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## Contributors & Correspondents.

### NEW BRUNSWICK.

(From our Own Correspondent.)

The Minutes of the last Conference of the Wesleyan Church in these Provinces came into my hands a day or two ago and I take the liberty of giving your readers a few items concerning that vigorous branch of the church universal. The title by which this Conference is known by is that of the "Wesleyan Methodist Church of Eastern British America." The last was the eighteenth annual meeting of the Conference as such. There is a peculiarity in the way in which the records are put that is somewhat striking to many. It is that all is ranged in the form of a Catechism. Whence our Wesleyan friends borrowed the catechetical style of putting Minutes on record I do not know, but so it is. It is a shorter Catechism than our Westminster one, at all events in the number of questions put, there are only 24. I am not sure, however, but the answers of the Westminster would be as easily committed to memory even though they be four times as numerous. For example question four runs thus—"What ministers have died since last Conference?" and the answer gives four pretty full biographical notices of the departed brethren extending over more than as many pages pretty closely printed. Then again there is the question—"How are the ministers and preachers on trial stationed for the ensuing year?" when the answer goes on to give a list of the districts and circuits with the names of all the ministers and preachers as appointed to each, the whole extending over more than eight pages. The following are a few of the statistics furnished. There are nine districts which include 148 circuits. Of the Districts, one is in Newfoundland, one in P. E. Island, four in Nova Scotia, two in New Brunswick, while the remaining one is partly in the one and partly in the other of the two last named Provinces, the larger portion of it, however, being in N. B. There are over 15,000 members with less than 1,000 on trial. There are 884 Sabbath Schools with an average of 7 teachers and between 50 and 60 pupils to each. Four preachers were received into full connexion during the year, and there are 25 on trial. The whole list shows 147 ministers in active service, 22 supernumeraries, and 145 local preachers. There was collected some \$23,700 for the five schemes which are entitled as follows—Contingent Fund, Home Mission Fund, Supernumerary Ministers and Ministers' Widows' Fund, and the Conference Educational Society.

There are some points about the working of the Wesleyan system that are well worthy of attention on the part of us Presbyterians. Their organization down to the minute details is very complete. This is the case in all departments, but especially it is so in that of Finance. Then their system is admirably adapted to a new country. Their local preachers are a set of agents that are well adapted to such a country as this is. There is a tendency on the part of our co-religionists to have nothing but a well-educated ministry, and that when there is little inclination to pay for such luxuries. Hence our movements in the way of opening up new settlements are often too cumbersome, the consequence being that we are left behind in the race sometimes. It is not our system after all that is at fault so much as the way we work our system. Our form of Church Government is elastic enough to take in all the modes of operation which are in use among the Wesleyans, and where they are not in full working order it is because of a species of Pharisaism that has grown up among our people and nothing else. Presbyterianism is not at fault, it cannot be, for it is based on Scripture, both in its doctrine and its order; the fault is in our people failing to work it well. The Presbytery is a better word than a District; Congregation will bear comparison any day with Circuit; and Ruling Elder with Class Leader. All this, however, does not prevent us from regarding with admiration the working of the Wesleyan Church.

H.

St. John, 5th September, 1872.

Let amusements fill up the chinks of your existence, not the great space thereof. Let your pleasures be taken as Daniel took his prayers—with his window open; pleasures which need not call a single blush on an ingenuous cheek.

## THE SAINT BARTHOLOMEW MASSACRE.

(For the British American Presbyterian.)

The three hundredth anniversary of this event was observed in Montpelier, Quebec, on Saturday, August 24th.—St. Bartholomew's day,—the French and British flags were hoisted at half-mast in front of the manse. On the following Sabbath, the pastor of the C. P. Church delivered a lecture on the subject. The pulpit was draped in black for the occasion. The following is an outline of his lecture:—He began by remarking that the day before was the three hundredth anniversary of the butchery of the Protestants in France, commonly termed the St. Bartholomew Massacre. The number of those then alive who shall see the four hundredth anniversary shall be so small, that, as was foretold regarding the cedars of Lebanon, a child shall be able to write them. This fact, of course, imparted an unusual interest to the event of which he spoke. He next noticed an objection to lecturing on such a subject on the ground that it is fitted to inflame the minds of Protestants against Catholics, and thereby to stir up strife; that the Church of Rome is very different from what it was at the St. Bartholomew Massacre, and that if would, therefore, be only a Christian act to take no notice of it, but to "let bygones be bygones." In reply, he most solemnly declared that he had no wish to stir up strife at the same time, expressing the most kindly feeling towards the Roman Catholics as his fellow-beings. He, however, felt it to be his duty to do what he could to stir up in those under his pastoral care, opposition to the Church of Rome. He promised to prove beyond dispute, before closing his lecture, that she is not in spirit in the least degree changed from what she was on the 24th day of August 1572. He, then, described at length the horrors of the St. Bartholomew Massacre. He next spoke of the defence of his conduct which Charles IX. made, of the medal which he caused to be struck in remembrance of the event, of the manner in which his ambassador Archbishop Fenelon was received by Queen Elizabeth of England and her court, of the rejoicings at Rome and other places when tidings of the massacre were received, and of the medal struck and frescoes painted by order of Pope Gregory XIII. in remembrance of it, closing this part of the lecture with a description of the last hours of the French king. He next, from a large number of standard works of the Romish Church,—some of which are class-books in Maynooth College, Ireland—and from the decrees of several Councils, all of which were approved by Popes, showed that she has the same blood-thirsty spirit towards Protestants to-day, that she ever has had, and that, consequently, she does not persecute, only when she has not the power to do so. He related the anecdote of Cardinal Wiseman and Dr. Cumming regarding the persecuting clause in the oaths in the Pontificate which Romish Bishops and Archbishops are required to take at their consecration. He spoke of the Pope's cursing all heretics once every year, and of the horrible sights witnessed in the Inquisition buildings in Rome after the flight of Pius IX. in 1848. With reference to Protestants having persecuted Roman Catholics, he remarked that Protestantism is utterly opposed to persecution, and that the persecution referred to was owing to the influence of a Popish education. He contrasted the lowly position which Pius IX. occupied on the 24th day of August, 1872, with the lofty one which Gregory XIII. occupied on the 24th day of August, 1572. Popery, he said, is doomed. It shall be levelled with the ground in spite of all that popes, prelates, and priests do to uphold it. He referred to the pleasing fact that in France, the very country in which the St. Bartholomew massacre took place, there is to-day full liberty for the circulation of the Bible and the preaching of the Gospel. As Presbyterians, we feel a peculiar interest in the Huguenots on account of the close connection between them and us, not only in doctrine, but, also, in Church government. Our Church, too, has been a persecuted one. With justifiable pride we point to the fact that in "the noble army of martyrs," many of her children are to be found. Dear to us are the names of such worthies as Patrick Hamilton, George Wishart, and those sufferers on whose banner were the words, "For Christ's Crown and the Covenant." We glory in the fact that no Church is more opposed in its

principles to Popery than the Presbyterian is—that none has fought more vigorously against Popery than she has—and that Popery hates none more than she does her. May the blue flag of Presbyterianism ever be seen waving in the front ranks of those who war against Romanism! The lecturer exhorted his hearers to cherish no ill-feelings towards Roman Catholics, but, on the contrary, to be ever ready to do them good as they had opportunity. Not a few, he said, some even in the priesthood, abhor her persecuting principles—yes, some of the Lord's hidden ones are in her communion. At the same time, he exhorted his hearers not to forget what she would do if she had full power. In conclusion, he called on all present to unite with him in blessing the Lord that they can worship Him as seems to them right, without any one molesting them for doing so. Our accountability, he said, was according to our privileges. But however staunch Protestants we may be, it will profit us nothing if we are not true Christians. "He that believeth in the Son," whether he be Roman Catholic or Protestant, "hath everlasting life; and he that believeth not the Son," whether he be Roman Catholic or Protestant, "shall not see life, but the wrath of God abideth in him." He urged on those of his hearers who had not yet done so, to flee at once to Jesus the only Saviour. He set before them the necessity of holiness. As it is not at all likely that the very youngest then present shall be alive at the four hundredth anniversary of the St. Bartholomew massacre, he besought every one hearing him to ponder well the solemn question, "Where shall I be on the 24th day of August, 1872?"

It may be added that, in the congregation was a descendant of a Huguenot, a gentleman connected with the engineering staff of the Intercolonial Railroad, and who is highly respected by Roman Catholics as well as by Protestants.—*Com.*

## CASTOR OIL.

Breathes there a man with soul so dead that he does not recollect the castor oiling his poor machine had to undergo at stated periods of his youth? To castor oil a child of two to seven years of age requires three or four strong women, a spoon, a magnum bottle of the fluid, a lump of sugar, a towel, a jumping-jack, and a seraphic temper, the first notion is to endeavour to ring in the medicine on the unsuspecting babe, thinly disguised in milk. This maneuver failing you parley with the enemy and attempt to corrupt its infantile integrity with bribes of pa's gold watch, imperial revenues of small change, and Hesperides of small oranges. After having tempted it thrice to put the spoon of Tantalus to its lips, it refuses point blank to touch the nasty thing. Thereupon your surcharged indignation finds vent in corporeal chastisement of the rebellious infant. It howls; peace being restored, you bring up reinforcements, and, strategy and diplomacy having failed, determine to accept nothing but unconditional surrender, and prepare to march at once upon the enemy's works: A grand combined attack is made. The left wing firmly holds the child's hands. The right wing pinches its nose, so as to compel it to open its mouth into which the centre pours a deadly fire from the spoon. Meanwhile the reserve holds up a lump of sugar, commiserately saying, "poor 'titi tootsy pootsy, was it nassy medicy, eh?" and keeps the towel ready. The baby yells and chokes, the young mother, afraid of killing it, lets go of its nose, the infant, catching breath, discharges the whole dose upon her, and ruins all the front breadths of black silk, and follows up its advantage by so heart-broken a yell that the attacking party surrenders at discretion, and calls it "poor, injured, mamsie's own tootsen's in and it don't take any more castor oil if it don't want to." A treaty of peace is then ratified, whereby the infant is ceded immunity from castor oil, and an ample indemnity in lollipops, and the mother enters into war with the infant's grandmother, who vigorously reprehends the weakness exhibited in dealing with children nowadays. People have tried all sorts of expedients; taken it in milk; in soda water; from a hot spoon; every way. But no later Franklin has ever been able to overcome and annihilate the nastiness of taking castor oil. It has a sluggish, cold aperient look about it, like an illomened pool in a deadly swamp. It uncoils itself into the fatal spoon like a boiled rattlesnake. It tastes like a molten graveyard, and one's

gorge rise at it as if it were one of Mrs. Woodhull's lectures. But the feeling, when it has been achieved, is that one's inside is full of earth-worms and corkscrews. By using Wilson's Castor Oil Emulsion no difficulty is experienced in taking this usually loathsome medicine.

## SHOULD MINISTERS HAVE OPINIONS.

The Government organs have been howling desperately for the past few days over the Rev. Mr. Warden, Presbyterian Minister, of Bothwell, whom they accuse of having been guilty of preaching a political sermon on the Sabbath previous to the polling in that country, in which he declared himself as opposed to the Government candidate. Now the facts of the case are totally at variance with the statements made by the detractors of the Rev. gentleman in question. It is true he did preach what might be called a political sermon, but it is not true that he gave his hearers any special instructions as to who they should support in the contest.—Like every honest man, no matter what his calling may be, the Rev. Mr. Warden denounced the unfair and corrupt means resorted to by politicians in order to secure supremacy for themselves and their party, and warned his hearers not to stoop to such practices, but he did not indicate in any way whatever what were his opinions as to the desirability of supporting one party more than another. The Conservative organs have abused Mr. Warden most bitterly for having dared to condemn practices which no honest, moral man could possibly uphold, and which we believe every fearless minister of the Gospel should boldly denounce. Had Mr. Warden gone further than he did, we don't know that he would have been entitled to censure. Ministers do not lose their citizenship when they are elevated to the pulpit, and we for one believe that they should exercise their franchise and their influence the same as other men for the purpose of upholding whatever they believe to be right and proper in the management of the affairs of the state. We wish with all our heart that we had in the Dominion more reverend gentlemen just like Mr. Warden—men honest, outspoken and fearless in the denunciation of evil in whatever form it may be presented. All honor, then, we say most heartily, to the Rev. Mr. Warden. May he continue to be "a terror to evil doers and a praise to them that do well."—*Dundas True Banner.*

## THE POLAR SEA.

If a writer in the English periodical, *Nature*, is correct in his views, the open Polar Sea, unless discovered soon, will exist no more. Land is said to be rising every where between the Pole and the 67th parallel, and the greatest movement is at the Pole itself. Some interesting facts are quoted in support of this theory. Plin says that Scandinavia is an archipelago, and speaks of old seamen who had circumnavigated the group of islands. Ptolemy confirms him. Celsus said, in the seventh century, that Norway was rising at the rate of forty inches a year. Sir Charles Lyell endorses the theory. The water level in the Gulf of Bothnia falls one foot every fifteen years. Near Gese there are low pastures where old men remember seeing boats afloat. Near Stockholm, 70 feet above the sea, the remains of shell fish identical with the present coast species are found. At Sodulige, 90 feet above high water, there is a bed of sand, which contains some wrecked boats and an old anchor. In the interior of Spitzbergen skeletons of whales have been unearthed 40 feet above sea-level. The fishermen say that the land has risen so much that the shallowness of the water has driven away the right whale, which, once abundant, is now rarely seen. On the Pacific, the shores around Behring's Straits are low and flat; but, a mile or two back, there are ranges of bluffs, parallel with the coast, and containing innumerable shells of littoral species. If the theory is true, it offers us a curious case of compensation. While the ocean is washing away Great Britain, and France, and Holland and New England, away to the North the continents are encroaching on the sea. The only pity is that the process cannot be reversed, and Neptune enriched at the expense of the frozen North, and to the gain of the more habitable South.—*The Arts and Commerce, (Chicago.)*

An old farmer said of his clergyman, whose sermons lacked point, "Ah, yes, he's a good man, but he will rake with the teeth upward."

## STERILITY AND DEPLETION

Regarding this subject Mr. Howorth remarks: The gardener who desires his plants to blossom and bear fruit takes care that they shall avoid a vigorous growth. He knows that this will inevitably make them sterile; that either his trees will only bear distorted flowers, that fail to produce seed, or that they will bear no blossoms at all. In order to procure flowers and fruit he checks the growth and vigor of the plant by pruning its roots or branches, depriving it of food, and, if he have a stubborn pear or peach tree which has long refused to bear fruit, he adopts the hazardous, but often most successful plan of ringing its bark.

Turning to the animal kingdom, the rule is no less true. "Fat hens won't lay" is an old fragment of philosophy. The breeder of sheep, pigs, and cattle knows very well that if his ewes and sows and cows are not kept lean they will not breed; and as a startling example it is stated that to induce Alderney cows, which are bad breeders, to be fertile, they are actually bled, and so sufficiently reduced in condition.

In like manner generous diet and good living produce their effect on human beings. In countries where flesh and strong food is the ordinary diet, the population is thin and the increase small; while where fish, vegetables and weak food are used, the population is large and the increase rapid. Everywhere the rich, luxurious well-fed classes are diminishing in numbers or are stationary; while the poor, badly fed, hard-worked are very prolific. As with the plant, the animal, and the man, so it is with the nation. It was luxury and not the barbarians that sapped the power and wrought the destruction of the Roman Empire; and as plants, animals, and even human beings are stimulated by a course of depletion to increased fertility, so, according to some authorities, great wars have a similar effect on nations, and by their depleting action stimulate them to increased activity and renewed vigor.—*Scribner's for September.*

## THE NONCONFORMISTS AND THE ENGLISH MARRIAGE SERVICE.

It is stated in the *South London Press* that the Nonconformists in South London are beginning to grow impatient of Government interference at their marriages. They regard marriage as a religious right and obligation requiring no sanction from the Government official the registrar. The compulsory attendance of this witness and recorder reduces Dissenting places of worship, civilly to registrar offices. It is considered unfair and derogatory to Dissenters in the present day, and a mark of subjection and inferiority, that in their chapels in which marriages are authorized to be solemnized a registrar's attendance should be legally essential to a marriage. The argument is that marriages by Mr. Newman Hall, Dr. Brock, Mr. Spurgeon, and Mr. Baldwin Brown are as holy and satisfactory in the sight of heaven and of earth as those performed by a bishop, a thriving rector or a starving curate. If chapels are not fitting places for marriages, they ought not to be licensed as such; but, being licensed, there should be no interference on the part of the civil power in Dissenters' marriages, any more than in those of Episcopalians.

Many a one has kissed the trouble at parting that he met with trepidation.

If we will remember to obey God, and keep his commandments, we shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but if we refuse and rebel, we shall have our part with God's enemies in the outer darkness.

It is often said that Christians suffer a loss of religious interest and usefulness during the summer season, when they are scattered abroad in the pursuit of health, pleasure and recreation. Such should not be the case; and it need not be the case. The very glory of Christ's Gospel is that it is independent of times, seasons, places and rites, and hence is adapted to all men, everywhere, and under all circumstances. The writer firmly believes that at no time are there more real and interesting opportunities of Christian service than during these summer wanderings. This opinion rests upon personal experience; and it is earnestly and affectionately recommended to all who desire to serve the Lord Jesus wherever they may be, to try the experience this season.