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REV. C. CHINIQUY.

INFORMATION WANTED.

THE ORGANIC CHARGE.

INFORMATION GIVEN.

COLLINGWOOD.

Editor BRITISH AMERICAN PRESBYTERIAN.

MY DEAR EDITOR,—You already know that when I wrote to our common friend, Rev. Mr. Donaldson, the letter which was published in your issue of the 14th inst., had no idea that it would come before the eyes of the public.

But though I do not regret its publicity, I do not think it my duty to give a few words of explanation.

Let a friend had told me that at least one of our farmers had sold their fat hogs to a swindler, who had left the country without paying them. By "our farmers," I understood "the farmers of my congregation"; and I was under that impression when I wrote to the pastor of Port Burwell; but I have authenticated, since, that "our farmers" meant the farmers of the county. You will perhaps say that this is a small error that it was not worth while to mention it. It would surely be so, had not in our midst some of the descendants of those Pharisees which were a public pest in the days of our Saviour. But every part of Christ's Vineyard is more or less infected by that pest, we have in our share of them here; and it is for their sake that I ask you to let me correct that light inaccuracy.

2nd. I spoke in my letter of a young Pharisee from Paris, who, more than any body else, had sown the deadly weeds on this so blessed field of the Good Master. To give you an idea of the incalculable mischief he had done in the midst of our dear converts by spreading the venom of pride, jealousy and hypocrisy with which he was filled, let me tell you only one fact. After the torch of the incendiary had destroyed our chapel, we respectfully requested that people, through their pastor, to allow us to go into their chapel to pray, during the hours that they had no need of it. We were flatly rebuked and turned out of doors, under the pretext that we were not sufficiently saintly to obtain such a favor from them; and the result was that we were obliged, during 7 weeks, to worship in the open air! That is the kind of church unity which grows here, under the culture of the Chicago Presbytery. This is a specimen of that American Protestantism which Dr. Hodge is making use of, not to destroy, but to build up Popery in the United States.

3rd. Some people are under the impression that the dear converts from Rome, by whom I am surrounded, are a band of beggars, who are constantly asking for help, and never do anything for the gospel cause. In order to correct that false impression, allow me to give you the detail and amount of the pecuniary sacrifices made by my congregation these last 12 months:

| | |
|---|------------|
| Paid | |
| To help to rebuild our College and Chapel | \$1,122.50 |
| " Father Gavazzi, for Italian Evangelism | 50.00 |
| " Bible Society | 40.00 |
| Insurance | 45.00 |
| Beadle | 65.00 |
| To help the Chicago Presbytery rebuild | 60.00 |
| Our Christian poor | 50.00 |
| Kankakee Mission | 30.00 |
| Fuel for the Chapel | 30.00 |
| Knox College | 10.00 |
| Montreal College | 10.00 |
| French C. Ev. S. | 10.00 |
| Home Mission | 10.00 |
| Foreign Mission | 10.00 |
| For Presbytery of Chatham | 5.50 |
| Total | \$1,538.00 |

Yes! this sum of \$1,538.00 has been cheerfully given by the dear sisters and brethren who form my congregation. I must confess with regret that several might have given more than they have done; but I am happy to say that several have really made heroic sacrifices for the cause of Christ.

It is evident that if the Baptists and the Episcopalians, but particularly if the young Pharisee from France, had not spoiled this great evangelical movement by shamefully spreading the seeds of divisions among the numerous converts from Rome, those converts, far from being obliged to ask for help, would not only be able to support themselves, but they would have sent help to their weaker brethren. But as they are now, in spite of their good will, it would be a sure death to this gospel movement if the noble Canada Presbyterian Church would cease from extending to us her helping hand.

And when, in the name of my dear countrymen, I thank and bless the venerable pastors, the kind sisters and brethren of Canada, who have supported this missionary work, I ask them again, in the name of our common Saviour, not to forsake it in their Christian sacrifices, nor to forget it at the mercy seat.

Truly yours,

C. CHINIQUY.

Ste. Anne, Kankakee Co., Ill., 28th March, 1873.

Father Hyacinthe has begun his work in Geneva, and his preaching is causing great excitement. The indignation at the conduct of the Pope in forcing a Bishop upon them against the wish of the state was a good preparation for his reception.

The latest stretch of Ritualism in England is the strenuous advocacy, by some of its clergymen, of prayers for the dead, whilst the introduction of the Confessional is also agitated.

The English correspondent of "Zion's Herald" mentions the prevalent indulgence in alcoholic stimulants as the common and most dangerous cause of a general revival.

Editor BRITISH AMERICAN PRESBYTERIAN.

MY DEAR SIR,—By a majority of two votes the Synod of Toronto at its late meeting decided not to transmit an overture to the General Assembly on the ground that no definite plan was proposed whereby the change said to be very desirable might be effected. The overture simply prayed the Assembly to take into its consideration the question referred to, and if possible devise some means by which the evil complained of might be remedied. The Synod in its wisdom decided that the remedy should have been at least foreshadowed; and solely because of the absence of this the overture was not transmitted.

It was urged by the minority that the Synod is not responsible for what it is simply asked to transmit—that by transmission an overture does not become the overture of the Synod, or receive its imprimatur, and that unless there is want of courtesy in the terms employed, no good reason can be assigned for non-transmission.

It was argued still farther that, supposing some plan had been proposed, it may not be adopted; and that the discussion simply of the prayer of the overture will lead either to its rejection, or to the adoption of measures to bring about the change desired.

I would like, through you, Mr. Editor, or some of your correspondents, to have an answer to the following questions:

1st. Did the Synod of Toronto in this case act in accordance with the practice of the Church?

2nd. In transmitting overtures does the superior Court endorse the action or the method of operation of the inferior?

3rd. Is it courtesy to an inferior court to refuse to transmit an overture respectful in its terms, and on a subject closely connected with the prosperity of the Church?

To my mind each of these questions should be answered in the negative. Others, however, out of the Synod of Toronto, may think that a different answer should be given. I am fully persuaded the Synod acted unconstitutionally, and am sorry now as one of the minority, and as mover of the motion for transmission, that I did not give notice of appeal to the General Assembly. There the question of constitutionality would have been settled; and if decided in the negative, then, too, the subject of the overture would have come up for discussion.

As other Synods are yet to meet, an interchange of opinion through your columns on the matter of this communication may not prove inopportune.

W. BENNET.

Springville, April 7th, 1873.

MISTRESSES AND MAIDS.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—I recently came across, in an old country magazine, the following extract, which, it strikes me, may suit some in Canada, though the great mass of "maids" here are rather inclined to do the "talking" to their mistresses than vice versa:

"When I say educate them, I do not mean that we shall teach them French and music, and even history and geography, or that we shall lecture them by the hour or the half-hour on their folly, and ignorance, and shortcomings. Preaching to people, unless you love them, does more harm than good; it is mere waste of breath on your own part, while the chances are that your involuntary auditor is stupider when you have finished than when you began—if, indeed, she is not so cross and angry that she dees, she is something worse than stupid. I knew a lady once—say, I have known several—who would say, quite virtuously, 'I gave her a thorough talking-to, but it did no good!' Of course it did not! The people who give you 'good talkings-to' are sure to be bigoted, narrow-minded, overbearing, and wearying to flesh and blood. When you wearying to neglect, disobedience to have to speak of neglect, disobedience to have to speak of neglect, &c., &c., five minutes will certainly exhaust all that can be said with any effect. A few firm, mild words—let them be as decided as you please—will go farther than torrents of angry, aimless speech in producing the desired impression. We women have a sad character for being addicted to 'nagging' each other, for being sorry to own there is some truth in the allegation. It is a fact, we are too careless of the danger of such repetition. If the mistress who calls in her delinquent maid to be lectured could be limited to ten minutes—if an accusing conscience would whisper 'Time's up'—it might be better for both speaker and listener."

There is something wrong generally in the relation of "mistress and maid." What is it and how is it to be remedied? Not by "good talking-to" I fear.

Yours,

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—I see you are tired of this *questio pezzatio*, the organ, and threaten to shut down your columns against any further discussion on this subject, more especially (as you candidly admit) because the argument has been all on one side. I hope, however, you will try to overcome any predilections you may have on the subject, and give an impartial hearing to those who are jealous for the purity of our beloved Zion. Of course, in the discharge of the duties of the Editorial chair, you must be allowed to exercise a certain amount of arbitrary power, and are quite justified in excluding verbose or lengthy papers; but as a denominational newspaper, one of the main objects of your existence is to afford the church an opportunity of discussing matters affecting the welfare of the body; I trust, therefore, that with your general courtesy, you will permit me to say a few words further on the "Answers to Reasons of Dissent," as given in the last General Assembly.

In my last communication I replied to the last of the apologies for the use of instruments in public worship. I now come to the plea put in for the action of the Assembly on the subject. It is that hitherto the Presbyterian Church has refrained from legislating on the subject, and may therefore now decline to oppose what is admitted to be now in practice, at least in our church. Strange logic, Mr. Editor, but I pass that by, and content myself by denying the premises.

The British Presbyterian churches have on several occasions legislated on the subject, and so also has the Canadian branch of the Church. [In 1644, when Presbytery was established in England, Dr. Burney, an eminent musician, tells us that the Assembly of Divines at Westminster, at whose recommendation the superstitious ritual of the day was abrogated, a new form of divine worship was established, in which no music but plain singing was allowed.

The legislation of the Presbyterian Church of Scotland was of a truly practical nature; for when they trundled the venerable image of good St. Giles into the noisome loch of Edinburgh, they at the same time cleansed the sanctuary of its musical gods; and so effectual was the purge, no further legislation was required till the year 1807, when the case of Dr. Ritchie came up before the Presbytery of Glasgow, and the following resolution was adopted—"That the Presbytery are of opinion that the use of the organ in the public worship of God is contrary to the law of the land, and to the law and constitution of our established church, and therefore prohibit it in all the churches and chapels within their bounds."

A few years before the death of the late eminent Dr. Cook, of Belfast, he declared in the General Assembly of the Presbyterian Church of Ireland, "that it was a fundamental law of that church, that the praises of the Lord should be sung without the accompaniment of instrumental music, and it could not be altered."

The United Presbyterian Synod, at its meeting in Edinburgh in May, 1858, passed a series of resolutions commendatory of the use of instrumental music in public worship. The Relief body had some years before silenced an instrument that had been introduced into the church in Edinburgh, and it must be in the remembrance of many of the members of the Assembly that an organ was ordered to be removed from the church at Brockville by the Synod of the Presbyterian Church of Canada, while in 1853 the Synod of the United Presbyterian Church of Canada, at its meeting in Hamilton, adopted the following motion: "That the use of musical instruments in conducting the public worship of God is highly inexpedient, and order the Presbytery of London to use diligence to see that the congregation of London cease from the practice complained of." I deny, therefore, that hitherto the Presbyterian Church has refrained from legislation on the subject. It may be the legislation may not have suited the organists, as thereby these several churches have committed themselves as opposed to the innovation, and though some of them have since fallen from their testimony—as I am ashamed to say the Canada Presbyterian General Assembly has done—the facts of the case stand entirely opposed to the statement contained in the "Answer to Reasons of Dissent." I might go on to show the illogical nature of the conclusion drawn from the premises, that because the church had not hitherto legislated on the subject, she would not now legislate; but lest you should exclude me from your columns on account of the too lengthy nature of this communication, I for the present conclude with the remark that the Elders who constituted the General Assembly of 1872 can hardly be said to have earned the double

To Mr. T. D. B.

MY DEAR SIR,—In my remarks on the communication of "J. S.," I had in view specially what he, not what certain others had done. What I said regarding the latter was simply in passing. The substance of my remarks may be put in the form of an address to him to the following effect:—"You have chastised certain Protestant congregations—a Presbyterian and a Congregational one—for keeping Christmas day, deriving your knowledge of what they did from an article in the *Montreal Witness*. Well, in the very same article we are told that certain other congregations—Presbyterian ones—one of them belonging to your own Church—did the very same thing. It is true that they did not keep the day with as much 'pomp and pride and circumstance' as the others did. Still, they did keep it. Now, when you were at work you should have laid the birch on all without distinction. You should have showed partiality to none."

But I come now to your questions. Allow me, at the outset, to show what the compilers of the Westminster Confession of Faith thought of stated festival-days commonly called *holy-days*. While highly approving of seasons of public thanksgiving or fasting "upon special emergent occasions," they thus speak of the other in the appendix to the Directory for the public worship of God:—"There is no day commanded in Scripture to be kept holy under the Gospel but the Lord's day, which is the Christian's Sabbath. Festival-days, vulgarly called *holy-days*, having no warrant in the Word of God, are not to be continued."

Had it been the will of the Head of the Church that we should keep the festival of His birth, we would have been told so in the clearest terms. But we have not the slightest authority in Scripture for doing so. It is a remarkable fact that every month has been advocated in the Christian Church as that in which our Lord was born. The 25th of December was certainly not the day on which that event took place. Christmas was originally a heathen festival, which the Popish Church treated somewhat as she treated the statue of Jupiter at Rome when she took the thunderbolts out of its hands, and put in their place a pair of keys, and then called it St. Peter. Keeping Christmas is worshipping God in a way not appointed in His Word, which the Shorter Catechism very justly terms a branch of the second commandment. Dr. Miller, in his work on Presbyterianism, speaking of certain propositions regarding *holy-days* which he has proved, says:—"If there be no warrant in God's Word for any observance of this kind; if, on the contrary, the Scriptures positively discourage them; if the history of their introduction and increase mark an unhallored origin; if, when we once open the door to such human inventions, no one can say how or when it may be closed; and if the observance of days not appointed of God has ever been found to exert an unfriendly influence on the sanctification of that holy-day which God has appointed, surely we need no further proof that it is wise to discard them from an ecclesiastical system."

If it be proper to keep Christmas day, it is equally so to keep Circumcision day, Good Friday, Easter Sunday, and other days of a like kind. Yea, on the same principle, the use of lighted candles in churches during the day, the sign of the cross in baptism, bowing at the name Jesus, turning to the east in prayer, and an immense number of observances of the same nature could be justified.

You will see from the foregoing that I put the keeping of Christmas and Good Friday in the same list, and why I do so.

While I am on this subject I may remark that the argument used by many in favor of keeping Christmas, taken from the kindly feelings which it is fitted to promote, applies equally well for the keeping of New Year's Day. To these latter no one can reasonably object.

You express a desire to have a friendly tilt with me. Come on then. I shall have much pleasure in accommodating you.

Yours respectfully,

A CANADA PRESBYTERIAN.

PRESBYTERY OF TORONTO.

At a special meeting of the Presbytery of Toronto—C. P. Church—a call was produced and sustained from the congregation of Markham to the Rev. Donald McIntosh, preacher of the gospel. The call was signed by 90 members, and concurred in by 40 adherents. The salary promised is \$650, including the house rent.

At the same meeting an extract minute was read from the Presbytery of Simcoe, from which it appeared that the Rev. George Burnfield, of Cookstown, O., had accepted of the call from the congregation of Scarborough, and it was agreed to induct Mr. Burnfield into the charge of said congregation on Wednesday, the 6th inst.; Rev. R. Pettigrow, of Weston, to preach; Professor Gregg, of Toronto, to preside and deliver the charge to the minister; and Rev. T. Dick, of Richmond Hill, to address the congregation. The services to be conducted in Knox Church, commencing at 11 a. m.

The London Missionary Society propose to establish a mission among the savage, treacherous, and bloodthirsty natives of New Guinea, and a number of missionaries are ready to undertake the dangerous work. Miss Baxter, of Dundee, has provided a steamer to aid them in their work along the coast.

The annual meeting of the Congregation for the transaction of business was held on Monday evening, March 31st. The chair was occupied by the pastor, Rev. R. Rodgers. Reports concerning the state of the congregation and the several departments of work were read. From these it appeared that the Sabbath School has an average attendance of over a hundred, with 175 on the roll, and that it continues to increase. The number of teachers is twelve. The amount collected for congregational purposes during the year has been \$2,395, being \$500 for stipend, \$1100 for Manse building, \$972 for new church in Notawa, \$49 for Sabbath School, \$244 for rent, sexton's salary, &c., leaving a balance on hand of \$80, which is to be appropriated to the improvement of the church property. In addition to this, there has been collected for the schemes of the Church the sum of \$64, which has been appropriated as follows:—For Home Mission \$30, for Foreign Mission \$10, for Knox College \$10, for the Assembly Fund \$5, and for the Widows' and Orphans' Fund \$9. We are glad to be able to state that the work of the manse is progressing favorably, and that it is expected to be ready for occupation on the 1st of July. The congregation have, moreover, purchased a plot of five acres for a cemetery, at a cost of \$250, half of which is already paid. The report called the special attention of the congregation to the lack of church accommodation. A great difficulty has been felt for some time in giving such accommodation to strangers and new comers as is desirable. We hope that this hint will ere long take practical shape, and that in due time the suitable remedy will be provided. In closing their report, the managers are of opinion that, as a congregation, there is great reason for thankfulness, and in view of the prosperity which, by the blessing of God, they have enjoyed, they feel that, as a people, they should be encouraged and stirred up to more zeal and liberality in the work of their Divine Master for the future. It is worthy of note that over \$450 of the money collected for the manse has been secured by the efforts of the ladies, for which a cordial vote of thanks was given to them by the meeting. A unanimous vote of thanks was also tendered to Messrs. Garland and Thompson and the other members of the choir for the efficient aid they had rendered in conducting the service of praise during the past year. After the usual business had been finished the Rev. R. Rodgers was requested to leave the chair, which was taken by Mr. E. Thompson, when it was unanimously agreed that the Pastor's salary be raised to \$800 from date.—Cox.

[We are very much pleased with the above exceedingly favorable report, which must be gratifying alike to the respectable pastor and to the whole congregation. When Mr. Rodgers was settled in Collingwood it was the "day of small things" for Presbyterianism; and we congratulate him on the improvement manifested in the position of the congregation, and shall be glad to announce, at an early date, the commencement of a new church such as shall be suitable for the increased numbers and wealth of the charge.—Ed. B. A. P.]

APPOINTMENTS OF STUDENTS, &c.

In our next issue we shall publish a synopsis of the Minutes of the Home Mission Committee meeting held in Toronto last week. Meantime we give a list of appointments of Students and others, as received from the Rev. R. H. Warden, Secretary of the Committee. Only the names of the Presbyteries (not Stations) to which they are assigned is given:—

- MONTREAL—Messrs. J. Cochran, T. Brouillette, R. Watt, F. McLeod, and D. McRae.
- OTTAWA—Messrs. J. H. Battelle, T. McRae, S. W. Curtes, G. L. Kay, G. Munro, J. Fletcher, and W. Gallinger, (last three months).
- BROCKVILLE—Messrs. E. McLaren, W. R. Lettich, W. Hoffman, H. P. Craig, and A. Glendinning.
- KINGSTON—Messrs. W. M. Martin, Allan Bell and A. Matthews.
- CONCORD—Messrs. J. R. S. Burnett and W. Reid.
- ONTARIO—Messrs. E. W. Parton, R. Scott and D. Cameron.
- TORONTO—Messrs. J. Springour, A. Gilray, D. L. McKechnie, W. Amos, D. Tait, and Rev. J. Campbell.
- SIMCOE—Messrs. R. Gunn, R. Beattie, W. C. Armstrong, and H. McFadyen, (after 1st June).
- HAMILTON—Messrs. J. McClung, R. Thynne, and A. F. Tully.
- PARIS—Messrs. Dr. J. B. Fraser, and Rev. T. Alexander.
- GUYRAH—Messrs. S. W. Fisher, Neil Currie, A. S. Hamilton and Daniel Beattie.
- STANTFORD—Mr. A. Y. Hartley.
- LONDON—Messrs. C. D. McDonald, J. A. McAlmon, J. McQueen, J. A. Vannost and Rev. A. McNaughton.
- ORATHAM—Messrs. G. G. McRoddie, M. Coulter, Alex. Scott and Rev. O. Johnston.
- HYRON—Messrs. J. Baptie, W. J. Smith, T. Thompson, R. Foville, and A. McGillivray.
- OWEN SOUND—Messrs. D. B. Whitmore, P. Strath, W. Wright, and Alex. Nicoll.
- DURHAM—Messrs. J. Bryant, R. Henderson, J. Allison and A. Sinclair.
- BRUCE—Mr. D. B. McRae.
- UPPER HOME MISSION COMMITTEE—Mr. McRae, member to Prince Arthur's Landing.