

French Evangelization.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—Next week I hope to give you facts regarding the remarkable progress of this work, equal in interest to those of my last letter. The Lord is manifestly working among French Romanists, opening their eyes and breaking their chains; and I cannot believe that even the cry about "hard times" will hinder his people sending us the money required to sustain and extend this mission.

To those who propose to diminish, or withhold their contributions this year on account of the dullness of business, I commend the study of the Lord's account of the cause and remedy of "hard times," in the third chapter of Malachi. But this in passing. My object now is to report some expressions of sympathy and instances of marked liberality towards our mission.

A few weeks ago, when our Board owed three months' salaries to the teachers at St. Anne, and similar funds to other missionaries, and no money was being received, it was resolved to withdraw Mr. Chiniquy from his great and prosperous work here to go to the United States to collect. I accordingly wrote to Rev. Drs. Ormston, Inglis, Duryea and Hall, soliciting their aid. "Hard times" are keenly felt in New York, and have been for several years. But these brethren give us their sympathy and prayers, and money may follow.

Dr. Ormston says: "Should Brother Chiniquy come I will personally give him a welcome, and I think he could get a hearing by my people. I am glad to hear of his success in Montreal. It is where I long wished him to be." Dr. Inglis says: "I will gladly co-operate with those brethren in furthering the interests of French Canadian work, but fear there is little prospect of collecting money to any amount here at present." Dr. Duryea writes: "I will present the matter to my Session of which you wrote. If we can act in concert with the brethren perhaps we can do something to help." I have not yet heard from Dr. Hall. It appears to us that we have special reasons to expect aid from our American friends. We carry on a large French mission at St. Anne, Kankakee, Ill. And many of our converts are driven by local persecutions, such as mentioned in my last letter, to the United States, where they have become useful citizens.

I feel sure that Mr. Chiniquy could raise money in spite of the "hard times" in New York. But must his work here be interrupted for this purpose? He is preaching to crowded assemblies of his countrymen, and the Word of Life is reaching their hearts. To enable him and our other missionaries to go forward with hope and courage let others imitate the example set in the following letter which reached me last Saturday, and which evinces a spirit of self-denial and Christian generosity, which, if shown by all our people, especially by those worth millions, would give us hundreds and thousands per annum to evangelize this people.

Here is the letter: "A minister with a medium sized family and with a salary of \$600 per annum, sends you \$25 on behalf of French Evangelization."

Please acknowledge through either the BRITISH AMERICAN PRESBYTERIAN or Tri-weekly Witness.

From ministers, I am persuaded, the greater part of the called for \$10,000 must come.

The enclosed will be my share at any rate.

Yours truly,  
A FRIEND TO THE WORK.

Dec. 10th 1875.  
Here is an extract from another letter, which shows the interest felt by one of the people. It is written by a friend in Montreal, who conceals his name, but who knows by personal observation what is being done here. He says:—"As a poor workman with my wife, I enclose one dollar, hoping you will receive it as though it were a hundred. I have out Mr. Chiniquy's letter out of the Witness, and it is up in my work-shop, that all may read it. I have spoken to a few about it, and each has promised to give something."

The Rev. Alex. McFaul, Caledon, writes:—"I enclose \$16, handed me for Mr. Chiniquy, and I hope to get more soon."

The Rev. John Leishman, South Gower, Ont., writes:—"There is no branch of our missionary work that receives more of my warmest sympathy than that for the Evangelization of our French Canadians. I have spoken to my congregation, and find a greater amount of sympathy with Mr. Chiniquy than I anticipated. I believe that our churches need to be roused to see the power which we, as Protestants, and especially our own Presbyterian Church, have to contend. One feature in this work which renders its claim more emphatic in our church, is the fact that the mission is entirely Presbyterian, and all who leave the Church of Rome in Ontario, New Brunswick, and Nova Scotia, unite with the Presbyterian Church."

I could give you similar words of encouragement from many others, Mr. Editor, but I must not prolong my letter. Money is coming in, slowly, and we have been obliged to borrow four thousand dollars, but as this is the season when Missionary Societies, Sabbath Schools, and Bible Classes make their appropriations, we hope to be remembered by them in a generous spirit. The two congregations in the city of Quebec sent us over \$500, and this is probably not the half of what they give for the diffusion of the gospel among the French people. These congregations are not large. There is not a Protestant population in Quebec to enable them to be so. I suppose that the membership of Knox Church, Toronto, is equal to that of both these churches. We are anxiously waiting to hear from these powerful congregations in Ontario, and to be able to report their huge contributions to stimulate others to zeal and liberality in the cause of God.

Yours, truly,  
D. H. MACVICAR.  
Presbyterian College, Montreal, Dec. 13th, 1875.

Confession of Faith.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—So your correspondent "A Lay Presbyterian," has come down a little from his lofty eminence of generalities, and states three objections to the Westminster Confession of Faith, but "not for the sake of provoking an endless controversy." I really do not understand him; if he is so averse to controversy now without any provocation, why did he commence it by writing such a long letter, containing sentiments so certain to raise discussion? I doubt not but he would prefer to have it all his own way. It is all very well for a thief to deprecate physical force when you catch him in the act of removing your property, but you scarcely heed his entreaties if you can help it; nor are we disposed to allow your correspondent to rob us of our patrimony without a struggle, and if he does not like that, he had better let matters alone.

But to avoid imitating his own verbosity, I must, with further introduction, notice his three objections to the Confession of Faith, and will begin with the last, which refers to the statements concerning the relation of the civil magistrate to the church. It is not necessary that I should quote either the Confession's or your correspondent's words on the subject, because the sections in the Westminster Confession on the duties of the civil magistrate, form no part of the Confession of Faith of the Presbyterian Church in Canada. Has "A Lay Presbyterian" read the second article of the basis of union? If he has, he may see that on the subject he has all the liberty for which he pleads. Surely, with that article in the constitution of the church, we can afford to let the venerable document containing the obnoxious words go down to posterity unimpaired. You see then, Mr. Editor, that the objection in question is groundless, and not quite fair to introduce it into the discussion at all.

His first and second objections are but one, though he calls them two; the first you must have printed "reprobated impium." I do not think your correspondent wrote the words in that form exactly. Whatever the English Latin phrase means, he thinks "all modern commentators agree" that it "is not found in the Bible." I believe, however, I could name a few "modern commentators" who distinctly assert that, if the words are not there, the truth meant to be expressed by them is clearly taught in the Scriptures. I suppose that by "reprobated impium" he means the reprobation of the wicked, seeing that in the next sentence he appears to quote from the Confession, that such are "foreordained unto everlasting death, dishonour, and wrath." All the words in this short sentence are not in the same place in the Confession. "Foreordained unto everlasting death" is in the second section of the third chapter; and the words "dishonour and wrath" are in the seventh section of the same chapter. I do not object, however, to their being thus joined together, but every honest man will condemn garbling. Why did "A Lay Presbyterian" omit to add to "dishonour and wrath" the little words "for their sins," so necessary to complete the sense of the passage? Is he above noticing such little words? I do not, however, accuse him of omitting them intentionally.

Further on he says, "the Confession tells us that some were passed by—ordained to dishonour and wrath," and of this he says, "we do regard the dogmas of the 'Confession' on these points as 'conveying dishonouring conceptions of God.'" I believe he means the above quotation from the "Confession" as his second objection, but it is clearly the same as his first, and in reply I ask him if he believes that some sinners will finally perish in their sins, and that they will be subject to everlasting punishment? If so, God will pass them by. If he will, he resolves to do so. When does he form this resolution? A correct answer to this question settles the whole difficulty. God is infinite and unchangeable, and cannot, therefore, form new purposes in time, because he cannot increase or diminish his own attributes.

Your correspondent thinks it ungenerous to tell men, who do not believe her doctrines, to leave the church. I certainly hold if a man is clearly convinced that the doctrine, worship, and discipline of a church is not unscriptural, it is not his duty to leave its communion unless forced to do so, but to endeavour by all proper means to reform it; but the case is entirely different when one, knowing its defects, voluntarily enters its communion, and then commences an agitation for change. Such a man may have zeal, and make high professions of piety, but dishonesty is stamped upon his actions. Such conduct would be tolerated in the church, but it would not be endured by honourable men forming an association for any worldly enterprise. I have no right to charge your correspondent with this Jesuitism, for he may have received new light since last June. We must charitably take it for granted that this is the case.

In saying that the "Confession" refers to "matters 'too high' for any human mind to sound," he is right; but how happens it that he "sounds" the highest of them so far as to take upon himself to call them "dishonouring to God." Our Saviour rarely ever spoke anything "dishonouring to God," and yet he says that he taught in parables "lest at any time" certain men "should be converted, and their sins be forgiven them," and an apostle says, "There are certain men crept in unawares, who were before of old ordained to this condemnation." These are two out of many very plain statements on the awful subject of "reprobation." Your correspondent would do well to imitate the reverence and extreme care with which the Westminster Confession speaks of the deep things of God.

Though I have done my best to condense my thoughts, I must apologize for occupying so much of your space.

A PRESBYTERIAN.

THE MAN Thompson, who planned the explosion at Bremen, was a native of Brooklyn. He died from wounds inflicted on himself.

Ant unionism at Bayfield.

At the last meeting of the Huron Presbytery at Goderich, a deputation, consisting of Mr. J. H. Ritchie and another, appeared and asked that the congregation form a union connected with the Church of Scotland, be supplied by this Presbytery during the vacancy, caused by the resignation of Mr. Gibson. On Friday last a meeting of the members was held, to ask the Presbytery to continue the supply. In the meantime, Mr. Moffat had been sent by the anti union party to preach, and hold a meeting to decide whether or not they would remain in the united church. Along with one or two of his friends, the congregation was canvassed during the latter half of last week, when they succeeded in obtaining a few to pledge themselves to vote "anti union." The friends of the union seeing this, lost no time in preparing themselves for the coming struggle. Mr. Moffat preached on Sabbath and intimated a meeting on Monday, at 2 p.m. On Monday morning a message was received in Goderich stating the case, and asking assistance from either of the ministers, or of those who were there preaching. It so happened that Sabbath last was the day appointed by the Presbytery to an exchange of pulpits, for the purpose of preaching missionary services. Messrs. Ure and Sieveright exchanged with Messrs. Goldsmith of Seaford, and Scott of Edmondville. The latter consulted with some friends, and decided to have a conveyance awaiting the arrival of the train, that Messrs. Ure and Sieveright should post off at once to Bayfield, and in case of its being late, that Mr. Goldsmith should go. At the same time Mr. Sieveright received a telegram whilst at Seaford station, from Bayfield Mr. Ure and he went off at once, and telegraphed to Goderich to that effect. When they arrived, the anti union party, to steal a further march, had resolved to hold the meeting at half past one, but their designs were frustrated. Mr. Ritchie took the chair, but would not allow any clerk to be appointed, he himself acting as clerk. A protest was lodged against the legality of the meeting, because it was not called through the session, in accordance with the constitution of the church. Some time after when the vote was taken, the chairman would not allow any but male members to vote. One female came to the table to tender her vote, but he declined, upon which another protest was lodged. As the chairman would not take her vote, Mr. Ure called upon the female members who were for union to stand, when all stood. The adherents were then asked to vote; to this also the chairman objected. One came forward and offered her vote, which was not taken. During the three hours wrangling, a message was sent to Dr. Cooke, Quebec, asking who were entitled to vote, who, in his answer, referred them to Mr. Croil, Montreal. He was asked, and in the same terms replied, "All the members and adherents." A third protest was lodged because the adherents' votes were not recorded. These protests and accompanying appeals will come up before the Presbytery at its next meeting.

The disgraceful conduct of the anti unionists in trying to keep their intentions secret, and endeavouring to have the meeting over before the advertised time of meeting, is unpardonable. Much more so is it after having come to Goderich asking supply from the Presbytery. The scene in the church, it is hoped, will never be witnessed in any of our congregations.

Sometimes a dozen were speaking at one time, at other times nearly the whole assembly were standing on the seats. The anti unionists were even biased. The sympathies of the inhabitants are with the unionists, and although the male votes stood nine for union and one against it, yet the fourteen female votes gave a majority of thirteen for union. Of the nine, no fewer than five were brought from Varna station, so that only four votes, after all the canvassing, were obtained from Bayfield. Each party has a key to the church. Mr. Moffat remains to preach, but a arrangements are being made to have the unionists supplied with sermon till the meeting of Presbytery. The six months, within which congregations were allowed to decide whether they would remain in the union or not, expired on the 15th, and this appears to be the final struggle of anti unionists to wrest congregations and their property from the united church.

Church Opening, Coldsprings.

A year ago last August, the Presbyterian Church at Coldsprings, while undergoing extensive repairs, was accidentally burned to the ground. The congregation, no way disheartened, went with characteristic energy at once to work, and in a few days had a subscription list of over five thousand dollars for the erection of a new church. This, together with one thousand dollars insurance on the old building, was found sufficient. A plan was selected, specifications drawn, and tenders received. The tender of Mr. Ralph Robertson, Builder and Architect, of Coldsprings, was accepted, and the event shows the wisdom of the choice. Mr. Robertson has performed his part in a manner most creditable to himself, and satisfactory to the congregation.

The Church is built of red brick, and is surmounted by a belfry. It is 70 x 39 ft., and is seated for 350 people. There is a vestry, also of brick, and seated for 100. But on special occasions the Church and vestry can be made to accommodate 550; and last Sabbath there was as many as 600 crowded into it.

The windows are Gothic in style, and of such length as to admit of a gallery being built at any future time, if found necessary. Encircling the top and sides of each window is a light ornamented moulding work, in the centre of which is exhibited a representation of a dove with the olive leaf. There are also massive corner mouldings. The walls are painted and pencilled; and there are two centre pieces, from each of which is suspended a large and elegant chandelier. The pulpit consists simply of a small stand for the Bible, with a seat railing on each side, and all erected on a platform 6 ft. x 8 ft. The doors and pews are grained a light oak color, and the pul-

pit walnut. The aisles, the enclosure for the choir, and the platform on which stands the pulpit, are carpeted. The whole inside of the Church is finished in a manner highly creditable to the liberality and good taste of the congregation.

The opening services last Sabbath were conducted in the morning and evening by the Rev. James Little, of Hamilton; and in the afternoon by Rev. W. MacWilliam, M.A., of Bomanton. The discourses were able and appropriate, exhibiting evangelical truth, clearly conceived and well expressed. The congregation, although inconveniently crowded, was solemn and attentive; and no doubt the day of their Church opening will be a day long remembered by many of them.

On the following day there was a social entertainment for the congregation and its friends. Tea was served in the Town Hall, from 4 to 7 p.m., and over 800 sat at the tables and partook of the excellent things provided by the ladies of the congregation. The proceeds of the soiree were \$182.

The multitude then repaired to the Church, and as many as could gain admission spent a most pleasant and profitable evening together. Short, stirring, and congratulatory addresses were delivered by the following clergymen:—J. Little, Hamilton; J. Smith, Grafton; J. Donaghy, Cobourg; W. Donald and J. Cleland, Port Hope; W. MacWilliam, Bomanton; J. C. Ash, Baltimore, and Jas. Howell, Coldsprings. The large and well-trained choir of the congregation, under the leadership of Mr. P. Sidey, did excellent service on the occasion. Mr. Hogg, of Baltimore, assisted by his daughter, Miss Aggie Hogg, sang several selections from Saukey's Hymn Book, to the great satisfaction of the congregation.

The Rev. W. A. McKay, B.A., pastor of the congregation, then read the following financial statement:—

Subscriptions to Building Fund, \$5100 00	
In advance on old Church build'g, 1000 00	
Collections on Sabbath, 184 65	
Proceeds of Soiree, 182 00	
	\$6416 65
Total cost of Buildings, 5875 00	

Balance in hands of Treasurer, 5641 65  
From this it appears that not only is all the debt provided for, but what is rarely the case, a very large surplus in the Treasurer's hands. The statement was received with frequently repeated bursts of applause. Here, one of the most pleasant incidents of the evening took place. Mr. McKay, addressing Mr. Archibald Ainslie, the Treasurer, expressed to him in the name of the congregation their deep sense of gratitude to him, not only for his long continued faithful services as Treasurer, but especially for the time spent and the trouble taken during the past year, overseeing the erection of the new Church. As a slight expression of this gratitude, the congregation presented to Mr. and Mrs. Ainslie an elegant Silver Tea Service, valued at \$50, and hoped they might both long be spared to enjoy from them "the cup that cheers but not inebriates."

Mr. McKay then, on behalf of the congregation, thanked the ministers for their presence and kind expressions. He also spoke gratefully of the choir, the ladies of the congregation, the committees, the deacons, and others, and asked the congregation to unite in a song of thanksgiving.

The large assembly then rose to their feet, and gave expression to the grateful feelings of their hearts in the words of the 105th Psalm.

After a few remarks from the Rev. Mr. Smith, of Grafton, who occupied the chair during the evening, the choir sang "God Save the Queen," and the largest meeting ever held in Coldsprings came to a close.

Presbytery of London.

The regular meeting of this Presbytery was held in Dr. Proudfoot's Church, on Monday afternoon—Rev. Mr. Gordon, Moderator, Rev. Mr. Simpson, of Westminster, being appointed Clerk, *pro tem*. After routine business, the resignation of Rev. Mr. Cathbertson, of St. Thomas, was taken up. After hearing the deputation appointed by the congregation, on behalf of whom a numerously signed petition, requesting Mr. Cathbertson to withdraw his resignation, was presented, that gentleman declined to accede. He had come to the decision after thoughtful consideration. Moved by Rev. Mr. McDiarmid, seconded by Rev. Mr. Renny, that the resignation of Rev. Mr. Cathbertson be accepted, to take effect on the 31st inst. Carried. Messrs. Thompson and Williamson, on behalf of the deputation, expressed their regret at the action taken by Mr. Cathbertson, and the necessity for it. On motion, Messrs. Simpson, Sutherland, and Thompson were appointed to prepare a minute of regret at Mr. Cathbertson's resignation, as also of sympathy with those who had stood by him, and who were anxious to retain his services. Mr. Farquhar MacRae, a licentiate of the Free Church, who has been appointed to the mission field by the committee, who was present, was welcomed, and a committee appointed to examine his credentials. After consideration, Mr. MacRae was received into the Church. The consideration of the Proof Line and English Settlement congregations, and their union with the Lobo and Lucan congregations respectively, was again up. After consideration the Presbytery refused to grant the prayer of the petition from Lucan, continuing the congregations of Proof Line and English Settlement together. It was agreed to sustain Lucan as a separate charge, and to render whatever assistance was desirable. The call from St. Andrew's congregation, London, to Rev. J. Allister Murray, late of Lindsay, signed by 215 members and 122 adherents, was presented; and Messrs. A. Thompson and Dr. Fraser, the deputation appointed at the congregational meeting, heard in support of it. The call was received, and handed to Mr. Murray, who signified his acceptance of it. A call from Port Stanley to Rev. Mr. Baikie was sustained. The call from Kintyre congregation to Rev. Mr. McGregor, at present labouring in the Ottawa Presbytery, was sustained, and ordered to be transmitted, after which the Presbytery adjourned.

Wednesday, Dec. 15.

The Presbytery convened at ten o'clock, the Moderator in the chair. The first business taken up was the question of the recent vote in St. James' Church, London, in connection with the Union. This was brought up by the reading of the following letter:

Rev. Jas. Gordon, M.A., Moderator of the Presbytery of London, of the Presbyterian Church in Canada.

DEAR SIR.—I stated that the main object for which a *pro rata* travelling of Presbytery had been called at a time so inconvenient for members to attend was to give those opposed to remaining within the Union in St. James' congregation an opportunity of taking a constitutional vote. So far as those in favour of remaining in the United Church were concerned, if we had wanted to take any undue advantage of the non-union party, we had the best legal advice for believing that we had only to remain silent until the six months had expired for congregations to vote themselves out of the Union, and then to claim the property on the ground that the vote was unconstitutional. Those opposed to Union, not having availed themselves of this privilege, notwithstanding that they were duly notified by the resolution passed by this presbytery that the vote taken on the 31st October last, violated the model constitution of the Church; first, in regard to time for notice being given; second, as to a large number of persons voting under the legal age; and third, that persons who were neither members nor adherents were permitted to vote. That the minute passed by your Presbytery on the 27th ult., was read from the pulpit on the following Sunday. That the session, as instructed, were ready to offer every facility for taking a constitutional vote, but up to this time the anti-Union party has not taken advantage of it. I claim that St. James' congregation was still in the Union, and therefore praying the Presbytery to discern accordingly. In support of my claim I give you the written opinion of Prof. MacKerras, for twelve years Clerk of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, and now one of the clerks of the United Church. Also, the opinion of Rev. Mr. Reid, late clerk of the General Assembly of the Canada Presbyterian Church, and now one of the clerks of the United Church. Yours faithfully,  
London, Dec. 14. JAMES COWAN.

After the matter had been spoken of for some time in informal sort of way, it was moved by Rev. Mr. Cathbertson, seconded by Mr. Thompson, of Sarnia, that information having been laid on the Presbytery table, showing that the opportunity afforded St. James' congregation of rectifying the result of a vote in reference to Union, which was declared by this Presbytery illegal, and by this omission thus leaving the congregation of St. James within the Union, this Presbytery recognize the minister and congregation of St. James as within the jurisdiction of the Presbyterian Church in Canada, and under the oversight of this Presbytery. The motion was carried, only Rev. Mr. Macdonald voting against it. The report of the Home Mission Fund was read by Rev. Mr. McDiarmid and adopted. The report also included a scheme of missionary meetings to be held. On motion of Mr. Cathbertson, it was resolved to hold the next regular session in St. Andrew's Church, London, on the second Tuesday in March, 1876, at 1 o'clock. After some further routine business, the Presbytery adjourned.

Presbytery of Paris.

This Presbytery met on Tuesday, 14th December, in Knox Church, Ingersoll. The Rev. J. M. Aull, Moderator. The following are among the more important matters transacted. The clerk read extract minutes of the Presbytery of Hamilton agreeing to the translation of the Rev. D. D. McLeod, of Ancaster, to Dufferin Street Church. The following arrangements were accordingly made for his induction on Wednesday, 29th December, at 11 a.m.: The Rev. Dr. Cochran to preside and address the minister. Rev. John Thomson, M.A., of Ayr, to address the people, and Rev. H. Thomson, of East Oxford, to preach. A unanimous call to the Rev. John McEwan, late of Pembroke, was laid on the table from Erskine Church, Ingersoll, and sustained. Mr. McEwan having intimated his acceptance, his induction was fixed for Thursday, 30th December, at 2 p.m. Rev. Mr. McTavish to preside and address the minister, Rev. Mr. Caven to address the congregation, and Rev. Mr. Anderson to preach. A committee, consisting of Messrs. McQuarrie, W. Robertson, Alexander, and J. Barr, elder, were appointed to meet with the two congregations at East Oxford in regard to future arrangements for the supply of these congregations. Mr. Dunbar, Dr. Cochran, and Mr. Barr, elder, were appointed to take legal advice in reference to the property formerly belonging to the Church of Scotland in Woodstock, and report at an early meeting. The Rev. Dr. Kemp, Principal of the Young Ladies' College, was on Presbyterial certificate, received as a minister of the church. The clerk was instructed to prepare a petition in terms similar to one published in the BRITISH AMERICAN PRESBYTERIAN of 26th November, and transmit it in the name of the Presbytery, duly signed by the Moderator, to the Dominion Parliament.

Presbytery of Bruce.

At a *pro rata* meeting of the Presbytery of Bruce, held at Ripley on the 30th Nov., the Rev. Adam McKay was inducted into the pastoral oversight of the congregation of Knox's Church, Ripley. Mr. Fraser preached in Gaslie and presided. Mr. Graham preached in English, and gave the charge to the minister, and Messrs. Stewart and Davidson addressed the minister. The congregation was large and the services impressive. The Rev. J. F. Forbes of Lochaber, N.S., has declined the call to Tara and Alton. The Quarterly meeting of this Presbytery will be held in Knox's Church, Kincardine, on the 2nd Tuesday of January, and not on the 2nd Saturday as stated in the Record.—A. G. FORBES, Pres. Clerk.