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Contributors and Correspondents.

For the Presbyterian.

NOTES FROM MONTREAL.

Appropriate to the Christmas season
SABBATH SCHOOL FESTIVALS
Have been held in many of our city Churches. First came that of Erskine Church, on the evening of the 21st December. The large lecture room was filled by over 200 happy children and their friends; the pastor, Rev. J. S. Black, presiding. The entertainment consisted largely of the singing of hymns led by the Sabbath school choir, consisting of a number of girls, and several selections by the Sabbath school flute band composed of seven boys. Mrs. Black presided at the organ. Refreshments were provided for all, each scholar receiving a little tin pail full of candies, etc. The receipts of the Juvenile Missionary Society have run up from \$400 for the five years previous to 1871 to about \$2,200 during the past five years. Mr. John Brodie is the superintendent of this school.—Next in order came the festival of the Chalmers' Church Sabbath school, under the superintendence of Mr. Phinister. This school has the largest average attendance in the city and is in a very prosperous condition, its missionary contributions being most commendable. The entertainment given on the 22nd December was very successful alike as to numbers, addresses, and the enjoyment of the company. The decoration of the lecture room could not have been in better taste.—On Christmas night the Sabbath school children of St. Mark's spent a happy evening in their hall which was tastefully decked for the occasion with evergreens, Chinese lanterns, etc. The most attractive object to the children were two Christmas trees heavily laden with presents for each of the scholars. Short addresses were given by Rev. Messrs. Nicholls and Warden, as also by the superintendent, Mr. R. Kerr, and Mr. R. Glendinning.—On the same night the Nazareth street Church was crowded to its utmost capacity by a merry throng of children and their friends. The decorations reflected credit on Mr. W. Patterson. Refreshments were served in great abundance, and addresses delivered by Rev. Principal Macvicar, Dr. Patterson, of Picton, N.S., Mr. Elliot, (the pastor), and Messrs. Cushing, Campbell, Morrice, and Mr. J. Ross the indefatigable superintendent. The musical part of the programme was conducted by Miss Norval and Mr. R. Hyde. This school has a staff of twenty-seven teachers and upwards of 800 children on the roll. Its missionary contributions for the year exceeded \$100.—On the evening of the 28th December the Cote street Sabbath school festival was held, the basement being filled by the scholars and a large number of their parents and friends. This school is under the efficient superintendence of Mr. David Morrice, who is indefatigable in his efforts to promote its interests. The attention and general conduct of the children was most praiseworthy, and the meeting in all respects a success. Addresses, chiefly on missionary topics, were delivered by Dr. Patterson of Nova Scotia, Rev. Mr. Warden, Principal Macvicar, and Messrs. D. Torrence Fraser and J. Ross. A few select recitations and a number of duets and other instrumental and vocal pieces were rendered by several of the scholars, and the missionary monies for the year (about \$900) were appropriated. An interesting feature of the meeting was the presentation of a number of very handsome silver medals and books to those of the scholars who excelled in the Shorter Catechism and other studies, and to those in the infant class who had collected the largest amount in their missionary boxes during the year. These medals and prizes were the generous gift of Mr. Morrice, to whose large-hearted liberality also the children were chiefly indebted for the neat tin pails of candies, oranges, etc., with which they were sent home rejoicing. In connection with many of the Sabbath Schools of Montreal there are

HANDS OF HOPE.

Prominent among these is the one in connection with St. Paul's Church, under whose auspices a most successful entertainment was given on the 29th inst. The programme was a highly interesting one, and consisted of tableaux, reading, piano solos, choruses, etc., by the young people connected with the band. To the Rev. R. Laing belongs largely the credit of working up this Band of Hope to its present flourishing condition.

An event which promises to be of considerable interest in the city is the opening of the

NEW FRENCH CHURCH

on Centre street. This building is now completed, and is to be dedicated on Sat-

urday, the 14th of January. The order of services announced is as follows:—Rev. Dr. Robb, of Toronto, preaches in English at 11 a.m., and the Rev. O. Chiniquy in French at 7 p.m. in the afternoon at 3 o'clock addresses are to be delivered by Dr. Robb, Dr. Jenkins, Principal Macvicar, Rev. R. Campbell, etc. Dr. Robb preaches also in Stanley street Church on Sabbath evening, the collection there as well as at all the other services named being on behalf of the building fund of the new French Church. For the same object Dr. Robb lectures on the evening of Friday, the 12th, in Stanley street Church, on "British Liberty." Tickets 25 cents. This new Church, which is to be occupied by Rev. Father Chiniquy, has been erected in the centre of a populous French district in the west end of the city, about two and a half miles distant from "Russell Hall"—our French Church in the east end. It is a frame building lined on the outside with brick, and presents a neat appearance. The Church proper is seated for about 600. There are two large class rooms separated from the main building by folding doors. When these are thrown open there is accommodation for 800 persons. It is designed to use one of these class rooms as a mission day school, and a teacher has already been appointed who opens the school on Monday, 15th January. Above the class rooms is a residence for the teacher and caretaker of the Church. The lot cost \$6,000, and the building complete, including furnishings, \$5,000,—making a total of \$11,000. The Church is one of the cheapest, for its size, erected in Montreal for many years. To defray the cost of Church and lot only \$2,000 have yet been obtained, and this chiefly in Montreal. A further sum of \$3,000 has to be paid the contractor within a month, and it is earnestly hoped that friends throughout the Church will come to the help of the Board without delay, and enable them to meet their engagements with the contractor.

Speaking of French work, Mr. Chiniquy gives in the *Witness* the names of 228 converts to Protestantism during the past few weeks, whose withdrawal from the Church of Rome he sent as a

CHRISTMAS BOX

to the Bishop of Montreal on the morning of the 26th December.

A deputation representing eighteen of the most respectable and leading Roman Catholic families in a parish within forty miles of the city, waited on Mr. Chiniquy a few days ago with the urgent request that he would spend a week among them, showing the Gospel plan of salvation, and guaranteeing him all needed protection. The old veteran begins the New Year pointing these people to the Saviour. Thus the good work goes on.

REV. W. MITCHELL

preached his farewell sermon to a large congregation in Chalmers' Church on the 24th December. The discourse appears in full in the columns of the *Gazette*. Mr. Mitchell leaves Montreal amid the regrets of a large circle of friends whose good wishes he carries with him to his new sphere of labour, St. John, N.B. His translation leaves no less than three vacant Presbyterian pulpits in the city. The foundation of the new Church for the

COTE STREET CONGREGATION

is already laid. The site is west of Stanley street on Dorchester. The cost of the Church including the lot is about \$100,000. In the east end of the city steps are now being taken to secure a site and erect a new Church for the Presbyterian congregation recently organized in that district.

REV. DR. PATTERSON,

of Nova Scotia, has been supplying the Cote street pulpit for the past two or three Sabbaths. While here he is pushing through the press a history written by himself of the County of Picton, N.S., a work which will doubtless command a large sale in the Lower Provinces, and especially in the Province of Nova Scotia. The first number of the second volume of the

"PRESBYTERIAN RECORD"

has just been issued in an entirely new and much improved dress. It is decidedly the best number ever issued, and reflects credit alike on the editor and printer. The front-piece displays artistic taste; the reading matter, of which there is more than formerly, is nearly all original, and has a direct bearing on the interests of the Church, great prominence being given to the missions of our own denomination. The whole "get up" of the number is good, and the man must be hard indeed to please, and a chronic grumbler who finds fault with it. It will compare in every respect most favourably with the Records of the Home Churches. At the low rate at which it is supplied it should find its way into the

home of every family of the Church, and it will be a matter of surprise if its circulation does not largely increase during the year. The Church is to be congratulated on enjoying the services of one so qualified for the post of editor as Mr. Croil.

The Annual New Year's Day gathering of the PRESBYTERIAN SABBATH SCHOOL ASSOCIATION was held in Erskine Church, on Monday morning at 10 o'clock. Mr. John L. Morris occupied the chair, and addresses were delivered by Principal Macvicar and the Rev. Messrs. Fleck and Nicholls.

OBSEVER.

[The strike on the Grand Trunk will account for the late appearance of our correspondent's interesting notes. We shall be glad to hear from him frequently.—Ed. B.A.P.]

HOME MISSION WORK IN MANITOBA.

Dr. Cochran has sent us for publication the accompanying letter from the Rev. John Scott, formerly of Napanee, who is now at Emerson, Manitoba. It is a deeply interesting and encouraging record of work done during the past year. Will not a few of our wealthy members respond to Mr. Scott's appeal for assistance to complete the building? The district in which our missionary labours is a most necessitous one, and he needs all the sympathy and substantial aid the church can afford:

REV. DR. COCHRAN: Dear Sir,—It is now a little more than a year since I was sent to labour for the Lord in Southern Manitoba and in the northern part of Dakota in the United States. In that time I have very much for which to thank and praise God. My family arrived safely in the latter part of June. Our health has been almost uninterrupted. In fact I have not been called to attend a funeral since I came here. I had three in Dakota—one of an infant, another that of a young man killed at the American Fort by a drunken soldier, and the third that of a young man who shot himself in a saloon at Pembina on the fourth of July. As a rule the settlers here enjoy a wonderful degree of health and strength.

Another cause of devout gratitude to God is that in answer to many prayers, God has kept away from us the locusts, that so afflicted the people of Southern Minnesota, Kansas, and other parts of the United States. After a rainy summer that far exceeded the rain fall of ordinary years we had a bountiful harvest, so that there is abundance of food for man and for beast.

In a previous letter I mentioned the three places where services have been regularly kept up. In Emerson we met in a school-house, but the place was far too small for the congregation. Many were compelled to stand outside, while others went away. We now meet in the Episcopal Methodist Church that has just been opened. We have a Union Sabbath School at 2 p.m., at the close of which our service begins. On week evenings in summer we had preaching on the street in front of the principal hotel, and many listened with marked attention to the Word of God. On a lot granted by Messrs. Carney & Fairbanks we are building a Presbyterian Church, 50 by 80 feet, the largest in the village. It is now inclosed and the floor laid. By summer we hope to have it ready for opening. In inclosing it we have expended our funds, and as our people and the settlers generally are few and poor we will gladly receive any aid towards the finishing of our Meeting House, that the Lord may incline the hearts of dear brethren to give. The total cost will probably be about \$2,000. The cost already is about \$1,000. Two other churches have been built this summer—one Episcopal and one Episcopal Methodist, where our people now meet.

On the Indian Reserve at the Roseau River, and for the heathen Indians residing, we have built a school-house, 18 by 24 feet, frame, shingled and fitted up with seats, desks and stove, at a cost of \$320. Friends in Winnipeg will raise \$100. Will those in Ontario aid us with the remaining \$220? The Dominion Government will give \$250 per annum towards the salary of a teacher, and your own committee \$150. Our Indian teacher, Mr. Outhbert Grant McKay, has just arrived. At a meeting of the Braves in the house of Chief Ka-wa-twah they expressed a desire to have preaching in their school-house. A young brother, Mr. Archibald McPherson, formerly a member of Mr. Laing's congregation, Dundas, who resides near the Indians, will (D.V.) labour among them as soon as he has learned their language. He is a devoted Sabbath school teacher, and desires to work for the Lord where his lot is cast.

A new school-house has been built at Pembina, Dakota. I am happy to say that in that wicked place we are getting a very interesting congregation. Even Roman Catholics are coming to hear the Word of God; among others the surgeon at the American Fort, who is a devout Roman Catholic. He, with the officers at the Fort, has been exceedingly kind to your servant in the ministry. I cannot speak of many conversions, but I believe that a few souls have been greatly blessed. The Gospel has been preached and seed has been sown. What the harvest will be is known to the Lord. Pray for us and for others in this distant part of our mighty empire.

As to the temporal matters of the past year, I have received in all about \$594, viz:—From your Board, \$450; from Emerson, \$100, and from Pembina, \$84 on salary. I lack the \$250 expected from the American Presbyterian Board for missionary services in and around Pembina. I feel the want of this the more at this time, as I had twenty-two acres of wheat destroyed last summer, and other crops greatly injured by a dreadful thunder and hail storm that swept over the place that I had bought for my family. It was one of the Lord's love tokens, and two or three of my neighbors suffered at the same time. Perhaps your Board can arrange this matter for one who is not a member of the Presbytery of St. Paul, but of the great household of faith. In the Lord's blessed service. Yours ever truly,

JOHN SCOTT, Pres. Missionary.
Emerson, Manitoba, Nov. 29, 1876.

PSALMODY UNDER THE NEW TESTAMENT DISPENSATION.

BY REV. JOHN DUNBAR, DUNBARTON.

No. III.—(Concluded.)

Our Scottish ancestors were strongly opposed to the use of instrumental music in public worship, and heartily abhorred and abominated all such innovations, holding that as the Gospel did not require its use, so neither did fervent piety crave it, nor the service of Christ need it, and believing what is not easy to gainsay that in proportion as religious services rose into the spiritual, so it would dispense with the ritual and *vice versa*. While such was the case, they were by no means indifferent to the singing of psalms, for from a very early period great pains were taken to instruct the people in psalmody. From a curious document we learn that "men, women and children were exhorted to exercise themselves in the psalms," and that "Sundry musicians of best skill and affection for furtherance of the Act of Parliament anent the instructing of the youth in music, have set down common and proper tunes to the whole psalms according to the divers form of metres." The mastermind also of John Knox took care to provide for the public necessities in the matter, and procured the aid of musicians, whose names are now lost, to prepare a collection of tunes, which was published in 1567, and contains a list of tunes of rare excellence and known in Scotland long after as "Knox psalms." They were all arranged in four parts, and nothing can surpass the grave and impressive solemnity of some of these fine old tunes, showing in their rich and full harmonies that they were masters in the art who prepared them. Some of them were from the tune books which had been already published in England, and some from the German and Geneva psalteries, while a few are supposed to be original, although their authors are not now known; they are, however, all of one school, and bear the strong impress of the old Gregorian type from which they are almost all borrowed, some being almost note for note, unaltered chants from the old Romish Church, and many of them are to this day the standard music of many parts of Scotland. Singing being in our branch of the Church the only part of the service in which the people can audibly engage, and as "whose offereth praise glorifies God," it should be engaged in with becoming forethought and preparation, and scorn the idea of laying upon the altar of God's house an offering which costs us nothing. Our forefathers feared this and provided against it, for in the "Directory of Public Worship," in which Knox's psalms appeared, it is enjoined "that while the chief care must be to sing with understanding and grace in the heart, the voice must be gravely and tunably ordered." And while the whole congregation were enjoined to sing, and while at that time many of the people could not read, the wise and effective expedient was adopted of reading the line, a custom which was persistently, and in many cases all but superstitiously, kept up long long after the cause which created and continued it had ceased to exist. There is no instrumentality which has

such a powerful influence upon our emotional nature as music, the early Reformers knew this, and the valuable body of solemn and beautiful music they have left behind them manifests the lofty ideal they had formed of it. Under its influence corrupt and clamorous passions are hushed, low and grovelling thoughts expelled, the ruffled spirit is calmed and composed, and heart and soul elevated and fitted the latter for profitably entering upon the other solemn services of the sanctuary. Since then God has given us the power, alike to produce, and profitably enjoy music—since he enjoins and rewards its use in His service, and since praise is the language and the life of heaven, let us rejoicingly "enter into His gates with thanksgiving, and into His courts with praise, singing and making melody in our hearts to the Lord, for He is good, and His mercy endureth for ever."

Tax Exemptions.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—Your correspondent "Christianity," whoever he may be, has made one grand admission in favor of the abolition of tax exemptions. "I shall not defend all the exemptions which the present law allows." "No doubt, there is need of reform in respect to many things." Now this is one point gained in this dispute, and if "Christianity" had informed your readers, what part of the tax exemptions needed reforming, his letter would have been more intelligible. He further states that Mr. H. unintentionally struck the key note of what he referred to, "Turks and Infidels." I did nothing of the kind. I said what I meant, and am honest enough to tell the truth. Surely Christianity would never take the money of Turks and Infidels to build and maintain Christian Churches. The Turk has his Mosque, and the Infidel his lecture hall. Will "Christianity" be candid enough to say that if the Turk built a grand mosque on a very valuable lot in the centre of the city to worship "Allah," that he should be exempted, or that the Infidel who had built a hall for the purpose of giving lectures, against what he believed to be error and superstition, would "Christianity" exempt the lecture hall? Under the logic of "Christianity," Turk and Infidel would claim tax exemptions, I think "Christianity" would pause before doing so.

Now allow me to tell "Christianity" that the City Council does not propose to tax either Christian, Turk, or Infidel for their opinions, let them be whatever they may, but the property they possess. Surely this is right that all persons and property should pay their just share of the taxes, and he has no right to tax either Christian, Turk or Infidel, for a system of religion that he has no sympathy with. No one will deny that the churches have done, and are doing a good and ennobling work, but this admission does not entitle churches to be exempt from taxation.

"Christianity" says that the *Globe* admits that clergymen are, as a class, underpaid. If so, it is none to the honour of the Christian people. This is no argument why they should be exempted from taxation, but is an argument why their congregations should give more to enable them not only to pay their taxes, but to uphold their religious calling with dignity, and meet the many demands on their charity with a liberal hand, and not to increase the tax of the poor deluded Turk and Infidel, so that they may pay less to support the teachers of that pure Christianity which says, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

"Christianity" in his zeal forgets that in advocating that churches should be exempt from taxation, that he is advocating a great injustice in making me and others pay the taxes for a Church we do not believe in, and which is an indirect support of Church and State, and that I have no right to be obliged by law, where we have no Church and State, to pay for the church of my neighbour.

In conclusion, allow me to say to "Christianity" that the abolition of all tax exemptions will not impose more taxes on those who now pay them, but will cause a redistribution in the imposition of taxes, and will cause a class of persons and property to pay taxes that have hitherto been exempted. Hence it follows, that those who now pay taxes will pay less, and I would further say, that every man should have a fair day's pay for services rendered, and this pay should be given ungrudgingly by those who receive the immediate benefit and profit of such services, so that they can pay their just share of the taxes. Yours truly,

JOHN HALLAN.

December 19, 1876.

DR. JENKINS has been appointed Moderator of the Montreal Presbytery for the ensuing term.

Our readers will welcome the advertisement of the popular Seedsmen, Messrs. D. M. Ferry & Co., of Detroit, Mich. Their Seed Annual for 1877 far surpasses their previous numbers. This firm, one of the largest in the Seed business, needs no indorsement from us.

The anniversary services in connection with Knox Church, Elora, were held on Sabbath, the 24th December. Rev. Mr. Smith, of Toronto, occupied the pulpit morning and evening, and his discourse, on each occasion, met with the hearty approval of large congregations. The collections amounted to about \$70.