

British American Presbyterian.

Vol. 2

TORONTO, CANADA, FRIDAY, MARCH 14, 1873.

No. 57.

Contributors and Correspondents PRESBYTERIAN WRONGS.

No. 8.

EDITOR BRITISH AMERICAN PRESBYTERIAN.
DEAR SIR,—It is exceedingly gratifying to discover that the "management" of Knox College has at last arisen from its slumbers. We had a cheering announcement made to us in the last number of the Record. We were there informed that, "at the last meeting of the Board of Management a committee was appointed to consider whatever is best to be done with a view to improve College buildings," and that "the committee has entered on its work with energy and with encouraging prospects of success."

One does not like to find fault after that; and yet one would like to know the names of the parties who compose this Committee. Why should not the whole church be taken into confidence in this matter, and in all others with which its well-being is intimately connected. We all like to know what is going on; and, when we feel that we are treated as though we shared the interest that is felt in the business of Church committees, we feel far more willing to aid by word and by means, in the schemes which are undertaken. It often happens that a few of the names of the members of the committee have leaked out; and it is exceedingly encouraging to know that the matter is in such good hands. One feels very much like clapping one's hands for very joy at the thought that some of the best business men in the denomination have actually been holding meetings to consider what is to be done for our College. The Record hopes to be able, before many months have elapsed, to give its readers a sketch of the plan selected. We will do our best to wait patiently; but it seems like a long time to have to wait. Will the plan be sure to appear "before many months"?

The ball has started to roll. Let us keep it going. The matter of our College is one that concerns the whole Church,—and far more in the future than at present. Every student from the western section of the church should agitate the subject. But there must be a systematic plan adopted in order to acquaint congregations with what is needed and what is proposed. There are many sections of the Church where neither the *British American Presbyterian* nor the *Record* is read, and where ministers take no pains whatever to inform their people in regard to the Church schemes. The College Board should begin, at once, to mature a plan for raising the requisite funds. There is no need to wait for the plan. The plan will be easily procured when the funds are in the treasury. Strike while the iron is hot; and let everyone feel that the movement has begun in earnest, and that its promoters are determined that nothing shall prevent it from reaching its consummation. I suppose no such anomalous case was ever before heard of as that of persons offering money to build a college and nobody appearing to take the money or acknowledge the offer. Several such offers have lately been made. Prof. Cavan put in a strong plea for a College. Persons have responded with offers of aid. But no person seems to have authority to accept of them.

But the work of reform and improvement must be pushed on in every department. While some are getting out a plan for a new College building, let others mature a plan for supplying its chairs with professors. The matter should be fully discussed through the "press" before the meeting of the General Assembly. Its time of meeting is fast approaching, and, for aught that appears, its members will assemble in a state very little removed from utter ignorance of what is wanted and what can or should be done. They will then proceed to do their work *blindly*, as a matter of course. What ever is left undone remains undone for a year. Whatever is done *badly*, passes at once beyond the reach of repair.

It seems to me that the best course for the General Assembly to pursue at its coming meeting is, to appoint a small committee of responsible men to proceed at once to look out the best men for Professors and recommend them to the General Assembly,—at an adjourned meeting if necessary. Let there be no delay in appointing a full staff. The Church can easily pay for them, and will do so when it is asked. But the matter is urgent. The attendance upon the classes in the College has decreased considerably as compared with last year. In a previous letter I pointed out what I know to be the cause, *viz.*, the incompleteness of the professorial staff and the very general lack of necessary appliances. The College is, at its turning point now, either to go up or go down. From all that I can learn the attendance on the classes will be still smaller next year than this, if immediate steps are not taken to put the College into complete as well as permanent working order. There is reason to be alarmed for the College. And, in the appointments, care must be taken to obtain men that are both established and vigorous. We have

now some young men who are not only rising, but who have already attained to celebrity, and whom we cannot afford to pass when we make our professorial appointments. Moreover the College wants a Principal. Prof. Cavan has been acting in that capacity, but he has been hampered for want of authority. In fact none of the Professors seem to have much authority. It was reported a year or two ago that one of them confessed that he had not authority to order a fire in his own lecture-room.

Lastly, the Professor's salaries must be raised, for decency's sake. A man cannot live comfortably in Toronto and educate his family on a salary of \$2000 per year. I feel sure that our people are willing to pay such as will bring talented men even from a distance. And surely, they are too generous to appoint our own best men to such positions and then starve them.

INDEX.

DIFFICULTIES OF OUR MISSION CHURCHES.

[EDITORIAL NOTE.—We have been requested by the Rev. M. Donaldson, of Port Burwell, to give publicity to the following letter from Rev. C. Chiniquy in reply to a letter of enquiry and objection addressed Mr. C. by Mr. Donaldson. We are glad to learn this reply fully satisfied Mr. D.]

Rev. M. James Donaldson.

DEAR BROTHER IN CHRIST.—The Revd. Mr. Lafontaine has communicated to me your letter of the 17th January; and I thank you, that your objections against me and my dear missions are in a tangible shape; written, and under my eyes, that I may see and hear and answer them.

I know you are honest in all what you say,—your only misfortune is to be mistaken, by mixing things which can be answered, only where considered one after the other. For instance:

1st. You say, "We were told of the large number of converts, their joy in the discovery of the truth, &c., &c., and you evidently conclude that I was exaggerating all those things from the fact of my asking help."

Now, my dear Christian brother, allow me to show you your mistake and the cause of the rash and unjust judgment against me. You forget that after I had told you of the great number of converts, I told you all that the Demon of Division, who has made such havoc of all the Protestants scattered over the world, had come into the midst of the thousand converts of Ste Anne and vicinity, and had enfeebled them. When I was in Europe, the Episcopalians sent their emissaries to tell our dear converts, "that it would have been better for them to have remained Romanists than to be Presbyterians;" the result was that a congregation of Episcopalians was formed, too weak to support itself,—though it was the strongest, the only Episcopal congregation in the United States, with converts from Rome. The Episcopalian Church of the United States has to pay the minister of that congregation.

The Baptists, in the same time, used their glorious privilege of dividing and distressing the Church of Christ, all over the world. They sent their emissaries to every house of our converts to tell them "that it would have been much better for them to have remained Romanists than to have become Presbyterians!" the result was the formation of a Baptist congregation too weak to support itself, and which has to be supported by the Baptists of the United States.

In the same time that the Episcopalian and Baptist Protestants were dividing my dear converts and destroying their strength, a young Pharisee from France came into the midst of my people, (when I was in Europe), and persuaded a good number that to be really converted they ought to separate themselves from the rest of the people and make a new congregation of Presbyterians, called "The Converts," who would be "the light of the world and the salt of the earth," and he succeeded in forming a new congregation of dissidents from us, too weak to support themselves, and who have to be supported by the Chicago Presbytery, who pays their Pastor and their schools teachers.

Then I was left with still a large number of converts, but much enfeebled and discouraged by these divisions; besides that they constantly scattered themselves through all the West, and sent constant colonies to Kansas, Arkansas, Oregon, Indiana, Michigan, Ill. & Penn. Minnesota, &c., &c., and to almost every R. R. depot along the lines of the different rail-roads of Illinois; where I have to visit them through great expense and incredible labours to encourage and strengthen them.

Though it is still true that my congregation here is still large, composed of more than 150 families, it is composed in a part of a moving people, constantly coming from Canada or elsewhere, and going westward.

This circumstance takes away much of that material strength of a settled people. You know very well that you cannot expect much from a farmer who is providentially forced to prepare one or two establishments for his boys, at a distance of 8 or 900 miles. That circumstance keeps him really poor and embarrassed and unable to do for the gospel cause what he would like to do under different circumstances.

2nd. You speak in glowing terms "of the material and moral help which we ought to have from the Americans, if the things were as I have told here." And on account of that good opinion which (at a distance) you entertain for the Yankee Protestantism, you let the enemy fill your mind with dark clouds against me. The beautiful illusions you are entertaining about the zeal (?) the liberality (?) of the Americans toward converts from Rome have filled me with hopes and joys for some-time, but all has gone away into smoke. Have you not seen lately the famous letter of Dr. Hodge, the great Leader of Protestantism in the United States? He publicly approves of the Protestants who build up the churches, colleges and nunneries of the Pope in the United States, and from one end to the other of this great country? These so-called Protestants are giving their millions of dollars not to fight Rome, or help them who are trying to break their chains from that Egyptian servitude, but they give their millions of dollars, to the Jesuits, to strengthen them. This may look to you as a mere exaggeration from your old friend Chiniquy, but this is a fact, a public fact, an undeniable, though a most deplorable fact. The politicians want the votes of the Roman Catholics, and they will not move a straw nor give a cent against the views of their voters. The merchants want the Roman Catholics into their stores, and they will not give a cent which would be as an aggressive thing against their customers, and it is so in every department of life in the United States.

There are some few exceptions to that great and deplorable apostasy. But we cannot rely on these exceptional cases to build anything on any firm foundation. No moral or pecuniary help for any important and public stir against Rome can be expected in the United States. There are 5,000,000 of Romanists in the United States, many of them are a ripe fruit for the gospel, if there were only some charitable hands to gather the precious fruit. But you are unable to find a single place excepting my colony where Christians have done anything serious, tangible, and public to attack Rome in the United States.

The Americans send missionaries abroad in France and Italy, who spend a great deal of money in writing long articles about their hopes of doing something next year, but who really do nothing this year and who have never done anything last year!

But if the Yankee ministers, as well as laymen, are without the will to help those who fight Rome and bravely strike down her works, and make converts as we do here, they are full of energy to denounce us, to slander and calumniate us without measure, and shame, and remorse before the world.

There are not less than 30,000 French Canadian in Chicago, the greatest part of them accessible to the ministry of the Gospel, and would gladly leave the errors of a church in which they believe nothing to-day. The Presbytery of Chicago had the best opportunity to strike a deadly blow by converting, by the help of God, great numbers of these multitudes. It would not cost them much to establish a mission which would spread the light in Chicago.

But the Presbytery does not care a straw for that work. It does not give a straw to save those perishing souls. It does not move a straw to embarrass the triumphant march of Rome in the midst of Chicago. All that the Chicago Presbytery cares for is to oppose me in every possible circumstance; it has zeal and money only to help Rome to put me down, and in all my contests with Rome, these last ten years, I have constantly found the representatives of the Chicago Presbytery on the side of Rome! And they were, more than I have charged and sorry at every-time I have beaten and put down the insolence and malice of that great enemy of the gospel of Christ.

You understand, I now hope, something of my position and of my difficulties and of the providential necessity of relying only on the real, stern, honest Protestantism of Canada in the great and glorious battle which is raging here between Rome and the multitudes of converts whom, by the blessing of God, I have brought out of the snares of popery.

The United States and the Church of Rome are the second edition of that awful story of Samson and Delilah. The giant has been again taken into the snares of the great prostitute. He is sleeping on his knees, till the terrible awakening will come, "The Philistines are at thee, Samson." But then it will be too late. His eyes, which to-day he keeps willingly shut, will be taken away; and his mighty strength will be gone from him into his enemies' hands.

Before I close this already too long letter, I must touch some other points of your letter. 1st. You speak of my constant appeals under different pretenses as if those pretenses would give you a good pretext to suspect my honesty. Now my dear Mr. Donaldson, my pretenses are all before the world. They

have been investigated year after year by the Committees of the Church, who have come here to see with their eyes, and hear with their ears, and those pretenses have always been found honest, just, and Christian. They have been discussed before the church, and been found right and good and Christian there also! How is it that clouds remain still in your mind? It is a sad mystery to me, allow me to confess it to you. But what are those pretenses? The first was the support of those men who wanted to preach Christ to their countrymen who are still under the yoke of popery. I have founded a humble collegiate institute for that purpose. Through the money raised under that pretext we have helped three priests of Rome to break their chains. We have formed thirteen evangelists who are already in the field of the good Master, spreading the precious seed of salvation, and we have three ordained ministers, all from among the converts we have made from Rome. Besides these, we have given a good evangelical education to about 800 boys and girls, who to-day preach Christ by their good, gospel lives, in every station of life, to their Roman Catholic friends and relations.

The 2nd pretext was—4 years ago a most terrible famine was visibly coming upon us after we had lost our crops by a real deluge. But before making my appeal under that pretext, I had asked the Committee of our Canada Church to send some one in order that they might see with their own eyes, and hear with their own ears, and that Committee composed not of Chiniquy, but of Canada Presbyterian ministers from the Province of Ontario, have made the appeal.

The 3rd pretext was the burning of our churches and humble College by the incendiary torch of the Romanists when I was working hard in Montreal. If you find that pretext unjust, unfair, unchristian, I have not another word to say,—my only thing will be to weep over myself and you.

The 4th pretext was to ask help to defend my honor, life, and liberty against the Bishops of Rome, who, these last ten years, have every year dragged me before the civil and criminal courts of Illinois to prove that I was a thief or an incendiary or something worse. As it was impossible—absolutely impossible—to defend myself, if left to my own resources; and that I surely would have been condemned to rot in a penitentiary if I had not defended myself through some lawyers, among whom was Abraham Lincoln, the murdered President of the United States. I have made appeals to my Christian brethren and sisters for help, and thanks be to God, as they had not quite the same views about me as you have so often honestly (though by mistake) expressed, they have come to my help I have been able to fight Rome, and beat her on every ground to which they have dragged me, and to-day, thanks be to God and to those noble-hearted friends, instead of being in one of the State Penitentiaries of this country, I am free; and I do preach the gospel to my dear countrymen.

5th. About what I said concerning the railroads running through Kankakee, you were mistaking me: what I have said some four and six years ago was that there were no railroads running through our colony of Ste Anne, and that our farmers had to go twelve miles to the nearest markets, which was true then. To-day we have two railroads crossing over Ste Anne town. If you follow the current history of the United States, you must know that we are on the eve of a most terrible conflict between the people and the railroad companies. Instead of helping the farmers, these railroads are destroying them, by the high and unreasonable prices they charge on account of the transportation. On account of that, to-day, our farmers are forced to give five bushels of corn to get one to the sea shore. They cannot sell their corn for more than 20 or 22 cents the bushel when it costs them never less than 25 cents to raise a bushel of corn. They have to give their oats for 15 and 18 cents the bushel, when every bushel costs more than 20 cents to the farmer. They have to give their fat hogs for 2 and 2½ cents per pound, which is 2 cents less than it costs the poor farmer to fatten his pigs. Besides these, lately, 70 of my farmers have lost between 25 and \$100 each, for having sold all their fat hogs to a man who has fled away to unknown regions with their money, after having purchased all his pigs at 8 day's credit. That man had a great name for his past honesty, but it was a Yankee honesty.

The two railroads that are crossing our town have given a great deal of work to the poor farmers, and we were looking to these railroads as the epoch of better days, but we were doomed to be disappointed again, for the greatest part of those who have worked on those railroads have lost more than the half, when they have not lost the whole of their wages, and they have been made much poorer than they were by these swindling railroad companies. I am sorry to force you to read such a long letter, but I am sure you are honest and would like to understand that the great enemy of all that is good in heaven and on earth had put awful prejudices in your mind against your old friend of Ste Anne. You say you would like to see everything with your eyes and hear with your ears, so it is with me. I would give much for the favour of having you a whole week here to see the magnitude of the work and all its difficulties, for I believe what you say, that you would be one of our most devoted and warmest friends. Though I am crippled with debt, yet I offer to pay the half of your expenses if you have the kindness to come and spend a week with me. But before you give me that favour, do not forget in your fervent prayers.

Your devoted and much tried
Brother in Christ,
C. CHINIQUY.
Ste Anne, Kankakee Co. Illinois,
11 Feb., 1873.

INFORMATION WANTED.

EDITOR BRITISH AMERICAN PRESBYTERIAN.
DEAR SIR,—I received, in your paper of the 21st February last, a letter signed "A Canada Presbyterian," which I intended, last week, to ask you to permit me to notice, and was prevented from want of time. The following is an extract from the letter:

"Sir,—J. S. in his letter on the Organ Question in your paper of January 10th, refers to the *Soiree* last Christmas Day in St. Andrews and Zion churches in Montreal. I quite agree with him in regretting that Protestantism should so far count themselves to the 'Poor Papists' as to keep that day. But I must say that he has acted very unfairly in finding fault with one portion of the Presbyterians and one of the Congregationalists for having done so, and taking no notice whatever of the Protestants who were equally guilty with them. I do not refer so much to the Episcopalians as to others whose observance of the aforementioned 'Heathen Papist festival' is more wonderful."

Should this meet the eye of your correspondent I would be very glad to ask of him the reason why he thinks it so very wrong to observe Christmas Day, and further, also, if he thinks those who observe Good Friday "equally guilty" with those who observe Christmas Day, giving his reasons for his opinions in this respect also. If your correspondent will reply, I may, with your permission, make some remarks on his letter and his reply to this.—T. D. B.

CHURCH TREASURERS.

In the life of Daniel Baker, it is said that during one of his pastorates his salary was not paid and he began to be cramped for money. Application to the deacons of the church availed nothing. One of them kindly offered to lend him money, and this offer he once or twice accepted; but no effort was made to pay what was due him. At length he was compelled, under trying circumstances, to ask for his salary, and was met with the same offer; he very promptly answered, "No, sir, the money is due me, I will accept no loan." "At that moment," says he, "a tie was cut that bound me to F—"

Unfortunately, Dr. Baker's experience is not singular. Ordinarily—at least in the smaller churches—the officer who is made the instrument of giving the minister so great vexation, and perhaps causing his abandonment of the field, is the church treasurer; yet, nothing is further from his desire or purpose. He may be deeply attached to his pastor, and in what he purposes, may think he does him a kindness. Should his pastor complain of the non-payment of his salary, the treasurer may feel aggrieved, and even speak of him as ungrateful, yet the truth is, that his bringing his pastor under obligation to him by his favors, is to the latter one of the most disheartening features of the case. The pastor asks of him, as an officer, what is due from the congregation. The treasurer, dropping his official character, as a friend, supplies what is understood to be a loan. Thus even though the pastor expects the treasurer to be reimbursed by the congregation, he is brought to realize the significance of the proverb, "The borrower is servant to the lender."

As no one would be chosen treasurer of a stock company who is not supposed to be a man of business habits and capacity, so no man would accept such a position without the power to enforce the payment of what had been pledged by the members of the company. Just so should it be with the treasurer of a congregation. No man is fit for the office who is not what may be called "a business man." No man ought to accept such a position, who does not intend and try to fulfil its duties, and who does not, at the same time, expect the people to pay their pew rents or subscriptions. No church, whose people do not intend to supply him with the funds necessary to meet its obligations, has the right to put one of its members into the charge of its finances. The treasurer who finds the people failing to enable him to discharge the obligations of his position, ought, in respect for himself and as a rebuke to them, to resign his office.

The difficulty is, that, too generally, two things are confounded; and the treasurer is really expected to fill two offices. Many a faithful treasurer is a very poor collector, but he should not be held responsible for collection. He is the man to whom the pastor is to look for his support; but that support should be secured and put into his hands by others, otherwise, unless he be a man of unusual executive ability, there will be difficulty in the management of the finances of the church; and what is a very serious evil to the people as well as the pastor—there will be privation or even suffering on the part of those of whom God has ordained that they "should live of the gospel."

A recognition of the following principles and a fair attempt to carry them out, would go far to obviate what is one of the most potent reasons for the want of permanency in the pastoral relation:

1. Let either the deacons, or trustees, be held responsible for the collection of the pastor's salary—or, if it be thought better, let the congregation appoint a collector or collectors, whose duty it shall be to attend to this business regularly and promptly.
2. Let the treasurer be only the receiving and disbursing officer.
3. By all means, let the pastor never have occasion to ask for what is due him!
4. Let the treasurer never assume to be his pastor's banker.

There are few country congregations where reform in this matter is not needed.