

British American Presbyterian.

Vol. 2

TORONTO, CANADA, FRIDAY, MAY 30, 1873.

No. 68

Contributors and Correspondents.

NEW BRUNSWICK.

PRESBYTERY OF ST. JOHN—THE MISORDINARY EMIGRANTS—THE SCHOOL QUESTION.

Shortly after I wrote my last, the Presbytery of St. John held its quarterly meeting, and sat for one whole day and a part of a second. A report on the statistics of the past year was presented, which brought out some encouraging features, as well as some that are anything but pleasant to contemplate. The income of the pastors is no better on the whole, if anything it is worse, and that while the rate of living is advancing every year. In some cases there is improvement, and in one or two this year on which we have entered will show more growth than the past, but on the whole the matter is one much to be deplored. The hint was thrown out too, and the feature thus referred to is one that perhaps has not received the attention it deserves, that the rural pastors with their shamelessly small incomes are, after all, more comfortable and easy than the city and town brethren that get three or four times as much. I need not enter into details to show how and why this is the case; it is sufficient in this place to call attention to the fact that it is so. An encouraging feature in the report is that the contributions to Missions from the Presbytery were, during the year that has closed, fifty per cent more than the previous year. This being the case the Presbytery felt that they could thank God and take courage. And if the ministerial members felt in that way, the most incharitable and close-fisted might for once have their mouths shut in the accusations, that they are so fond of alleging or insinuating as to the greediness of those that occupy the pulpits.

Your readers will have heard of the arrival of the Kincardine emigrants, 560 of them who came in a united capacity to settle on one block of land in this Province. They arrived here the week before last and as speedily as possible were conveyed up the river to the settlement granted them by the government. It is about 190 miles up the river and back from the landing about a mile and a half to where the lots begin. The preparations for their arrival were not what they had been led to believe they were, and as might be expected there is some discontent; probably some will go away on that account. Indeed there are reports already of some abandoning the enterprise. Still there is no doubt that the majority will remain, and there is just as little that in some years those that remain will attain to an independence which they never would have had by remaining in the old land. They are all Presbyterians, and a pastor has been engaged to follow them in the course of a month or two. Both as citizens then, and as fellow-worshippers, we welcome them with all our hearts.

Our school question has again been brought up at Ottawa, and what to the whole country is perhaps a graver question the constitution has been at stake, in the motion that was carried by a majority. That Mr. Costigan's motion was carried is a solemn matter of consideration, not alone to the people of New Brunswick, but to those of each of the Provinces, as perhaps some of them may feel sooner than they think. We here are not so much surprised at the members of the House belonging to the Church of Rome acting as they did; we can easily understand that the constitution of the country is a small matter to them when anything affecting their church comes up. But blank amazement has taken possession of some of us that the Reform party of Ontario should lend themselves, and that too against the convictions of most of them and against the convictions of the people of Ontario I am persuaded, to the promotion of the claims of the Romanish hierarchy. Reform journals have been in the habit of alleging, and I for one put faith in the allegation, as I said before my predilections were strongly for that side of politics, that they were *par excellence* upholders of the constitution, but we have found out our mistake now, and they will find it hard to win back our faith again. Nor are we much better satisfied with the action of the members of the government. Their utterances are as pro-Romanish as they can be. If they dared they would give that Church all that the Bishops demand. Every member of the government that spoke temporized with the question, I suppose in order to please if they can, their Quebec followers. If Canada is to be ruled by Quebec and the Romanists of the other Provinces the sooner we know it all the better. That the members from New Brunswick stood firm both to the School Bill and to the Constitution is a matter on which we congratulate ourselves. Of the 14 members that voted, 11 recorded

their votes against the motion of Costigan. Nobody can dare to say that Costigan, Anglin and Cutler, (the latter a nominal Protestant but representing a constituency of whom the majority are French) represent the Province. There used to be an exclamation in vogue in England, especially among those known as country gentlemen who are highland dry in their Toryism, when a measure which they considered Radical was passed by the House of Commons. It was, "Thank God we have a House of Lords." If we were in the habit of using a liturgy, we would incorporate into it something like the following, "Thank God we have a Federal constitution, not a Legislative." I gather from the speeches of members and remarks in newspapers that it is to Quebec we owe it that the union was a federal one. There is a compensatory element in most things. Even though that federal element be trampled upon and rendered of none effect, I don't think it will, but suppose it were, we will have some consolation in reflection that it was the men that got that element introduced that were the first to despise it when another Province was affected. And in the turn of affairs the time cannot be long when the violators of constitutional rights will be beaten with the rods which they themselves cut. The spirit which they have invoked from the vastly deep, unless allayed very soon, may tear the Romanists of Quebec and elsewhere limb from limb by and bye. Let us hope, however that the evil will not go so far as that.

H.

St. John, 21st May, 1873.

SCOTLAND.

RABBINGS IN PAISLEY AND DUNDEE—MR. KNIGHT'S CASE.

Paisley, called of old the "Paradise of Scotland," doubtless from its rich pastures, the work of which the old monks who built its abbey in the 12th century so well understood, might now be more properly characterized as a great manufacturing suburb of Glasgow. Well used trains pass and repass between every half hour or oftener. Duty calls us to the famous old town, and in a few minutes we glide in among the shoulders of its crowded houses, and descend amid a crowd into the "Coun'ry Place." Entering Gilmour-st., we see signs of modern improvement in a much needed break through at its end into the Cansey side. Otherwise there seems little prospect of any widening or straightening of the narrow, crooked old streets. At the Cross the countrymen stand and smoke their pipes between service on Sabbath just as their forefathers have done for hundreds of years. But this is Monday, and the crowds before the bookellers' windows in High-st. are discussing the cartoons with which the native art is trying to affect to-morrow's school board election. The Carse lands here of old were fertilized by the White Cart, but as we look over the parapet of the Old Bridge, nothing is to be seen but a scanty inky stream, redolent of dye-stuffs and such refuse as the manufactories eject. A little farther on and we come to the Abbey, a fine old ruin, the chance of which, however, is in good preservation, and is in use as a parish church. I had the pleasure of exploring its curious cloisters and cranies in company with its incumbent, and was especially interested in a remarkable old chapel at the rear which contains nothing now but a tomb—that of the daughter of Robert Bruce it is supposed—but possess a mysterious property of echoing a musical note in a most wonderful and pleasing manner. Strange to say, the attempts made at an exact imitation of the "Virgins' Chapel" have ever failed in this acoustic peculiarity. Returning up High-st., we pass the entrance to what was the birthplace of John Wilson, the famous professor and *literateur*, of Edinburgh. Built by his father for a dwelling-house, it was afterwards used as an infidel lecture hall, but is now a mission gospel hall. Here one of the Free Church ministers, Dr. Fraser, told me he used to go *incognito* when he first came to the town twenty years ago, to hear Holyoke lecture, and learn the arguments of the enemy, that he might meet them in the pulpit and in the "Bible Institute" for young men which he then began and still maintains. Infidelity, though it has changed with the times, still abounds in Paisley, and the good man referred to showed me a volume of lectures against it which he is about to publish under the title of "Bonded Thoughts." Descending from the High-st. through one still more narrow, once now, and still called New-st., you reach Fuo St. George's, built for Dr. Burns after the disruption, and around you in these crowded old houses are the scenes of his honored labors. That prim little man

by the gate is church officer, and was the Dr's. beadle for many a day, and now has no greater pleasure than to retain interesting memories of the man he so highly reveres, especially if you can repay him with Canadian remittances. But time would fail to tell of the Paisley men, such as the other Wilson, Trenchill, Wotherspoon, &c., who have made their mark upon the world, or the monuments of public spirit erected by its successful men. Perhaps its most talked of public man at present is the Rev. Mr. Hutton, understood to be the author of the already famous manifesto of the W. P. Church in favor of Dis-establishment, and likely to take a prominent part in the coming campaign.

Dundee next claims a visit. To reach it is a matter of three hours by rail from Glasgow, and for this a third class return ticket can be had for less than half a sovereign. It is economical, and has the advantage of affording insight to the manners and customs of the people. Yet it is not pleasant after carefully shunning the "smoking compartment" to find ere you have passed the tunnel into the suburbs the carriage is aglaze with the match of more than one smoker. This is one of the standing and inevitable nuisances of British railway travelling. The company's laws against it are not enforced, and selfish offenders show no regard for any other consideration. Hard by the famed field of Bannockburn we glide round the Castle rock into Sterling. Thence across the Carse of Forth among its windings, under Wallace's towering monument, we put down some dowagers and valetudinarians at Bridge of Alan, and rush into the bosom of the Ochils, dive through their bowels and come out in sight of the "fair city of Perth" near where the Romans looked down on the Tay and exclaimed, "Ecco Tibur!" In the great station here we change carriages, and crossing the river, spend an hour on its other bank, passing fishermen's cots and farmers' standings ere we reach Dundee. The subject most talked of everywhere in connection with the name of this town is Mr. Knight's case, so a few words about it in the first place. Finding a meeting of Presbytery impending, I turned my steps yesterday morning up the Nethergate to St. John's Church, where the relevancy of the libel for unscriptural teaching upon prayer was to be considered. I found not only a full attendance of members, but a large and rather demonstrative gathering of the friends of both parties present. Evidently feeling was running very high. Mr. Knight's own flock seem to rally around him, though few others in the Free Church join them. There he sits now beside his gentlemanly-looking elder, Mr. Dick, the picture of nervous exhaustion. A tall, thin, dark man, with somewhat retreating forehead, but high in the region of self-reliance, and when he speaks his voice is clear and pleasant. Before him sit an array of reporters at the clerk's table, and opposite them the massive form and bold head of that functionary—Dr. Wilson, the leader of the prosecution—and near him Mr. Bruce, his powerful seconder. Business is quickly reached, and after some petty technical objections have been raised and as quickly settled by the clerk's unflinching legal lore, very abruptly and firmly presented, Mr. Knight proceeds to table a certificate signed by four medical men, declaring his imperative need of rest from professional duties. Dr. Wilson at once moves that further proceedings be stayed for the present till Mr. Knight's health be restored. The Presbytery readily agree, with evident feeling for the sufferer, and as readily grant his request for three months' leave of absence. Still Mr. Knight seems to have been prepared, and wished still to make "a statement," but at the request of the Presbytery refrains. So the matter is dropped for the present. I need not retail the hard personalities which are freely uttered on both sides, and only add that Mr. Knight is exceedingly reluctant to lose standing as a Free Church minister, and the opinion of some who know him well is that he only desires time as imperceptibly as possible to set himself right with the requirements of the Church's standards. Of Dundee more anon.

CANADIAN ABROAD.

Dundee, May 7th, 1873.

THE NEW BRUNSWICK SCHOOL ACT.

Editor BRITISH AMERICAN PRESBYTERIAN

Sir,—I wish through your columns to call most earnestly upon the Presbyterians of Ontario to come to the rescue of New Brunswick, of Free Schools, and of the constitution of the country. Nova Scotia Presbyterians will, to a man, stand by New Brunswick. Other Protestants, especially the Methodists and Baptists, may be relied

upon; but with us Presbyterians are always expected to do the hardest fighting, to be the first in the field and the last to quit it. Will the Presbyterians of Ontario and Quebec alter their views in such a way that politicians cannot choose but hear? Are we to allow the Bishops of Quebec to rule the country? Is the Pope to be the actual sovereign of the Dominion? Presbyterians of Ontario, the answer to this question is to be given mainly by you! We'll do our duty here by the sea. No member sent by a county in which the Presbyterian element prevails will ever venture to vote under the direction of a Romish Bishop. Only one Protestant (an Episcopalian) from Nova Scotia voted for the infamous Costigan motion, and he is ashamed of himself, as well he may. In the Maritime Provinces the Synod has appointed committees to watch Legislative action bearing on public education. These committees have protested against the Costigan resolution. Cannot your Assembly appoint a committee of this sort?

Yours very respectfully,

HALIFAX.

May 22nd, 1873.

[NOTE.—Our correspondent, "Halifax," will see by a short paper in to-day's issue, which ought to have been in last week but was crowded out, that we have not overlooked the New Brunswick business, and that we sympathize with the Protestants of the Lower Provinces in this unnecessary and impertinent intrusion into their local affairs. Some serving politicians are all intent upon catching the Roman Catholic vote, and accordingly do things that we believe in their hearts they don't approve of in order to gain this object. It would really seem as if the Jesuits meant to rule this Dominion. If so, it won't be without a determined struggle, let our politicians say or do what they like.—Ed. B. A. P.]

MUSKOKA DISTRICT.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I have thought that some of the impressions and ideas connected with my labors in the Muskoka district might not prove uninteresting to the readers of your paper, I am also sanguine enough to hope that they may also prove fruitful in effect. Many will be anxious to know what Muskoka is like. I shall not attempt a description of it further than just to say,—Imagine to yourself extensive forests, high rocky bluffs, beautiful lakes of various shapes and sizes, rivers and valleys, all variously arranged, and you have a comprehensive idea of Muskoka. The winter season is very long, but the change from winter to spring is much more rapid than in the more southern parts, and vegetation is also very rapid, there being no frost in the ground after the deep snows go off, and the spring sun appears to concentrate all its power on the valleys. The snow vacates the ground to-day and the plough takes possession to-morrow; so that sowing and planting are about as early as at the front. Nowithstanding the many disadvantages—such as long winters, rocks, the difficulty of making roads, and consequently the lack of market privileges—through the liberal policy of the government in the free grant system and the building of roads, together with the healthy climate, I am persuaded Muskoka is destined to take an important place in the future of Ontario.

But if the civil government has been thus liberal in their policy, how is it with the Church? I fear it is not sufficiently alive to its duty of supplying the pioneer with gospel privileges. In the term Church, I mean each and all of those who profess to be followers of Him who lived and died but for the good of fallen man, and to whom He has given the opportunity of proving that they are sincere in their profession. The future state of religion here depends in a great measure upon the exertions now put forth by the Church. The population consists of two well-defined classes, namely, those who are pioneers from profession and choice, and those who are such by force of circumstances. The former class choose this life because a love for order and authority finds no place in their nature. Consequently they are infidels in precept and practice. On the Sabbath day, in place of being seen in the house of worship (when there is an opportunity) they may be seen with fishing-rod, gun or axe in their hand. They are a benefit only in so far as they help to open up the country for a better class. But the effect of their influence is often very injurious. The latter class, which is most numerous here, are those who have been driven into this life in hopes that by hard labor, and the blessing of good health (often

their only possession) they may be able to secure a home for themselves and families. In coming here they have torn themselves and families away from the benefits and privileges of a stated ministry. Knowing how true it is that "evil communication corrupts good manners," it can easily be imagined what an injurious effect the influence of the former class must have upon the latter, especially upon the children, when there are no countervailing influences. Some fault finders may say—Why associate with them, and come under this influence? Without taking time to state the reasons, it is sufficient to say, that in pioneer life it is impossible to avoid it. Already many of the parents, when they see the pernicious effect of this influence on their families, regret that they have taken the step which has brought upon them this evil. Now it is the duty of every Christian to help his brother under these circumstances. Because God, in his wisdom, has seen fit to bless some with means by which they are enabled to secure these blessings, and has denied them to others, is that any reason why the former should forget that they are accountable stewards, or that they should shut their bowels of compassion against the cry of their brother, while spending their means selfishly for comfort and luxury, until, like Jeshurun of old, they "wax fat and kick," while the poor brother lacks the necessaries of life? Thousands are spent yearly in decorating and embellishing places of worship in the city of Toronto, until they become so costly and grand that the poor and humble are not able to worship in them, while it would rejoice the hearts of hundreds of worthy Christians here to have the humblest house of worship to be found in any of the cities. I find no fault in these decorations in themselves, but when they absorb the energies of the Church to the detriment of her missionary work, it can end in no good. Such would appear to be the case with the Romish Church, which has dealt most extensively in them. If some of those who think they have done their duty when they have doled out their widow's mite from their thousands, had a few months' experience in trying to preach the gospel in the log-cabins and school-houses of Muskoka, it would have a beneficial effect upon them. In cities, the excuse often given for neglect of mission work is, that it is no use helping those who will not help themselves. But there is no room for such excuse here. It would rejoice the heart of the giver to see how gratefully the help is received. The names of some who have already helped will long live fresh and green in the memory of the people.

Believing that there are many who are both able and willing to help, if they were but sure that there were but a good cause and an urgent case, I will point out one or two ways in which their sympathy may take tangible form. First, I would wish to bring under their notice—Knox College Student's Missionary Society. The part of the work which it has taken under its charge is to send the gospel to the more destitute portions of Canada. For support it depends on free-will offerings of well-wishers of the gospel cause. For an account of its great success, and the good work it has performed during the few years of its existence, I refer all to the circular for 1872, which can be had from the President, Mr. Gilray, of Knox College, or from any of the students, all of whom will be most happy to receive any expressions of sympathy for the society, however small they may be. Another, and not less important way of expressing good will towards the Muskoka pioneer, would be in assisting him to build places of worship. A little help will go a long way in this country, where building material is so plentiful. On thousand dollars, which is but a respectable item on a subscription list for some churches, would build three or four of such houses as it is the ambition of the people here to possess. If there is any one who is ambitious to hand down his name to future generations in his good works, there is an excellent opening here for such a laudable ambition. There is the nucleus of an important place situated on the south shore of Lake Rousseau, where they are making strenuous exertions to build a small place of worship, and some half dozen of them have subscribed about two hundred dollars, but there is more wanted. Will this good work have to fall to the ground for the want of a helping hand? Any help sent to the address of Mr. Bowman, Windermere P. O., will be most gratefully received, and promptly acknowledged. Hoping that I shall not have written in vain,

I remain, yours, &c.,

P. C. G.,
Students' Missionary to Muskoka District.