

British American Presbyterian

Vol. 5—No. 2.]

TORONTO, CANADA, FRIDAY, FEBRUARY 1876.

[Whole No. 210

Contributors and Correspondents.

THE COMING STRUGGLE.

BY A NOVA SCOTIAN.

That "coming events cast their shadows before" has often been proved true in the history of nations, communities and individuals. That the "Shadow" of a "coming" conflict looms up over our country is fully realized by reflecting and discerning men. To arouse the Protestantism and Patriotism of our country to the importance and imminency of that coming conflict, to the necessity of being on the alert, to the danger of being unprepared, should be the aim of every lover of his country who rightly discerns the "signs of the times." The conflict which looms up over our country, and over the American Republic as well, is a conflict similar to that which has been waged in Germany ever since the humiliation of the French Empire; it is the same conflict which Mr. Gladstone has discerned on the political horizon; it is a conflict which will soon be waged the world over (is even now commencing) by the powers of Rome against modern progress and civilization, against liberty of conscience, against freedom of thought, freedom of speech, and freedom of action wherever civil and religious liberty has a foothold. Ultramontanism—that power in the Church of Rome which has been the sworn enemy of civil and religious liberty ever since the dark ages, the principles of which are utterly irreconcilable with the progress and the freedom of the present day, is rearing its head in Canada, its giving unmistakable indications of its presence, is already making its power felt. It was Ultramontanism which was responsible for the unfortunate disturbances in the North-West Territory, and it was Ultramontanism which paralyzed the hand of Sir John A. McDonald in dealing with the rebellion and its authors. It was Ultramontanism which made the New Brunswick school question a "burning" and disturbing element in Parliament, and has fastened upon the North-West what may soon develop into a separate school system. It is Ultramontanism which has introduced the Province of Quebec into the Confederation of the Dominion, and which is acting with a view to securing a controlling influence in Dominion legislation. The events of the past few years, in which the influence of the Church of Rome is plainly seen, should have the effect of putting the people of the Dominion on their guard. Last year, when the general election for the Local Legislature in the Province of Quebec was in progress, the Ultramontane Clergy, as is well known, gave their influence in support of the men who gave evidence of being most ready to obey the behests of Rome. An alliance took place between the Conservative party and Ultramontanism, and so faithfully did the latter support candidates of the Conservative stripe that the electors in many instances were told they would incur the displeasure of the Church, and expose themselves to the pains and penalties of eternal damnation if they voted for the Liberal candidates. The result was the election to the Quebec House of Assembly of a majority of members thoroughly subservient to the Church of Rome. A more extensive field of influence is now being sought, and at two elections in Quebec for the Dominion Parliament—Chamby and Charlevoix—the same tactics were pursued with the same result. What is most instructive in these latter events is that the Ultramontanes have declared war against the McKenzie Government, a fact which is regarded with much satisfaction by the Conservative press; and already we have foreshadowed an alliance between the Conservative party throughout the Dominion and the aggressive element of the Church of Rome. Mr. Huntington's Argentuil speech, which created no little sensation, and which was simply a strong protest against the tactics of the Ultramontanes in Quebec, has drawn down upon the McKenzie Government, as well as upon Mr. Huntington himself, the bitter denunciations of the Ultramontane journals; and already in the Lower Provinces the Liberal Conservative journals are fiercely denouncing Mr. Huntington as a man who, for a vindictive purpose, is seeking to stir up religious prejudices, and to inaugurate a "No-Popery" crusade. These denunciations are followed by intimations that the Conservative party have always given the Catholics fair play, etc., in the past, and will do so in the future—all of which is a

significant bid for Catholic support. The same process appears to be going on in Ontario. During the past year, the Conservative press and Sir John A. McDonald have been making very significant bids for Catholic support—all of which plainly indicates that a close alliance between Ultramontanism and Conservatism is one of the eventualities of the near future. If Sir John A. McDonald courts and accepts an alliance with Ultramontane Catholics, it will be for the object of securing place and power. But why should the Ultramontane influence be given to the Conservative rather than the Reform party? The reason is obvious. No concession, such as will even temporarily satisfy the Church of Rome, can be expected from the McKenzie Government. Mr. Huntington's speech appears to have given no uncertain sound on that point—the aggressive influences of Ultramontanism are to be resisted. The Ultramontanes accept that view of the matter, and in transferring their influence and favor to Sir John A. McDonald and Conservatism, they doubtless know quite well that in return therefor they can secure whatever favors or concessions they demand. If Sir John A. McDonald were wise he would decline any alliance with Ultramontanism. It is true that on the Ultramontane wave he might float again into power, but the victory would cost too much, the triumph would be short-lived, and the inevitable result will be the mingling of Conservatism and Ultramontanism in one common ruin, not, however, until the Dominion shall have suffered terribly from the evils of an unholy and unnatural alliance. Will Sir John A. McDonald and his party be wise and reject the proffered alliance. We fear not. If the McKenzie Government are wise, as we would fain hope they are, they will meet the aggressive influence of Ultramontanism now. Taking their stand upon the principles enunciated in Mr. Huntington's speech, resolved at all hazards to maintain unimpaired the civil, political, and religious liberties which are the birthright of our people, a priceless heritage, let them stand by their colours manfully, and they will win to their support the great body of the intelligent, patriotic and liberty-loving people of the Dominion. Although temporary reverses may possibly follow, the ultimate triumph will be grand in realization, permanent in results, and of immense value to our common country. If our politicians could exercise the wisdom of seeing and acting more for the future rather than for the temporary advantage of the present, they would lay a basis on which true popularity might firmly rest, and secure real advantages for themselves and their country. But whatever political parties, party-leaders or party politicians may do, let the Protestantism of the Dominion stand on the alert. The struggle is coming—shifting and expedient policy may temporarily avert the crisis, but it will be all the more severe when it comes. Let there be no sacrifice of principles, no tampering with an insidious foe, no concessions to Ultramontanism. Our civil and political liberties, our religious privileges, liberty of conscience, must be maintained in every community of this broad Dominion. They are the birth-right of freemen, won after many a hard struggle at the expense of the heart's blood of our noble ancestors, and shall we give them up at the dictations of a power carrying out the behests of a foreign potentate. No! a thousand times no! Let patriot hearts throughout the Dominion respond in thrilling tones "Never!" Let the Protestants of the Dominion remember that the most deadly influence, the most dangerous power, which menaces the best interests of our common country is Ultramontanism. Let them prepare for the conflict now. [We do not intend to become the partisans of any political party, or of any political leader, except in so far as we may regard the interests of civil or religious liberty, or the cause of religion or morality to be concerned; neither do we commit ourselves to opinions expressed by correspondents. Whatever may be thought of the way in which "A Nova Scotian" states his views, or of the grounds on which he makes the statements he does, we fully believe the danger arising from Ultramontanism which he points out, is a real danger against which we need to be vigilantly upon our guard, and as his letter draws attention pointedly to it, we willingly give it a place in our columns.—Ed.]

FORMOSA

We have been favoured with the following extracts from a private letter from Rev. Dr. Fraser, of date, Nov 22:—

"When the news of the union of the churches reached us, there was a pause and thank-giving service in North Formosa. The sight must have been a grand one. May the inspiration of that day and hour never die out!"

There would be few opponents of union if all could look at denominational differences and sectarian strifes from our standpoint. The noble army of Jehovah wasting time and treasure and life in faction fights, and the opposing hosts of the evil one in undisturbed possession of the inheritance of the saints. A week in Formosa would do more for the conversion of the opponents of union than ten years of argument.

Surely the United Church will give us at least two more men. We have a magnificent field here, and existing missions should be fully manned before others are undertaken. It is folly to undertake missions to the heathen unless they are prosecuted with the utmost vigor. It will not do to be lukewarm, it will not do to do things by halves, it will not do to be short handed; for the inevitable result is that the men in the field are killed with over-work. There is nothing else for it. To stand still is to be defeated. To rest sometimes would be fatal. Unremitting vigilance and ceaseless toil is the price of success. How is one to rest then if there are no reserves. It cannot be done, however indispensable rest may be theoretically. If the Church does not want to waste her men and lose her work we must reinforce; so must the ladies in India; so must the missionaries elsewhere. The Lord send forth labourers into His harvest.

Mr. MacKay and all the helpers are away on a two month's trip to the south of the Island. There is to be a Conference at Tai-wan-foo of all the missionaries and native workers in the Island. I am the only one who will not be there. I cannot go because the houses are not finished.

We expect to be in our new house by Christmas day. It is built expressly to keep us cool through the hot summer, and we expect to be much more comfortable in it than we have been in our present abode.

Since Mr. MacKay went away I have begun to preach in the Chinese language. . .

Westminster Confession of Faith.

Sir,—In giving my final letter, I observe, with surprise, that you have besides other omissions, left out the concluding sentences. As these sentences contain practical considerations, to which I particularly wished to call the attention of your readers, I must beg that you will give them still in connection with the paragraph to which they belong.

Be so good also as to correct the following typographical errors which materially affect the sense of the context. For "strange views on the subject of total abstinence," read "strong views." I could not have applied the term "strange" to views with which I, to a great extent, sympathize myself. And for the word "endure every statement," in the concluding paragraph, read "endorse every statement."

I must add, in reference to your editorial remarks, that my letter in no sense asserted, either directly or by implication, that the mass of the people were required to adhere to the Confession. On the contrary, I asserted in this and other letters that the laity were not bound by it, and in fact, in general, know very little about it, and that, therefore, it was a mistake to call it the Confession of Faith of our church at large. As to its potential rigidity with regard to ministers, it I am mistaken as to this, I have been misled by your own first editorial on the subject, by the words of a member of the Toronto Presbytery, and by certain actual ecclesiastical "cases," cited in the course of my letters. There may be a technical mode of construing words ecclesiastically, different from the ordinary sense; but, in any court of law, I think that the words "whole doctrine," as applied to any document, would be held to mean everything, which that document touches. It is this not what is meant, let this be expressed clearly and unequivocally, in words which ordinary minds, as well as the initiated, may be able to understand.

As to Prof. Young's letter, I said only what I know to be true; but your statement may be none the less true. You may remember the parable of the shield, which formed the subject of the knight's dispute.

Yours, etc.,

A LAY PRESBYTERIAN.

[With respect to the sentences which "A Lay Presbyterian" wishes us still to insert, we may say in the first place, that this is now out of our power, as, unless specially requested to do so, no manuscripts are kept by us after we are done with them. And in the next place, as they contained only a concluding appeal, and the argument of the letter strictly considered, was not affected by their omission, and as they would have added very considerably to the length of a letter already inordinately long, we could not now publish them even if in our possession, the discussion for the present, at least, being closed. We regret the typographical mistakes, and gladly make room for the corrections referred to. With respect to other matters alluded to, we leave our readers to judge.—Ed. B. A. P.]

French Evangelization.

Rev. Dr. McVicar, Montreal. DEAR Sir,—Hitherto please receive \$4 00, being a portion of the tenth of my last year's income, gladly devoted to the cause of God: which please hand to the treasurer of the fund for French Evangelization, a cause in which for several years past I have felt a deep interest, and for the success of which I do most fervently pray.

Perhaps I should have sent it to Warden King Esq., (with whom I have on former occasions met, in Synod Elders' morning prayer meetings in Hamilton and Toronto where the subject of the tenth was mooted) but not knowing his address I have taken the liberty of sending my mite to you, being confident you will dispose of it according to my desire.

Please acknowledge receipt through the Rev. J. or in any manner more convenient, and oblige yours in Christian love.

AN OLD ELDER.

Eden Mills, Ont., 25th Jan. 1876.

P.S.—I am rejoiced to know from your statements in the *Herald*, of the 20th inst., that the cause is making such rapid progress. May God support and strengthen his servant Clinique, and overturn, overturn, overturn, until He comes whose right it is to reign, and the Man of Sin is brought down and his glory laid in the dust.

Mr. Editor.—I cannot ask you to publish the many kind letters which reach me touching our Christian and patriotic battle with the Jesuits for the civil and spiritual freedom of our country; but I feel sure that it will give you pleasure to make room for the above, and to allow the voice of a venerable standard-bearer in our church to be heard on this subject. I have the best reasons to know that he speaks the mind of thousands in Protestant Ontario. His deed deserves a public record. Let others follow his doctrine and his practice; that they may learn for themselves the truth of the words of Jesus, "that it is more blessed to give than to receive." We must not rest till we abolish compulsory or legal tithes in this Province; and in order to this our people must learn to tithe voluntarily their own "limited," and in many instances, vast incomes. What is needed for the prosperity and political purity of this Dominion is the disestablishment of the Church of Rome, so that her clergy may look for support not to the strong arm of British law forcing people to yield her a revenue, but to voluntary offerings. If any wish to employ priests to count beads, and tell fabulous stories about the lives of the saints, and unscriptural nonsense about purgatory, let them do so of their own accord, but let them be no compulsory.

And depend upon it, the moment the *fact* of the law are removed from this people, the business of the priests with their trappings and trinkets, their caparisons and shams, and old bones, etc., etc., will speedily come to an end. What holds the Church of Rome together in this province, is it not the force of truth which she possesses, for she has long ago abjured the cardinal doctrines of the gospel, and there are errors and corruptions and Jesuitism enough within her pale to dissolve her in ruins-to-morrow, but for the strong support given her by laws enacted and enforced in the name of a Protestant Sovereign. What gives her stability is the conduct of our law-makers.

They know, what the voice of universal history proclaims, and what is being verified before their eyes, that Popery is bad for the conscience, bad for public morals, bad for the nation; and that it has blighted every land in which it has held sway long enough.

They know this full well. Not a few of them have told me so in a quiet confidential tone. Let your readers ask their Protestant representatives in Parliament if these things are not so. And they cannot but answer in the affirmative. But the interests of their political party are to be looked after, and these are of more value to them than the interests of truth. The doctrines of God's Book which they profess to accept, must be sacrificed for the doctrines of their political party. I write advisedly, for these men can easily discover by an appeal to the Book which is the charter of our freedom that Popery as a system is false. Yet they bow to it, and the Jesuits know it, and it matters not to them what party is in power. They make themselves, or rather the votes at their control, equally indispensable to "Grit" or "Tory." What they count upon is not the political creed of any man or party, but the certainty which they have hitherto found that truth and the national weal can be sacrificed to please them. What they hate above all things is a down-right honest man—a politician whose yea is yea, and his nay may! Oh for a generation of such!

Mr. Editor, I am daily receiving contributions, many of them generous, in support of our mission, and I shall try to find time to write you a little homily about contributions and bequests next week; but from the direction my thoughts have taken just now, I must ask our friends in Ontario not to allow the object of their offerings to be defeated by refusing or neglecting to bid their representatives remove this legal oppression. Fair play—no yoke of compulsory tithes and taxes for the erection of ecclesiastical edifices—is what we demand for this long oppressed French people.

Equal rights, civil and religious, and no more, for priests and ecclesiastics of all sorts.

Yours, truly,

D. H. MACVICAR.

Presbyterian Colloge, Montreal, Jan. 20th, 1876.

The only throne known to have been vacated in 1875, was that of the young Emperor of China, Tzong-Chi.

Frequent Translations.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir.—There is a question of great importance to the welfare of the Canadian Presbyterian Church, which has caused much anxious thought in the minds of many men of judgment and moderation, a question which, in these times of discussion, ought to come fairly within the scope of criticism: for it is not wise or well to stifle convictions on matters of worldly import. We believe that free discussion in the spirit of enquiry and good-will augurs of liberty and progress. We would, therefore, crave a little space in your columns on the constantly recurring subject of translations of ministers in the Presbyterian Church of Canada.

We would not, however, for a moment say that ministers should never move. On the contrary, we know there are many valid reasons for desiring a change, such as insufficient stipend, arrears of stipend, want of appreciation, etc.

But when a minister and congregation are getting along well together, when their mutual duties and obligations are apparently well performed, we think no third party has any moral right to hold forth such inducements as will tend to separate a minister from his people, and thereby break many cherished and tender ties. For a vacant congregation to set their eyes and their heart upon a placed minister already in sacred charge of a flock, using means to draw him over to themselves, shows, to say the least of it, little respect to the golden rule, or to the injunction of the tenth commandment, "Thou shalt not covet thy neighbour's servant."

It would now almost seem that a translation or two is necessary to give a minister a name, for at every turn the minister leaving will find his name in the minutes of Presbytery associated with the words, "Pious, Scholarship, Diligence, Success," etc. We think Presbyteries would be better employed in drawing up minutes descriptive of the good points of the more permanent workers.

It would be refreshing and indicative of independence and true nobility, if all our ministers were so bound by pastoral ties, the care of souls under their charge, as to look upon every attempt to woo them from their charge as the work only of pure selfishness, as something utterly unworthy of their countenance, and that no prospect, however dazzling, should come between them and their sacred work. It is a poor rival that won't work both ways. How would the clergy like it if congregations were to get into the way of quietly negotiating with another minister and thereby work up a translation case? That would not suit. Well, in all honesty, is it not very discouraging indeed for a Church in moderate circumstances to lose a beloved and well-supported minister, through the pressure of a wealthier congregation. We believe the cause of religion suffers in this respect. When duty and conscience point a minister to a charge, let him first be released from his pastoral obligations, let him be free, let him "despise not the day of small things," let him seek by honest probationer's work, other and higher spheres of usefulness, and let him not have such respect unto the "loaves and fishes" as to allow the scoffer to point the finger of scorn, and say with perhaps more of truth than fiction, "Filthy Lucre."—E.

Dec. 28, 1875.

Petitions to Parliament for Sabbath Observance.

DEAR SIR.—Through your columns permit me to remind Presbyteries and congregations in connection with the Presbyterian Church in Canada, of the Act of the last General Assembly, enjoining them to forward in proper time petitions in favour of a better and more uniform observance of the Sabbath on all public works under the control of the Dominion Government. From a perusal of the minutes of Presbyteries, as published in the *PRESBYTERIAN and RECORD*, I observe that some have petitioned as required, while with others the matter has remained unnoticed. Myself and other friends of the Sabbath in Parliament will feel greatly obliged, and will have our hands much strengthened in our good work to obtain a better and more uniform observance of the Sabbath in the public works of the Dominion, if we are backed up by the moral sentiment of our own and other Churches, and given expression to by petitions from presbyteries and congregations.

A proper form of such petition appeared in late numbers of the *PRESBYTERIAN and RECORD*. Petitions will require to be in the hands of members of Parliament not later than the 15th of March, but should be sent forward as soon as possible. In petitions from Presbyteries it would be well to set forth the number of congregations represented.

Yours respectfully,

ADAM GORDON.

Port Perry, 7th Feb., 1876.

[We gladly make room for Mr. Gordon's opportune suggestions. The form of petition was some time ago forwarded to us by the Convener of the Committee, (Rev. Mr. McMullan) and published in the *PRESBYTERIAN* of 26th Nov. last. Ed. B. A. P.]

The question of disestablishment is not to be raised this year in a direct form before the British Parliament.

GREAT success is attending the German excavations at Olympia. Many of the statues adorning the eastern part of the roof and minutely described by Pausanias, are being exhumed.

A SOCIETY in the United States called the "Order of American Union," has for its object the disfranchisement of Roman Catholics throughout the country, and their exclusion from office. Its password is said to be "Gladstone."