

# British American Presbyterian.

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## Contributors & Correspondents.

### NEW BRUNSWICK.

Marriage with a Deceased Wife's Sister—  
A Self-Sacrificing Offer—The Supplement  
Fund—More Money Wanted.

(From our own Correspondent.)

I mentioned in my last that the Marriage Affinity question was long and ably debated in the Synod of the Lower Provinces, and the Professor of Theology dared, I say advisedly dared to espouse the heterodox side. In the very elaborate speech which he made he set out with referring to the heading which is placed in the English Bible at the head of the 18th chapter of Leviticus. That heading is "Unlawful Marriages," and "Unlawful Lusts." He contended that there is no ground for such a division, that the subject of the whole chapter is Unlawful Lusts, and that alone. Then he proceeded to discuss his first thesis, which in substance was this, that the word wife means wife and not widow except there be something in the connexion to indicate that the husband is dead. This may be said to constitute the keystone of the whole argument, for the other five theses were more or less subordinate to the one I have named. The debate was continued through four or five seditious, and when the vote came to be taken there were not less than six motions to choose from. That which was ultimately carried was to defer the decision until next year.

It is not to be denied that the course pursued by the learned Professor literally horrified not a few of the members of Synod. Nor is it strange, perhaps, that such an effect should be produced on some minds. I am not sure but that a resolve was entertained for a time by some of the ultra-orthodox tooust him from his chair because he had the temerity to think in a way which is not quite harmonious with the Confession of Faith. He himself, when replying to the arguments that were advanced on the other side showed that he was fully aware of the risk to which he exposed himself. When dwelling on that risk he touched the feelings of the majority of those present in the most sympathetic manner. If the resolve to put him to pains and penalties was made at first, it was evidently abandoned as the debate proceeded, probably because it was found that such extreme measures would have awakened a spirit that they had not calculated on when the resolve was first entertained. Happily the heat, which in the circumstances was to be expected, cooled down. The thought that the Confession, unsurpassed as it is among human compositions, is after all but a human composition, and is a subordinate not a supreme standard, asserted its influence, and prevented men from attempting to do what would ever after have been regarded as a burning shame by all that pretend to hold the principle of private judgment a principle that is dear to all Protestants.

There was one incident brought out in the reading of the Foreign Mission Report worthy of mention here, and it is one that I forgot to refer to when writing last week. It is that during the past year a young merchant who owns property to the amount of \$2,000 or \$3,000, proposed to the Board to give up his business here and go and reside on one of the islands where our Missionaries labour, and give all the aid to the work which a godly layman can render. Such a self-sacrificing offer, I need not add, was accepted in the spirit in which it was made. Delicate health has prevented him from starting, as he intended ere now, but there is every probability that the resolve will be carried out. The name of the gentleman has not transpired yet so far as the public is concerned. The influence that an intelligent and devoted layman would be able to exert in the matter of civilizing as well as of christianizing the natives is doubtless incalculable; it is probable that it would be no less if it would not be more than that of the ordained Missionaries.

The state of the Supplement Fund was considered at some length. There was no little anxiety manifested that it is not taking a better hold of the affections of the people than it has yet done. The contributions that are made to it are increasing each year, but so are the claims that are made on it. New congregations are springing into existence fully as fast as old ones become self-sustaining. Besides a grant of £100 per annum received for some years from the Free Church of Scotland has now ceased. This year the sum needed to supplement the weak charges will not

fall far short of \$3,500, while the contributions given to it during the year now ended, amounted to less than \$2,500. All this time too the calculations are based on the rate of living of some years ago, while that rate has increased not less than 30 per cent, in some cases probably 50 per cent. Some of the members were inclined to take a discouraging view of the prospects presented, but these were only a few. The greater number felt that the cause needed but to be more vigorously worked to secure all the success that is needed. The Committee was placed on a somewhat different basis and given enlarged powers, and the members of it contemplated entering on the campaign with renewed energy. Hitherto it has met only during the sittings of Synod, but a meeting has been called in two weeks from this date, when the course of action to be carried out will be deliberately considered.

I will speak of the action on Union in my next.

H.

St. John, 9th July, 1872.

### THE HEADSHIP.

Editor BRITISH AMERICAN PRESBYTERIAN:

Sir,—I am much delighted to notice the unequivocal position which your valuable journal is taking on one of the leading topics of the day, viz: Temperance. I hope that next number I will be able to send you a list of good cash subscribers, and I have no doubt that the clear ring of your last issue will assist me much in doing so. I desire, in the meantime, if you can be sufficiently indulgent, to set forth a few remarks, on our General Assembly lately held in Hamilton.

And in doing so let me observe that I can make it my boast, that ill-feeling dwells in my heart to no man under the Sun, but that a sincere love of Truth may incline me to say some things which others may not admire. If so, all I have to say is, "Fiat Justitia ruat cælum."

Let us then talk a little with your readers about Union. And what theme is more beloved than the union of all God's people "in the bond of perfectness!" As we have eleven years ago had a union with the Free and United Presbyterian Churches, which, like the confuence of the Rivers St. Lawrence and Ottawa rolling so proudly past the noblest city of the Dominion, is now so harmonious and successful, so may God grant that in his own good time and way, the Established Church may be one with ourselves. Yea, more than all this, should we not give ourselves no rest until a beloved Saviour's prayer has been fulfilled, "That they all may be one; as thou Father art in me, and I in Thee, that they also may be one in us; that the World may believe that thou has sent me." But let me ask with all respect for those who may differ in opinion from me—What good is to be got out of a most unworthy compromise of principle?

I refer to the article in the basis justly demanded by Mr. Ross and his friends, and most unreasonably withheld by others, who, I must say, are most excellent and worthy men.

The article is simply that "Jesus Christ is King and Head of the Church and Nations."

Now for a little calm and dispassionate reasoning. The favourite argument against this is, that such an article would be insulting to the Sister Church. Why should it be so? The principle is common to all Christianity. The doctrine of the atonement is not more Catholic than that of the Headship of Christ. I feel our neighbours of the Establishment (for I use that word as the most respectful I can think of) will soon have reason to say "Save me from my friends." Is there not a frightful insinuation in the very thought of such a blessed doctrine of God's Holy Word being an insult to any man? Of course it would be unfair not to allow that this arises from a desire to conciliate our brethren to whom we have in former times been opposed. But what of that? Is such a mode of dealing with great principles the only way to conciliate? I fear not. And, to speak plainly, let me observe, that on the presumption, announced by a distinguished member of the Assembly, that there is no practical change of opinion since the year 1844 upon this point, would render the whole question of union, to my mind, perfectly intolerable. And what is more, it will never be entertained. The distinction so carefully drawn between a doctrine and its application I know nothing about. Everything is worthless,

especially Christian doctrine, when not practically applied. But I am inclined to maintain, in behalf of the Sister Church, that there is a "petitio-principii" in the whole of this most gratuitous assumption.

What right have we to say that the Grace of God has not greatly modified and improved the whole subject of Presbyterianism in Canada. The very fact that our have laid aside the name of "the Church of Scotland," implies a willingness to be done with Erastianism for ever. It is now regarded by them at home even as a galling "yoke of bondage," and as to this country, how much would the zealous young men of "the Kirk" ministry trained in Canada give for any principle whatever, as distinguishable from Canadian Presbyterianism?

What do they know or care about a celebrated clerical character of pre-disruption notoriety called "Duncan Ranney's," who used to attend all the forced settlements in Galway with a great "Ranny," or strick, to see that the military, with their fixed bayonets, did their duty to their King and country?

I say they care nothing about such men and things. They wish to be united "shoulder to shoulder" with us in doing God's glorious work against all sin and iniquity, and if our consciences are satisfied, I cannot imagine how such noble men as I have met among them at least, can object to allow such an article to strike the funeral knell of all Erastian oppression forever.

We earnestly desire union, and hope that such a modest request, without reviving any former strife, may be granted to us, for it is so reasonable that I hope all parties will see it to be a "sine qua non" to a hearty and happy union.

As regards Mr. Ure's historical argument, there is no proof from our records that humiliation was the motive which actuated either party in former times in asking what was very reasonable and proper by Christian gentlemen in such circumstances to ask, and even if it could be proved, let us now go and do likewise, without any such unkindly motive actuating us, in the discharge of duty.

A word, in conclusion, about the College question.

To illustrate let me tell a hunting story. On one occasion a timid hunter approached a bold and resolute follower of the chase, when both parties had come to a very solemn nearness to a very hard leap—a high "dyke" and deep ditch intervened, no very agreeable companions for weak nerves. The timid man said to his neighbour,

"How do you manage to get over such places so easily and so safely?"

"A jist shut ma een, an' lay on the spurs," was his abrupt reply, and "suing the action to the word," he was in a moment safe on the other side of the ditch.

Let the Church on both sides go and follow his example, and God will guide us in the adjustment of all college difficulties. We all should wish to educate our young men for the ministry in the best possible manner, and the wisdom and grace for which we are now praying will no doubt enable us to do so in the United Church.

I may continue my remarks at a future date, not far distant, and would wish to speak of our Glangarry Anti-Papal Mission, as also the duty of the Canada Presbyterian Church as regards the most important subject of Total Abstinence.

N. PATTERSON.

27th June, 1872.

### THE UPPER OTTAWA.

TO THE PRESIDENT AND MEMBERS OF THE KNOX COLLEGE MISSIONARY SOCIETY,—Through the good providence of God I have been enabled to reach Lake Nipissing in safety. The route lay through a chain of lakes on the Mattawa and after reaching the head of that river descending the Des Vans which flows into the eastern extremity of Lake Nipissing. On the 19th of June I left Mattawa village and proceeded up the river in a large canoe that had come from Lake Talou.—Canoes of birch bark are the only means of conveyance to Lake Nipissing when the ice is broken up, on account of the numerous portages and rapids which render the use of larger boats almost impossible. There were six of us in the canoe and we had to portage both it and the freight over 5 portages each of which would be about half a mile in length besides about the same number of rapids where we had to find

our way through the brush leaving two or three to bring the loaded canoe up the foaming current. That evening we reached Mr. A. Shields where service will be held in future. It is situated near the entrance of Lake Talou where the two branches of the Mattawa unite—on this lake the settlers are very scattered there being four Protestant families at the lower, and three at the upper and besides some two or three Roman Catholics. Here I remained until the 21st when the Nipissing mail arrived on its way home. The carrier willingly took me with him although his canoe was frail and small, measuring 23 fathoms in length. We started by the north branch of the Mattawa through Lake Talou which measures about six miles in length and one in width; after crossing we had to portage our freight and canoe fully a mile and on the other side of it took dinner. I might state here that we were accompanied by two gentlemen from Ottawa who were proceeding by this route to Manitoba, and who were with us as far as Lake Nipissing. Our dinner was exceedingly simple and easily prepared, a little tin pail contained the tea was boiled over a brisk fire the salt pork being fried at the same. After these were prepared, with a large piece of bread well buttered, we seated ourselves beneath the shade, and with hunger for sauce partook our humble fare. We then crossed Pine lake which is only about a mile in length and a portage of about the same distance and entered Turtle lake. This lake is 6 miles in length by about one in width; after crossing we had to portage about a mile to reach Trout lake, the largest on the route, measuring about 9 miles in length by two in width. As the sun was nearly set we decided to camp all night at a winter shanty because there are no settlers between lakes Talou and Nipissing to accommodate travellers. The same performance had to be gone through with for tea and breakfast only we were fortunate enough to catch a black bass. After completely smoking the shanty of mosquitoes and black flies, which are very troublesome at present, so much so that a horse has been known to die after being exposed to them for four or five days, we lay down on the floor and slept soundly until early dawn. After our morning repast we crossed the lake and left behind us the head-waters of the Mattawa. After portaging our freight over a mile we passed through a low, marshy creek, the head waters of the Des Vans. Here we met a settler from South River who told us that there were bears ahead of us; as one of us had shooting irons we watched for them but they had left the river and we could not find them. After following this stream for about four miles we turned past an abrupt point and saw for the first time one of the largest inland lakes in this section of the Dominion. Lake Nipissing is reckoned to be about 80 or 90 miles from east to west and from 10 to 15 north and south. South River enters it from the south about 15 miles from the eastern extremity, and French river at the western extremity is the outlet into the Georgian Bay. The only settlement on this lake is about three miles up South River which we reached about 9 p. m. greatly fatigued with our two days paddling and portaging. The distance roughly estimated is about 65 miles from Mattawa village or 150 from Pembroke. It is 66 miles from lake Rosseau, or Parry Sound on the Georgian Bay and roads are already made fully half way from both places which will terminate at this settlement. The number of actual members are small being about 8 or 9 families and two or three of these are too far away to attend our service. Last Sabbath the attendance was about 15. A Sabbath school with about 10 or 12 children will be in operation next Lord's day. There are only two persons who claim to be Presbyterians and one a Methodist, the rest are Church of England, yet all of them are desirous of having service amongst them, and as few of the parents can read or write they are anxious that their children should be taught both these branches. They offer \$100 or more to this society for a student next summer, who will, besides his Sabbath day's duties, teach at least four days in the week about 18 children, which offer should by no means be overlooked. I leave by the next mail for Lake Talou on my way to the other side of my field, Des Joachim, about 100 miles distant, the same mail bringing Rev. Mr. Olives, a Methodist missionary, here. The cry in this district is for laborers, who will forgo the luxuries and comforts of life, willing to spend and be spent for their

Master's cause. To such the people will lend a willing ear, and of their abundance as the Lord has prospered them, give liberally to their support.

Yours truly,  
THOMAS T. JOHNSON.

### A WORD IN DEFENCE.

Little BRITISH AMERICAN PRESBYTERIAN.

Sir,—I like your paper and read it carefully every week. Mama and I find it far more so it worth reading than we get in the *tribe* or any of the political papers. We have got fairly sick of that never ending political hash about John A. McDonald and Edward Blake. For the comfort of their wives and children we hope these gentlemen are not so bad as they are said to be. Have they actually horns and cloven feet? And do you know anything about those who are continually seeking them? They must be wonderfully good people, though I heard that their neighbours and acquaintances don't see anything remarkable about them. But I'm forgetting what I wanted to write about. Last week's paper you have a notice of a book about set turning women into men. And you say in it that a good many young ladies are very idle and very extravagant and frighten young men from marrying. Did the young men tell you that, Mr. Editor. I think that the young men are far more extravagant and selfish than we are. They are always on the outlook for money, and have a far greater dislike "to love in a cottage" than any of us have. As to beginning where papas and mammas end, or wishing to do it, who is to blame for that? Not we girls, I assure you, but "society" which we have not the making of. Don't blame the girls but blame papas and mammas, and uncles, and aunts, and brothers, and sweethearts, if such notions are common. There are thousands upon thousands of Canadian "girls of the period" that are as hearty, true, honest, handy, and diligent workers and ready to be workers as low were their mothers and grandmothers. Tell you Mr. Editor it is a fact, the men are far more troubled about what people will say and about fine horses and incomes, than we are. I have known even Presbyterian ministers such poor snobs that they would not allow their sisters to engage in honourable work for fear of compromising their status, I think they called it. It's a fact Mr. Editor. Come don't blame us girls only, and oblige,

LITTLE JEMMY.

### TOO POOR.

Moore, of the *Real New Yorker*, was sitting in his office, one afternoon some years ago, when a farmer friend came in and said: Mr. Moore, I like your paper, but times are so hard I can not pay for it.

"Is that so, friend Jones? I'm very sorry to hear that you are so poor; if you are so hard run I will give you my paper."

"Oh, no! I can't take it as a gift."

"Well, then, let's see how we can fix it. You raise chickens, I believe."

"Yes, a few, but they don't bring anything, hardly."

"Don't they? Neither does my paper cost anything, hardly. Now I have a proposition to make to you. I will continue your paper, and when you go home you may select from your lot one chicken and call her mine. Take good care of her and bring me the proceeds, whether in eggs or chickens, and we will call it square."

"All right, Brother Moore," and the fellow chuckled at what he thought a capital bargain. He kept the contract strictly, and at the end of the year found that he had paid about four prices for his paper. He often tells the joke himself and says he never had the face to say he was too poor to take a paper since that day.—*Model Farmer*.

Perhaps some of you say, "I am so ignorant that it is no good trying to have prayer in our family." You make a mistake there. It is not grand words that God wants, but honest hearts. God offers you his holy Spirit to help you in your prayers, and to teach you to pray. Jesus says, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Ask God for the help of his Holy Spirit and you will find that is far better than all the help that any man can give you.—*British Workman*.