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## Contributors and Correspondents.

Rev. Dr. Fraser.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Since I wrote you last, about the beginning of February, time seems to have past with amazing rapidity. Nothing like having plenty to do to make time pass quickly. It seems but a few days since we came here, and yet its more than two months, and each day the greener sides of the mountains, the blossoming of the fruit trees and thorn hedges, the morning carols of the birds, the planting of the rice fields and such things, tell us the winter has gone and summer draws near. May God give all of us grace to improve the hours as they fly.

My time is chiefly taken up with hospital work, the study of the language, and with arranging about house-building. The first takes up the whole of every forenoon, and sometimes part of the afternoon and evening. Immediately after breakfast I set out for the hospital and after a walk of about a mile through rice fields and part of the way through the Chinese town barked at by cowardly dogs, and called barbarians, etc., by ill-mannered men and boys, I reach my forenoon work, and find a few patients waiting, though it is before the hour of admission. After a while spent in looking about to see that all is in proper order, and in preparing this or that medicine, one supply of which may be on the eve of running out, ten o'clock comes, and the next two or three hours are spent in examining and prescribing for patients and preparing their medicines. In this I am much helped by the physician in the service of the foreigners residing here. Before my arrival, when Mr. McKay was away in the country, he had sole charge, and so is quite accustomed to the work. Besides he is skilful and very diligent still to be connected with the work, and have an opportunity of "keeping up his medical knowledge." He takes a certain class of diseases—say of the alimentary canal—for a few months he seeing all patients so affected, and I examine and prescribing for the rest. They get along very amicably, and are, I believe, very much the better of each other, and the work the better of having two instead of one. This part of the work is full of interest to me, both as a medical man, and as a missionary. Of course I am not able to converse with or preach to the patient. All in good time. Meanwhile, this is, I have reason to believe, very efficiently attended to by our hospital helpers.

About one o'clock I return home and have dinner, after which the afternoon and evening are devoted to the study of the language, with the exception of the hours which are occasionally needed for other things. I am beginning to speak a few words of "broken-Chinese"—very "broken" too, I'm afraid, in the ears of the natives. One must creep, however, before he walks. If you persist in always carrying your child in your arms it will never walk. If for fear of blundering I always speak by an interpreter, I will never speak myself. So I struggle away encouraging myself with the proverb; "patience and perseverance surmount all difficulties." Every day learning a little, after a while I will be able to speak. Saturday afternoons and evenings are usually devoted to "sermonizing," as I assemble all the foreigners who will come to my house every Sabbath for the public worship of God. A few come always, some sometimes, some not at all. On the whole, the life of the foreign residents in the open ports of China is a "thorn in the flesh" to every missionary. Away from the influences of Christian society, and not having the fear of God before their eyes, their lives are not blameless. There are some honorable exceptions. Some are delivered by the grace of God. Thanks be to Him for these exceptions! For the others, we must do what we can. While sent to the heathen and giving our strength to the work among them, we must not shut our eyes to the spiritual condition of those who live in the same place and speak the same language as we ourselves. We must clear ourselves of their blood. See Ezk. 2. iii. 8.

Last Saturday I went to Sintiam, where we opened a new chapel on Sabbath. This place is about fifteen or twenty miles from here, and a town of say 3000 inhabitants. The whole journey thither, can be made by boat up the Larau river, but as the navigation of the last few miles before reaching Sintiam is rendered difficult by rapids, in going up I preferred to walk from Bangka, a town about ten miles from here. My walk lay through a most beautiful and fertile plain, green with newly transplanted rice, and with here and there a little village full of people and pigs and dirt. At the base of the hills and low mountains, and on the bank of a clear and fast flowing little river is situated the chapel. The scenery all around is exceedingly beautiful and picturesque. Here the hillsides are clothed with tea plants, there with stunted pines, yonder the hard grey granite defies the blazing sun and howling storm, and scorns to hide itself from view. Mr. McKay has been all through the Highlands of Scotland, and as we stood feasting our eyes on the beautiful prospect he said,

"How like the Highlands!"

It is not a year yet since work was begun at this place, at which time many of the people were exceedingly bitter in their opposition; now the whole town and neighbourhood are friendly. The missionary is not reviled or slandered, and the people are anxious to receive medicines from us and willing to listen to the preaching of the Gospel. During the last two months they have built themselves an exceedingly neat and substantial house in which to meet for worship—in fact the chapel is the best house in the town—capable of holding, about 150 people. It is furnished with platform and small table at one end, seated with benches, well-lighted, and actually provided with a foreign clock. At the opening services on Sabbath the place was crammed full. On the platform, besides Mr. McKay and myself, there were twenty others, and all about the door a little crowd unable to find room inside. The order and decorum were about all that could be wished for. I was surprised above measure that in a crowded house, on a hot hot day, and with people unaccustomed to meetings, such good order could be secured. It was, however, the effect of the months of previous patient training. Perhaps, I better tell you about the services and then have done.

We had no "star preacher," and yet we had "crowded houses," and a very interesting day. No long sermon, but very earnest and pointed addresses of a few minutes each from the helpers and Mr. McKay. All the helpers were present but one who was at our furthest away station, three days journey to the South from here. We began in the forenoon by singing a hymn, reading the Scriptures and prayer. Then followed addresses, alternating with praise, by Zo, on Eph. i. 22; Ah Hoa, 1 Cor. xv. 21; Lean Ho, 1 Peter v. 5; Mr. McKay, Psalm xlviii. 12., concluding with prayer and the benediction—the whole services occupying about an hour and a quarter. After a recess of a couple of hours the people assembled, even in larger numbers than in the forenoon for similar services. Addresses by Seng, Isaiah xxxv. 8, 9, Yong, 1 Tim. v. 18 (an address occasioned by the remark often heard by our helpers—who hitherto have proved themselves faithful, earnest workmen, needing not to be ashamed—"Oh yes, you eat Jesus rice, and speak Jesus' words.") Hay, 2 Cor. vi. 2; Tiong Sui, 1 Cor. iii. 1, 8, Mr. McKay Psalm cxi. 1. The impression produced upon the congregations was most marked, and we trust fruit will be found many days hence. I myself spoke from James ii. 14, Mr. McKay interpreting for me. I shall not soon forget the "Church opening" in Sintiam.

I came back refreshed and stimulated to more strenuous and patient efforts to turn these people from darkness to light, and from the service of Satan unto God. The Lord gladdens us with success. May He keep us humble!

We are all well, and busy at work every day. Pray for us that our faith fail not. We do not forget you at a throne of grace. The Lord bless our friends in our own "home-land!" The Lord bless the Church of our fathers! The Lord pour out His Spirit upon our countrymen! The Lord revive His work in your midst, that it may be with you as with Scotland and England at this day.

Mr. McKay is nearly all the time away at our various stations, so that we see little of him. He is always in labours more abundant, and in journeyings often. The Lord uphold, and guide, and bless him! I hope the brethren in Canada will not forget to pray for him. Yours very sincerely, Tam-ni, April 1, 1875. W. B. FRASER.

## Debt of Gratitude.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—In common, I feel assured, with many others, I think, that the Moderators of the Presbyterian Churches in the Lower Provinces have placed us under a debt of gratitude by their "suggestion of the importance and desirableness of special thanksgiving and prayer to God, in view of the anticipated consummation of Union in Montreal next month." With the earnest recommendation of our own Moderators, that the congregations of our respective Churches should unite on Sunday, May 30th, in grateful acknowledgment of "the goodness of God in leading the Churches to so much harmony of sentiment and action, and in pleading with Him that all the watchmen may see eye to eye, that the Lord may build again Zion, and that the Union may be blessed with an abundant outpouring of the Holy Spirit—doubtless many of our congregations have already complied. I would, however, respectfully suggest that the Christian members of our respective Churches should still continue "instant in prayer," up to and during the time of the meetings of Synod, that the same peace giving Spirit, whose power was so strongly felt at the meetings at Ottawa last June, may again be vouchsafed to the Members of our Churches, so that all remaining differences may be reconciled, difficulties smoothed away, irritation allayed, that brotherly love may abound, and that the watchmen of our Zion who are as we believe, to be engaged in the important work of reorganizing the united Church may be blessed with a rich outpouring of grace and wisdom from above. We may be sure. I think, that if the unity of our Churches at large are thus working with the members of our Church courts and strengthening their hands by their fervent prayers, the happily united Church will enter upon a new and blessed era of prosperity which will gladden the hearts of all who love not only our Zion but the prosperity of the Church at large. Yours, etc., A CANADIAN PRESBYTERIAN. May 30, 1875.

## Bible in Public Schools.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—You had an article which appeared as an editorial on the above subject in your issue of the 14th ult. You referred in it to the action taken by the Synod of Hamilton on this vitally important subject. You told us also that the "majority in favour of transmitting the overture was very great, but that in your (our) opinion (it) did not more than represent the sentiment, not only of Presbyterians but the Christian people of the Dominion." This language bears heavily on the minority, and as one of them I feel as if some one was trying to strike heavily over your shoulders in an indirect and improper manner. I cannot believe that you ever undertook to make such statements, with language so large and loose, without knowing more about the matter. Are the minority, who were opposed to the overture, neither Christians nor Presbyterians? Such is but a direct inference from the bold assumptions made in favor of the overture. One might also suppose that the minority is referred to when you say, "The few who take extreme ground, that God and religious instruction of any kind should not be introduced into our schools, and that only secular instruction should be given, ought not to be allowed to force their opinions upon the other six-sevenths of the nation."

The question, as debated in the Synod of Hamilton, had no such ring as this about it; and it is strange that neither in the article referred to, nor in the abstract of the minutes printed along side of it, where the overture was given in full, the amendment of the minority was not given at all. Had it been given these remarks would have been unnecessary. The amendment would have explained itself. Would you be so kind as to give the amendment in an early issue that the public may judge of it. Had I a copy of it I would send it along with this, but I have not. The point of difference, however, was—not whether the Bible be used in these institutions or not—but whether the law, as it is, recommending that it be used, be better in securing the proper use of God's word in the Public Schools, than as the overture prays for, a compulsory law prescribing that the Bible be used as any school book. Both parties contended for the use of the Bible in the Public Schools. They only differed as to the mode of law by which the Bible could be most wisely, properly, and profitably used in these institutions. It is not therefore just to claim so much for the overture. It is not so much more of law and its compulsion we need for the proper use of the Bible in the schools, as of Christian zeal, wisdom, and activity in making use of the liberty and "recommendation" already given. When it is shown that the law, as it is, interferes with CHRISTIAN FREEDOM or the RIGHTS of the people, then it is time to speak of a compulsory law. But, in the meantime, we must take side with those who think it unwise to seek further legislation on this subject till it is more evident than has yet appeared, that it is the fault of the law and the Catholics, and not of Christian effort and aetia that the Bible is not more frequently used in Public Schools than it now is. Indeed, we feel far more disposed to cry out for more of Christian Protestantism which only asks for LEGAL LIBERTY (liberty of conscience), than to spend our strength crying down Roman Catholicism and moving the Church to seek legal compulsion for the use of the Bible "The letter killeth but the Spirit giveth life."

ONE OF THE MINORITY

## Meeting of Assembly.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—As the time for the meeting of our Assembly is near at hand, when the contemplated Union will be consummated, I think it would be well if all our ministers and elders could make it convenient to attend. Though owing to severe domestic affliction I have great difficulty in leaving home, still I intend (D.V.) to make an effort to be present to testify my approval of the steps that have been adopted towards Union. Having taken an active part in the formation of the Canada Presbyterian Church, I shall be glad to see the Union consummated and give the right hand of fellowship to those still remaining, from whom we separated more than thirty years ago—trusting that God will bless the Union formed and make it a blessing to many generations yet to come. Mount Vernon, June 1, 1875. THOS. ALEXANDER.

Rev. W. B. AFFLECK, before leaving Toronto, bought a No. 11 Gogore Woods Organ, from Leslie, Skirrow, & Co., 98 Yonge street, to be set in his home in York, England.

## A Point in Taking Votes.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—In the Synod of London, on the 5th inst., there were a motion and two amendments thereto. The Clerk to be the Moderator. When the second amendment had been carried over the proceeding amendment and the original motion, that the second amendment thereto be put to the house—the question being, "Aye or No,"—some member at once replied to the effect that the Clerk was not an authority in the matter, and it was not necessary: so the successful motion was not put. On another point a member sought to carry his views by the "Rules," and was opposed by one who would carry his views by "common sense," in despite of all "rules." The framers of our "rules," no doubt, endeavoured to have them accord with common sense—which latter seems to be a variable quantity. But it is submitted that, judged by either or both three standards, it is necessary separately to put an amendment or motion carried over preceding motions, as suggested by the Clerk. The language of "standing orders," No. 10, by fair interpretation, bears this; and an amendment carried over all other motions does necessarily express the mind of the majority. Although, usually, the not taking of a separate vote on the successful motion will not result in evil, it might so result, to the oppression of conscience and the disturbance of the Church. The motions being first all against each other, the votes decided which is preferred; and the one preferred may be rejected by a majority, as occurred when Mr. Dick was Moderator in Hamilton. At all events, if I don't approve of it I have the right to express and record my dissent from it, even when I prefer it to others—which right is ignored by refusing to take a separate vote. In preferring the successful motion, I may be choosing the least of a number of evils.

The state of mind which renders discussion on such a simple point for a moment necessary, will, I suspect, appear a somewhat curious exhibition.—COR.

## Organ

EDITOR BRITISH AMERICAN PRESBYTERIAN.

MR. EDITOR,—Pro-organist is entirely mistaken in his remarks about the "Hitch Unravelled." The object of the writer was neither to condemn nor approve but simply to furnish information, so that the controversy might go on and not stop by a "hitch" of opposing opinions as it threatened to do. He thought the passage he quoted and the remarks he made might unravel the difficulty, as matters stood between the Rev. "Professor," and "Liberal Conservative." But he did not intend to take any part himself in the discussion by even indicating what side he favoured, though he thinks a good, sober, rational and public discussion of the subject might, by the blessing of God, do much good in our church in its present state. Pro-organist, therefore, need not wait for anything from me. Let him proceed himself and make good his promises. He seems to think he has now the right authority and that he will make the right use of it. But let him take heed lest he may mistake his arguments and proofs as he did his supposed opponent. It is not every one that can cast out devils even by the name of Jesus. ADVANCE.

## Revival Meetings at Florence

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In the providence of God I came to this place some ten days ago, and have reason to feel grateful for the scenes I have witnessed. The Rev. S. M. Clark, recently from Detroit Presbytery, but now labouring in the Canada Presbyterian Church, has been preaching here for the last three or four Sabbaths. The measure of success that has attained his earnest and eloquent publishing of the Gospel has been wonderful. It was my privilege to attend the religious services which were conducted in this sparsely settled mission field in view of the Communion services which were to be held in Florence.

Such was the depth of religious feeling in these meetings that all felt a present gracious God blessing their souls. The addresses were characterized by a heartfelt earnestness which went straight to the souls of those present, pointing sinners to the Lamb of Calvary. After these services enquiry meetings were held, in which numbers joined, and with intense interest conversed on "those things which make for our peace."

The meeting on Saturday, preparatory to the Communion on the Sabbath was especially to be remembered. After sermon twenty were received into the communion of the Church, sixteen by confession of their faith in Jesus, and four by certificates from other congregations. I understand that Mr. Clark has also administered baptism to fifteen persons, infants and adults. The Communion services yesterday were attended by a deeply attentive audience of over two hun-

dred, seventy (70) of whom were communicants. Such was the marked interest of the whole audience that not more than two or three left till the conclusion of the service. It was a high day in Florence, and the people evidently enjoy what may be termed a true revival of religion. One of the oldest members told me that no such sight was seen here during the past eighteen years. I feel thankful that I was permitted to be present at the blessed meetings. That God may abundantly bless the labours of this devoted servant of the great Master is the prayer, not only of myself but of all this people. Hoping that this news may cheer the hearts of all who love the prosperity of our Zion. I am, yours truly, JOHN J. CASEY.

## Presbytery of Toronto.

The Presbytery of Toronto of the Canada Presbyterian Church met Tuesday morning in Knox Church, Rev. J. Alexander, M.A., the Moderator, in the chair. Fifteen ministers and four elders were present. After routine, Rev. J. M. King stated that, as authorized at last meeting, he had got printed the report of the progress of the Church since 1861 within the bounds of the Presbytery, three thousand copies having been struck off. It was moved and carried, "That the Treasurer be instructed to assess every congregation in the Presbytery at a proportionate rate, so as to defray the cost of the printing of the report referred to." The Presbytery then resumed the consideration of the petition for disjunction, from certain parties connected with the Bay-street congregation. Reports were read from the sessions of Bay-street and Cooke's Churches objecting to the granting of the prayer of the petition. The Gould street Church session reported that they had resolved to offer no opposition. There was also read a memorial from the congregation of Bay street Church, adopted at a recent meeting, and transmitted by the session, praying that before the disjunction sought for be granted, the petitioners should be asked to comply with the finding of the Presbytery as to their duty in the matter of the annuity to the late pastor, or that the Presbytery devise some other scheme to meet any deficiency in the retiring pastor's annuity that might be caused by the proposed secession. In support of this memorial, Messrs. Young, Paterson, Riddell and Graham, certified Commissioners, were heard; Mr. D. Walker, appearing on behalf of the petitioners for disjunction. After some discussion it was moved by the Rev. Dr. Topp, seconded by the Rev. J. M. King, "That the Presbytery, having now by its deliverance of last meeting to deal with the petition of certain parties of Bay-street congregation for a new organization, find that having sought without effect to bring about a reconciliation in the said congregation, and having also dealt with the petitioners in regard to their duty to bear a portion of the obligation for the pastor's retiring allowance; and further, that no practical benefit can be gained by any further delay in the settlement of this case, consent to grant the organization sought for, believing that the pastor's retiring allowance will be so dealt with by the Presbytery, when circumstances require them to do so, as to secure his interests in the matter." Rev. J. G. Robb, seconded by Mr. James Brown, moved in amendment, "That in view of all the circumstances of the case, and all the interests connected with it, this Presbytery is of opinion that the petitioners have not, so far, made out such a case as will warrant the Presbytery in erecting them into a separate congregation." The amendment and the motion were put, and it was found that five voted for the amendment and four for the motion. The amendment was declared carried. From this decision, Rev. Dr. Topp, Rev. Mr. King, Rev. Mr. Eadie, and Mr. Gemmill asked and obtained leave to enter their dissent. The Moderator then announced to the parties interested the decision of the Presbytery. Mr. Stephens, for himself and the petitioners, gave notice of appeal to the General Assembly at the meeting in Montreal this month. The Presbytery appointed Rev. Mr. Robb and Mr. James Brown their delegates to appear before the General Assembly in support of the decision they had arrived at. It was resolved that the next meeting of the Presbytery would be held in Erskine Church, Montreal, at such time as may be announced by the Moderator of the General Assembly. The proceedings then terminated. R. MONTATH, Pres. Clerk.

## Presbytery of Kingston.

On the reception of the resignation by the Rev. James McIntosh, of the pastoral charge of the Presbyterian congregation of Amherst Island, a committee was appointed to frame a suitable minute. The following was submitted to the Presbytery at their last meeting and adopted. The Presbytery in accepting the resignation of Mr. McIntosh, desire to express their cordial esteem and respect for the venerable brother, whose unobtrusive but faithful public service in the ministry of the Gospel during a long life term now terminates. They trust that though advancing years require his retirement from "the high places of the field," he will be enabled still to serve God and His generation in the less conspicuous station in which he is to pass "the time of his sojourning here." They finally commend him and his aged sister, the devoted helper and companion of his life "to God and to the word of His grace," which is able to build them up and to give them an inheritance among all them which are sanctified. THOMAS S. QUINN, Presbytery Clerk.