawer 2161, Toronto, Ont.

## British American Bresbyterian. FRIDAY, SEPTEMBER 24, 1875.

#### TO OUR SUBSCRIBERS,

We must remind many of our subscribers of the fact, which they may have overlooked. that their payments to the PRESBYTERIAN are considerably in arrears. Some have sent us no money for more than two years, while they have expressed cordial good wishes for our success. In the vast majority of cases, we believe, this has arisen simply from forgetfulness, but that does not the less put us to very great inconvenience, while it hinders us from making those improvements in our paper which we should otherwise be able to effect. It may be thought the sum due by each is so small that our lying out of it can cause little inconvenience, but when the aggregate of these little sums amounts to thousands of dollars it makes all the difference in the world. Very many of our subscribers remit their dues with praiseworthy regularity. Let every one who knows that he is in arrears go and do likewise.

# COMMENCEMENT OF A STORY.

Our readers will notice that we commence with this issue, a serial story which will extend over some months, and will be found exceedingly interesting and instructive. The present will be found a very suitable time for subscribing to the PRESBYTERIAN.

### THE MARROW OF THE GUIBORD CASE.

In its rise and first stages the case of Gnibord versus the Priests of Rome, is not of any great interest to Presbyterians. Here was an excellent man, Guibord, who claimed to be to the last a good sound Roman Catholic. On this ground his friends, ia death, claimed for lum burnel i consecrated ground, and with the burnal rites of Rome. The priests denied that he died a good Catholic, and on this ground they refused his corpso a grave and a funeral coremonial. This was the marrow of the dispute in its first stage. Now, to Presbyterians who look with perfect indifference on all superstitious questions about consecrated ground, and prayers for the dead, over the dead, or to the dead, this dispute as to burial with these rites or without, is a matter of empty form and mere moonsnine. If Guibord and his friends believe that he could live a good life and yet be in rebellion against the priests of Montreal, and if they believed he could die a good death without having assistance from the same pricats, then ought they to have carried the matter further, and to have concluded manfully and logically that a man that could live without priestly direction and die without priestly absolu. tion, might be content to be buried without priestly consecration. It had been botter for all parties if Guibord and his friends had come to this conclusion. Guibord lived protesting against ultramontanism (which now is the Church of Rome) and against the same he died protesting; why, therefore, cease the protest in the burial? Hisfriends, however, did not take this view of the matter, but claimed burial rites and burial ground from a church from which they had, to all intents and purposes, separated. The chards with some show, surely of reason, refused the claim, and the Camichionnic spyingled from the decision their eleven (se than claimed ii) to the end magnificate. People outside planty. The 'Remisle' Climeit which, iid concerned.

the Romish Communion might be excused the burial very much, as Gallio did Jews brought before his tribunal matters foreign to his jurisdiction.

When appeal was made to the Privy Council of England, the knowledge could not be absent from the memories of Presbyterians that the judicial mind of that country is, through the Erastian constitution and position of the English Establishment, in a very hazy condition as to the line that separates things cock-siastical from things civil.

It would be nothing strange to Presbyterians, judging from the treatment the Church of Sectland on various occasions received from English Parliaments and judges, if the Privy Council should take up an Erastian position in the Guibord case, and order not only a grave to be given Guibord, but also to be given into the bargain the Romish ritual at the grave. This is the way Parliament and Councils treat the English establishment, and the way they thought of treating the Scottish Church, till they were more than once told that "in Scotland there be two kings, - King James and King Jesus," or in other words, that the State and the Church are co-ordinate jurisdictions, each supreme in its own affairs. If it did happen that the Privy Council had ordered the priests to say or sing the usual service over Guibord's remains at his burial, then in disobeying that injunction, the Church of Rome would be acting properly, and, in its disobedience, it would have the sympathy of all enlightened Presbyterians. Religious acis do not lie within the jurisdiction of the State, and it is nothing less than persecution for the State to order these acts to be performed against the conscience of the Church, whether Established or non-established, Protestant or Popish. Fortunately, the Privy Council has, in its decision, steered clear off this dangerous rock, though its reasonings as to whether Guibord was, or was not truly excommunicated, is in dangerous proximity to it. The decision, "Burial in the family burying ground with, or without religious service," is pure and simple a civil matter, giving to Guibord's remains civil rights, and in this purely civil verdict, the Canadian Institute rest content, for all they claimed the day they were driven from the gate of the eemetery, was simply the civil right of taking possession of a plot of ground, without asking the presence of a priest or a single act of priestly service. In this way the question at issue is now marrowed down to a position in which thore can be no difference of opinion outside the ultramontane camp. To determine whether a lot of land does, or does not belong to a family for the burial of their dead, is purely a civil question, and lies, therefore, within the jurisdiction of the civil courts of the country. To resist their decision, even although it should be based on reasonings illogical and illegitimate, is to rebel against the sovereign

As to the ground the Privy Council took when it argued the ecclesiastical question as to whether Guibord was excommunicated or not, it must be admitted to be utterly untenable. A refusal to distinguish between things civil and things spiritual, is to-day nothing uncommon in English law courts, arising from the Erastian bondage in which the English Established Church allows itself to lie. But Scotland has for three hundred years resisted such encroachments of the State on the province of conscience. According to the finding of Lord Benholme in the Cardress case, when the State and the Church were last in conflict in Scotland, "an eccletiastical sentence, pronounced by an ecclesiastical court, in an ecclesiastical case, is not matter civil but spiritual, and therefore not within the competency of the court of session to deal

and resist the ordinance of God.

If the Romish authorities are agreed among themselves on this point, then it is a settled point that Guibord did die excommunicated, whatever that means or does not mean. The true business of the council was not, therefore, to solve this ecclesiastical knot, but to say whether or not the ecclesiastical technicalities involved in this question, were of such a nature as to carry such and such civil consequences, such as to invalidate the claim of Guibord's family on a certain piece of land. One man may convey land to another man on conditions which the State cannot recognize as legal. The State could not recognize it as a legal condition in a deed of real estate that the person buying it should have a legal right to it only while he believed every new doctrine Rome may enact. That the State should sauction the dispossession of the man when he ceased to believe a lie, and began to believe the truth, would be per-

doubt, very readily enter a clause to such If they felt, therefore, about the appeal and effect in all its deeds of real estate, but to carry out the ecclerisatical sentencer of the ("cared for none of these things!") when the | Church to these civil issues, would unsettle the whole basic of society. In the eyes of the law a lot in a cometery is just a piece of land to be used in burying the dead by those who have a legal claim to be huried there. The law deals with a matter-of-fact question as to ownership, possession, or use. On this point the law is entitled to speak, and its decision is exclusive and ultimate when it does speak. It has spoken in the Guibord case. The duty of the Church of Rome is to submit. The Church of Scotland in all its contendings with the State, never opposed its decisions on civil issues. It offered a bold front when the courts of law offered to touch matters spiritual in ordering the "reduction of its decisions," but when the State enteredite own domain and dealt with such questions as property, and real estate, the Church at once bowed to the authority of the State, as the supreme authority on all such civil issues. There have been instances in which the State gave, as the Church believed, wrong decisions as to Church property—handing over Church manses and acres of burying ground to parties who had no legal claim to them, (as during the short reign of Episcopacy in Scotland,) but as long as the State left the Church free in its spiritual functions, the Church simply entered its protest, gave up all these civil things, and went on its way, in its own sphere with its own work.

### CHURCH UNION AND PASTORAL REMOVAL.

The case mentioned by "Justitia," in his letter of last week's issue, is not, by any means, a solitary one. Again and again have Church Unions been attempted. but rarely successfully, by the sacrifice of the pastor. It seems to be too generally taken for granted that the minister of a congregation has no rights, which the congregation or church is bound to respect, provided his being turned adrift can save a few dollars or gratify the whim or ill-will of one or two of the church members. When a minister is generally unacceptable, it is by far the best plan for him, hard though it may seem, and hard though it is, to resign, but almost invariably in cases of proposed union between congregations in the same locality, the minister to be sacrificed has, as a matter of fact, been both successful, and, so far, popular. Two or three wire-pullers have, in most cases, been the only parties auxious for his removal, and even they have for a blind indulged in the talk of his being eligible to be called after the union had been consummated. But with the great majority there has been no wish for a change of minister, very much the reverse. There has been, however, a dislike to go contrary to the suggestions of leaders, or to seem opposed to union, and the consequence has been the virtual dismissal of useful and laborious ministers, with a lack of considerateness or even courtesy, which no ordinary business man of the world would ever show in parting with his confidential clerk.

Anxiety for union is exceedingly commendable, and the actual consolidation of two comparatively weak congregations when it can be properly effected, is a good work. But a movement of the kind which begins with the sacrifice of diligent and conscientious ministers, in order to gratify the childish whim or the unreasoning prejudice of a handful, is not one upon which the blessing of God '- likely to rest. The case to which "Justitia" refers, we knew well, and others equally discreditable, anu, as far as union is concerned, equally unsuccessful, could easily be pointed out. Chris' ns in their church matters especially, ought to remember that they are expected to walk by a higher law than what provails among men of the world, not by a lower.

# Ministers and Churches.

At a meeting of the Presbytery of Whitby, on Wednesday the 15th inst., the resignation by the Rev. Mr. Ballautyne, of the pastoral charge of the congregation of Whitby was accepted, said resignation to take effect on the 17th of next month. Mr. Ballantyne has had a very successful pastorate of five years in Whitby, and his resignation has been tendered and accepted congregations in Whitby to unite. It is to be hoped that the result will gratify the most sanguine expectations of the movers in this matter, and that another sphere of usefulness will speedily be opened up to the retiring pastor, who has not allowed any personal considerations to stand in the way of what has been thought best for the interest of the Church in that locality.

We notice with pleasure that the Rev. G. Bruce, who L for some years laboured with so much acceptableness and success secution. If the State acted on this prin- in Newmarket and Aurora, is to be settled ciple, the Church of Rome might enter in in St. Cathorines on the 28th inst. We deeds of all lands sold by them to the Ro- have sure that Mr. Buree's many friends man Catholes of Montreal, flat these lands throughout the country will join cordially his daughters dead on his own hearth-should return to the Church of Rome in the hope that the relationship when than have them pass through the will all the houses built thereon, there formed may be of long continuance, and

## Nook Acviews.

SCRIBNER FOR OCTOPER.

The first page of Seribner's Monthly for October has a design by John LaFarge, N. A., accompanying the balled of "Jessamine," by George Parsons Lathrop. Major Powell, the well-known Western explorer, gives in this number an account of "An Overland trip to the Grand Canon" of the Colorado, the descent of which he has aiready described in that Magazine. In the present article he tells the tragic fate of the small band who left the main party during the former expedition. Major Powell introduces a curious Indian story in the course of his narrative. Mr. Francis Gerry Fairfield prints a remarkable study of Poe, under the title of "A Mad Man of Letters" L. L. I., writes" Recollections of Liszt and Von Bullow;" Edmund Clarence Stedman concludes what he has to say about "Miner Victorian Poets," prior to the publication of this series in book form by Osgood. "Some Vegetable Eccentricities" are described by Byron D. Halsted (the illustrations of this paper are noticable); Mr. Frank R. Stockton con-denses, "with variations," the story of "Pierrot Warrior and Statesman;" Mrs. Walker tells about "The Winthrop-Drury Affair;" Dr. Holland continues his " Story of Sevenonks;" Jules Verne's "Mysterious Island" appears in its condensed form, but occupies more space than usual; and there is a "Plea for Shppors" by an anonymous writer. The poets of the number besides Mr. Lathrop, are Susan Coolidge, R. K., Mary L. Ritter, William Motherwell, (a posthumous poem by the author of "Jeanie Morrison", H. H., Kate Carlisle, Mary E. Bradley, George A. Baker, Jr., and R. W. G.

Dr. Hollaud, in Topics of the Time, discuses "Church Debts," "Offensive People,"
"A Word for the Woman," and "The Slow Times." The Old Cabinet is con-Grand with "How Badly We Do it;" Home and Society, Culture and Progress, The World's Work, and Bric-a-Brac have their usual variety.

### ST. NICHOLAS FOR OCTOBER

Closes the second volume of this magazine, and brings to its readers some thirty interesting articles, the majority of them beautifully illustrated. The frontispiece is a very fine wood-cut by Granville Perkins. representing a battle at sea between the American frigate, "Essex," and an English ship, "Phœbe," during the war of 1812, which contest is also described in the opening article.

Ella Rodman Church contributes an article entitled "Some Queer Animals," and describing the Dragon, Harpy, Basilisk Phonix, Roc, and other similer mythological creatures.

Following close upon this is a very natural, as well as amusing story by Mrs. Sarah Winter Kellogg, under the title of "How it Went"—a very suggestive one when applied, as we discover it to be, to the manner to which a winter's earnings glided from the hands and pockets of two merry youngsters. We also find among the stories a quaint little fable by Mrs. Diaz, another amusing episode in the fortunes of Lucretia P. Halo's comical "Peterkin" family, and the capital story of "Jenny Paine's Hat," by

Descriptive articles, also, are not lacking, and if the young reader prefer solid information to fiction, he will find something to his taste in the woll-illustrated descriptions of "The Frigate Bird," and of a hunt for horses on the Western plans. "Lord Cornwallis's Day," too, is an interesting account of a sumewhat novel celebration in a Massachusetts village of an anniversary of that general's famous surrender. The poetry of the number is furnished by "H. H.," Edgar Fawcett, Fanny Percival, Mary A. Lathbury and Mrs. Carnay, author of "Little Drops of water," and "Deal Gently with the Erring."

\* FESSIONAL. By Father Chiniquy. Montreal: F. E. Grafton, 1875.

This is unquestionably a startling volume. It gives a view of the confessional which, even the greatest opponent of that system, unless formally acquainted with its internal m. vements, could scarcely have imagined. That the confessional, the chief source of priestly power, has long been known, that it has often been terribly abused to the most infamous purposes, has also been put beyond all reasonable question; but many may not be prepared to think it so dark and hideous as Father Chiniquy paints it. At the same time we are to bear in mind that Mr. Chiniquy speaks with authority as of what he knows and has passed through, and that he gives simply in order to allow the two Presbyterian | us many cases, names and places, by which what he alleges may be verified. Besides, apart from all experience, it is only natural that the confessional should often become the sink of unmentionable foulness, which in these lectures it is represented to be Men sworn to celebacy, studying all the unmentionable abominations contained in the Roman Catholic text book of "Moral Theology," and listening to and drawing out the confessions of individuals n reference to matters of which in theory r practice, these celebates ought never to know anything, is not the most likely way to keep the priests' hearts pure, or their practises anything like holy. Everyone who has looked into the "Moral Theology" of those-celebates will say that ten thousand times rather would he see

which the varied iniquities of the confessional are unspairingly discussed and exposed. We cannot be surprised that the lectures of which the substance is here given, should, when delivered in Montreal, have caused great excitement, and called forth lively indignation among Roman In fact the great protection of the confessional has been that the Protestants could not tell the hard facts in testants could not tell the hard facts in reference to it, or give the language in which the whole has been discussed by standard Roman Catholic Doctors of Divinity. These facts are too horrible, and that language is too obscene for general discussion and general perusal. There is not a priest of the Church of Rome but knows right well that nage after page could be given from that page after page could be given from their most esteemed writers and text compilers, so unutterably filthy that not one of them duest, for his life, give a translation of them, and get such translations printed in any newspaper in Ontario or even Quebec. Mr. Chiniquy has taken the bull by the horns, and has done what many have shrunk from. He has given in the original Latin a few extracts from Dens, Liguori, etc. To translate them would, of course, be out of the question. We com-mend Mr. Chiniquy's book to the careful

#### Scriptural Mode of Baptism.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,-My communications on the above subject in your paper, have formed the basis of the following editorial in a late number of the Canadian Baptist:

" A correspondent of the BRITISH AMERI-CAN PRESBYTERIAN is evidently somewhat exercised in mind regarding the 'Mode of Baptism,' and considerably dissetisfied with the arguments he has been accustomed to hear on the subject. In a recent issue of that paper, he has the following

(Here follows my last communication in the Presbyterian. The Baptist goes on :)

"If we are not guilty of intruding our advice unsought, we would recommend Mr. McPherson to certain book called the New Testament, as the very best authority on the subject. There he will find that baptism was administered "in the Jordan," or at a place where there was much water;" that the candidate and the adminstrator. both "went down into the water," "came up out of the water; and that the action of bantism is represented as a burial. If he be still unconvinced, let him read any Church History of note, and he will soon discover when and why sprinkling was introduced instead of baptism. Or let him gather the opinion of scholars or lexicographers of every name; and he will find that they all with one consent assert substantially the same as Dr. Chalmers, that "the original meaning of the word baptism is immersion." In connection therewith I wrote a short

article protesting against some of the silly arguments of the Baptist on this subject, but as three weeks have now elapsed, and that article has not appeared, I have come to the conclusion that the editor of that journal is unfair enough to grab at everything that seemingly favours his side of the question, taking no note of anything that is not calculated to add weight to his position. This being the case, allow me through your columns to inform that editor that I have read a "certain book called the New Testament," but have come to the conclusion that it is no "authority" on the subject. It is published by the American Bible Union, and talks of persons being "immersed in the Holy Ghost." That "book called the New Testament" will not do. I have looked over the New Testament (the real one this time), and find that people were baptized, spiritually, by being "filled with the Holy epiritually, by being Ghost," by the Holy Gghost being "poured out upon them," etc., etc.; and certains ly these baptisms were not immersions. I also find that baptism is a "burial unto death," not the grave; these baptized are spoken of as being "planted in the likeness of His death," not His burial, and this is, the work of the Spirit with which they were baptized, by its being "poured out upon them," or by being "filled with" it. I also find by lexicographers that "went down into "and" "commune out of "may he down into" and, "came up out of," may be rightly translated, "went down to" and came up from." I also find from good au-thority that while the original meaning of the word Bantism is immersion, yet words and their meanings change, and that latterly it was used in many cases to signify a "washing away," or "cleansing." I am dissatisfied with the many senseless arguments of the advocates of sprinkling, but hope this will no lead him to imagine that I admire the silly arguments which are often advanced in favour of immersion. In conclusion, Mr. Editor, you and he will notice that I have not said one word either against sprinkling or immersion in any of my letters. I simply intend to enter my earnest protest against the kind of arguments which are often used by Presbyterians and other pedo-Baptists, without committing myself to the defence of either side. A great deal of nonsense has been said and writen on both sides, and it is to this nonsense that I here object, and not to the mode in which the ordinance is Yours, etc., A. McP. administered.

# Born Cross.

The worst hearers are the captious peo pla. Some of hem are captions through self-conceit. What they do not know is not worth knowing. Everything that is said is wrong, if they have not suggested it. Others have been crossed in some way, or were born or a. They are fault-finders by nature. They live to pick flaws. If they are not numerous, and do not spread their venom through the congregation, they san be disposed of by getting sed to them and paying them no attention. Schretimes, paying them no attention. Sometimes, however, they infect the whole congregadion with their spirite and then wee to the should return to the Church of Rome in the hope that the remember of lang priest or distinguished on the hope that the hope that