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NEW BRUNSWICK.

A GOOD WORK—COLPORTAGE—AN UNFOUNDED IDEA.

The work of Colportage is being pushed pretty vigorously in these Provinces at the present time. Some four years ago, a Society was formed in Halifax, under the title of the British American Book and Tract Society. The name seems somewhat ambitious, but I suppose it was the intention to embrace the Upper Provinces, one day as well as the Lower. The desire to do good is always ambitious, nothing less than the whole world satisfies the true disciple of Christ. The actual operations at first were modest enough, no more extensive than the means afforded warranted but each year has shown a steady and rapid growth, a growth indeed which is wonderful. Premises were rented and a Central Depot opened in Halifax, for the sale of Bibles, Religious Books, Magazines and Tracts. Here is supplied the stocks for the Colporteurs, Libraries for Sabbath-Schools, and it is also a popular book-store where such works as the Pastor, S. S. Teacher, and the humble believer want are to be procured at reasonable rates. Then there is the department of Colportage, in connexion with which men of intelligence and zeal are employed to go from house to house, and sell the publications, at the full price if the people are able to pay for them, at a reduced price if they be in poorer circumstances, and where the poverty is very deep, they are given away, since the scheme was originated every county in Nova Scotia has been traversed, and the reports that have been rendered not only of the distribution of all religious books, but even of the Bible itself in families that profess to be Protestants have taken the Christian community by surprise. By-and-by the work was extended to P. E. Island, and latterly to New Brunswick. The Committee of management and their zealous agent had often cast hungry looks to our province as a field of operations, but it was only last winter that the field was entered on in earnest. There are now three men at work, and several others are to be appointed immediately. The following extract from a circular which has just been issued by authority of the Local Committee shews what effort is being made and what encouragement is given from abroad.

"Just now an offer has been made by a stranger, to which the attention of the inhabitants of N. B., and of St. John in particular, is called. A young man from Nova Scotia, now residing in Boston, proposes to place of the capital amount of the Society for this Province the sum of \$1,000 provided the people of St. John raise \$1,000 per annum for the next five years for the support of Colporteurs. The support of a Colporteur is only \$200 per annum. Reasoning is not necessary to shew that if a stranger gives such a sum as that, we ought to be ashamed of ourselves if we fail to fulfil the conditions when all the benefit will be ours. One gentleman in the City who promised \$50 annually before, has, on this offer being made, increased his subscription to \$100. Many others have but to know of what is being done to do likewise."

Such an agency as this peculiarly adapted to the want of such a country as ours. The population is scant and many live far from cities and towns, where books are offered for sale. In the pioneer life there is not much leisure for reading. By-and-by however, when comfortable buildings have been erected and the land tolerably well cleared and more especially when a second generation begins to grow up there is a demand for literature of some kind, if only that literature be brought into contact with them. Many will not seek for books to buy them, but when the bookseller or agent seeks them out in their homes, and shews his wares he finds a ready sale. The willingness to buy is taken advantage of by the cute brethren that live across the line. Agents come over or are appointed to canvass and it is clear that success attends them for their number is increasing every day. Everywhere in the country districts you will see lying on the tables, these books that are sold only by subscription, some tolerably respectable, and some utter trash and a few immoral in their tendencies. The prices range from \$2 to \$5 per copy, while they are not worth more than the half of that and in some cases even far less. There is a sort of showiness which is of the most flimsy character about them, but they are sold nevertheless. I sometimes think that a combination should be got up against all books that are sold only by subscription. If the Colporteurs only help to displace the Yankee book peddlers, putting a sound literature at a cheap rate into the people's hands, instead of the at the best mediocre works at an exceedingly dear rate, a good work will be done. The Colportage Societies have been attended with great success in Scotland and Ireland, why should they not succeed in the Colonies?

An objection has been raised against the agency by booksellers and their friends that subscriptions are taken as for a mission agency and on the strength of that books are sold at a cheaper rate than in the book-stores, and so the legitimate trade is interfered with; the result, however, is found to be quite the opposite. By cultivating a taste for reading, it is found that the Colportage work tends to increase the sales of the regular trade instead of, to diminish them. It is just the story of handwork versus machinery over again. It is seen now that machinery did not reduce wages, but the opposite. Individual cases of handship did occur sometimes, but the consequence on the whole was good for the workingman. So will it be we feel certain in the case of Colportage.

H.

St. John, 2nd Oct., 1872.

NOTES ON MEN AND THINGS, BY A MINISTER FROM HOME.—No. 2.

In my notes of our Atlantic voyage, a matter was omitted which should have found a place, viz: the Mission established by the Christian people of Montreal on the coast of Labrador.

When emerging from the Straits of Belleisle, the fog, which had been dense for a time, partially cleared away. The passengers were all anxious to see what could be seen of the Straits and the scenery of the island, which gives such a pleasing name to such a dangerous pass. And there never was a greater misnomer surely, than naming either the island or the narrow passage Belleisle, the beautiful, for the shores on each side appear barren and forbidding, and the sea, even on the first of August, presents the aspect of winter, while the air chills you to the heart with cold, damp feeling. But while examining the scenery of the Straits, and the icebergs floating around, the Captain points to the coast of Labrador, saying, 'there is the Mission dwellings of the Labrador Mission. With the aid of the Captain's glass, we thought we saw the appearance of the mission house. It might be only the rock behind, or an iceberg stranded on the beach. It was, however, in the neighborhood of the mission, if not the home of the devoted servants of God, who for years have lived and labored on this dreary coast, that they might teach the Esquimaux the knowledge of the Lord Jesus, and save them. Now what a home for Miss Brodie and her devoted fellow-laborers to occupy by choice. There is not a more forbidding spot on God's wide world, even in summer, than this spot, and what must it be in winter? For nine months in the year they are shut out from the outside world, and shut up on this dreary coast, as during nine months no ship can reach them. As far as we could discover, there are barren rocks all behind them, and the pitiless fog-covered ocean before them. Yet in this lonely spot these servants of the Living God are labouring to save the lost. They spent their youth among the Christian society of Montreal or Boston. But they live now among these benighted nations, that they may win jewels for the crown of Jesus. The love of Jesus shed abroad in their hearts can alone account for the choice they have made; while their residence on this lonely coast, and the change the knowledge of the crucified One produces on the inhabitants, present an argument of the power of the Gospel over the vilest of men the sceptic cannot answer.

Then, Christian people of Canada, who live in your ceiled houses, and enjoy the lovely sunshine of your summer days, do you know that there are self-denying Christians on this Labrador coast, laboring to lead the Esquimaux to the Lord Jesus—you who have your Bibles and your Sabbath, do you know, and are you concerned, that these poor seal-skin-covered natives have no Bible and no Sabbath; then, are you interested in the success of this mission. The mission is unsectarian; the Christian people of all classes support it. Then, have you ever prayed for success? and have you given of your abundance to supply the wants of these self-denying servants of God, who are here watching for souls? Surely, when God has favored you so highly, given you so much peace and comfort, and when these and millions of heathen are perishing for lack of knowledge which you enjoy, God calls upon you to take an interest in their salvation. God expects you to deny yourself some luxury that you may help His cause and spread His name to the dark places of the earth.

Young men and women of Canada, for whom God has done so much, these missionaries are crying for help, the heathen are perishing, while you are living unconcerned. Then the missionaries are being worn out at their posts, their places will soon be empty, the heathen will be left to

perish. Will not you arise and come to the help of the Lord against the mighty? For surely I do not know any work so noble as being a minister or missionary of the Gospel of God. Nor is there any honor so worthy of remembrance as the Christian youth, who, leaving behind all the comforts of home and the endearments of refined Christian society, spends a lifetime among the snows and barren wastes of Labrador for the purpose of winning jewels for the crown of Jesus from among the heathen.

Five weeks have passed away since landing in Scotland. These are the weeks usually devoted to reaping and gathering in the harvest. But though now the 14th September, the half of the grain is not reaped south of Glasgow. The reason for this late harvest is the unfavorable state of the weather. For not during many years has the harvestman gone to work in such a time of rain. During those five weeks there have been scarcely six dry days, and when not actually raining, the grain has been kept wet and growing by a dense warm fog. The oldest men say they have never seen such constant and continued rain at this season of the year. The papers say there has not been such a wet summer since 1816. The result of this continued rain has been greatly to retard the ripening of the grain. The first grain I saw reaped in Scotland was cut on the 22nd August—then there was very little ripe—while the last week in August and the first in September did not contain one whole dry day. The consequence of this continued rain has been that much of the low lying land is covered with water. The grain ripe about the beginning of September was partly reaped and partly left standing, waiting for dry weather. The grain reaped and in shocks in the field is all sprouted—some of it so much grown that the green on the sheaves is plainly seen from the railway cars. All the wheat reaped before the 14th September, between Berwick and Glasgow, may be considered lost for human food, while the grain ripe, but left for more favorable weather, is not in a much better condition. Wherever the grain is heavy and laid down, it is almost useless. The straw is only fitted for manure. The appearance is more like straw trampled in the barn-yard in spring, than like anything to be used as food for cattle. The grain in the highlands is not so much injured, as the crop is lighter, and later of ripening. Half the crop in Scotland and the northern counties of England may be considered lost. The papers state that there will not be a bushel of wheat in Scotland this season fitted for milling. This may seem a little exaggerated, still it is too near the truth.

The late hay is all injured, much of it only fitted for manure, while many of the turnips do not present a healthy appearance. All those planted in wet clayey-land are uncommon yellow. The swedes on good land alone promise a good crop.

Then the potatoes may be considered as nearly useless. From Berwick to Glasgow there was not a leaf green on any potato field at the above date. While passing a field of potatoes on the 20th August beautifully covered with white blossoms, one person remarked, what a rich crop that hill side promises. Two weeks later and there was not a green leaf in the field, while the smell from the decaying tubers was very offensive.

In all wet or clay lands the crop is nearly worthless, even now it is almost impossible to find good potatoes. So great is the loss that public men who take account of such matters assure us that \$50,000,000 will not more than make up for the loss in the potato crop alone to Great Britain. That is besides the injury done to the grain crops, \$50,000,000 dollars must be sent out of the country for grain to supply the want of the potato, besides what is required on ordinary years and what will make up for the injury to the grain.

These matters taken into connection with the rise in the price of other things necessary for the winter, specially, make the poor man's prospects in Britain this winter far from encouraging, the price of coal is about double that of other years, being as much as 34s per ton in some of the cities, while from the rise in wages and the high price of coal, several steamships are laid up, as they cannot run without heavy loss; the consequence is that only about the half number of vessels laden with grain is on their way to Britain from other countries, usual at this season, in other years. Then there are so many strikes among workmen in almost every branch of industry, and so many likely to be idle in consequence, that

the prospects for the poor, for widows and orphans who procure bread by their daily labor, and persons with small limited incomes, are very discouraging—even persons with considerable means approach the winter under serious apprehensions of difficulties ahead. Many fear a crisis in financial matters, over the whole country, on account of the drain of gold necessary to be sent out for bread, while others again feel alarmed from the numbers now idle by the "strikes," and the greater number likely to be thrown out of employment from the closing up of manufactories where the employers are unable to pay the wages demanded by the workmen. The whole social relations subsisting between employers and employed in Britain at present are in a very unsettled state. Great changes are likely to take place before these relations are properly arranged in the future, while no person can tell what may be God's purpose in settling future difficulties.

The state of men and matters which has led to these remarks, has a tongue, and speaks to the two countries far apart. The people of Britain should learn the Lord's reigneth, that the times and persons, and the control of men's purposes and passions are all under his wise disposal, and that his interference can soon dispel the dreaded difficulties, and make the future bright and joyful, then let the Christian people of Britain look up to their God in prayer, and he will lift the cloud, and make the future pleasant as the past has been.

Then the people of Canada, where there are few poor, and plenty of bread, and the future encouraging, should learn that these blessings are the gifts of God. They should trace their comforts to him, and employ the blessings his providence supplies for the glory of his name.

Since writing the above the country has been favored with nearly a week of dry weather. The grain in such a bad condition has been dried, and mostly gathered in, and the greater part of what was ripe has been reaped. For nearly two days now, however, it has been raining again up till the 28th September, some hail is said to have fallen yesterday, while the weather has the feeling of approaching winter rather than of harvest weather. S.

THE ORGAN QUESTION.

Editor BRITISH AMERICAN PRESBYTERIAN.

In glancing over the minutes of our last General Assembly, I find answers to the dissent given in by Mr. Ross and others on the subject of Instrumental Music. I do not at present propose to review the whole of these answers, but merely to call the attention of the Church to the reasoning of the first of them,—it avers "that the use of Instrumental Music in the public worship in the public worship of God was allowed and sanctioned under the Old Testament economy—and therefore unless it can be shown that the New Testament economy expressly or by implication repeals the sanction given under the Old, the authority of the New Testament cannot be adduced against Instrumental in the worship of God." That is, instruments of music were used in the Old Testament Church. The New Testament made no change in this respect in the Church's worship—ergo instruments of music may be used.

Now, Mr. Editor, I am not a professed, or college bred man, but it appears to me that the true deduction from the premises would be, not that instrument of music may be used, but, that the church is bound to use them, that they are as much a part of Divine worship now as they were then, if they received the sanction of the Most High, and their use has not been countermanded either expressly or by implication, they certainly ought still to form an essential part of public worship, equally with the public prayers of the congregation. But I think few will agree with me, in the absurdity of this deduction. Such logic could only be employed to sustain a cause weak to a degree. But, sir, I question the premises, to expect that each distinctive part of the ceremonial law should be specially annulled under the New Testament economy, when by a general declaration the whole was done away would imply culpable ignorance, not only of Theology, but of all law. That the temple service in all its parts was purely ceremonial is abundantly evident, that the building itself and its various services were but types and shadows of a spiritual temple and a spiritual worship, must be clear to every reflecting mind, and it has often struck me as an important fact, that while our Lord was

regular in his devotions in the Synagogue and in private, and his appearances in the Temple were more those of a king than a devotee.

The temple foreshadowed the glory of the church which he was about to establish in the earth, and its sensual services, appeals to the eye and ear were adapted to the childish state of his people, although to the Israelite indeed they symbolised a nobler worship, and were a shadow of good things; the synagogue was the more appropriate place of true devotion, there the true Israelite worshipped the true God, and studied his Word; and if the model upon which the Christian Church was formed, is to be found anywhere, it must be in the Jewish Synagogue, not in the Temple service.

But our logician argues that because instruments of music were allowed under the Old Testament economy, they may be used under the New. Now, sir, the use of incense was allowed under the Old Testament in the Temple service, and there is no direct prohibition under the New, but would any Protestant argue that it should be again introduced into our churches, Lighted candles or lamps were used in the Temple and kept continually burning, but none but one having the make of the beast or a worshipper of his image would now tolerate their use in the church, although they are not forbidden in the New Testament. In short, sir, if the ordinances of the Jewish Church are to be held as still binding where not expressly repealed like the statutes of the realm, then has not the Gospel dispensation freed us from the bondage of the law; this we know, however, has been done not by abrogating the several enactments but by the enunciation of the general principles, Heb. 10th chap.; Acts chap. 15th. The whole framework of the building has been removed. Now that the edifice is complete, rites, ceremonies, sacrifices, typical or otherwise have all been removed, and God who is a spirit, henceforth to be worshipped in spirit and in truth. To retain therefore the use of instruments of music in the church, because at one time allowed, whilst at the same time regretting the use of incense, lights, or any of the other accompaniments of sacrificial worship seems to me illogical and unscriptural. I am aware that it will be said these latter were typical, the former not with your permission, I may take up this branch of the subject on a future occasion, meantime my business is with the first answer to the dissent, and I assert that to entertain for one moment the idea of the temple service being in any way a model for the Christian Church, is to open the door for the entrance of all the ritualism and will worship of the Romish Church and its imitators; and, that because God allowed David to add as he thought to the grandeur of the Temple service by making instruments of music, therefore it met the approval of the Most High, and cannot now be wrong, is to form a low estimate indeed of the Divine Nature, as if his ear was to be gratified by those sounds which may gratify our senses, while the roar of the thunder and the howling of the tempest are not rather to be considered as hymning His praise. As well might we argue that as He allowed Satan to ruin our race by the introduction of sin—sin cannot be the abominable thing which He hates. The Divine permission does not necessarily imply approval, and the Divine sanction in certain circumstances and at certain times, would not warrant the assumption of the Divine approval. Witness the matter of polygamy in the case of the patriarchs and of slavery, and I hardly think the committee who framed this answer, will be prepared to assert directly that the use of instruments even in the Temple service was of Divine appointment when we know that in the Tabernacle (which was the model of the Temple) where the most minute attention was given to the arrangements of the service, no provision was made for instrumental music.

I fear, however, I am trespassing too much on your space, and therefore in the meantime conclude in the words of the prophet Amos: "Woe to them that chaunt to the sound of the viol and invent to themselves instruments of music like David." B.

Few persons have sufficient wisdom to prefer the censure which is useful to them, to the praise which deceives them.—La Rochefoucauld.

Can life bring me any harder thing than this to bear? We ask this question sometimes while in early years. As life advances, we find that it is not a safe question.

What class of persons count the preaching of the cross foolishness? They that perish.

A firm trust in the assistance of a mighty power naturally produces patience, hope, cheerfulness, and all other dispositions of mind which alleviate those calamities we ourselves are not able to remove.

To dwell with God in heaven, we must with Him on earth; to walk with Him, it is necessary that we be agreed with Him; if we are agreed with Him, we must be transfused from all that is opposed to him.