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## Contributors & Correspondents.

### NEW BRUNSWICK.

The School Question again—Church Schemes—Congregational Giving.

It appears that our Free Non-Sectarian Schools have not got out of the wood yet, and I am afraid will not for some time. There have been reports from time to time that a solitary individual here and there—probably they are crusty old bachelors that have no sympathy with the rising generation, or misers whose accursed love of gold has eaten up their love of country—has resisted the payment of taxes until forced to do so in a court of law. Advantage is taken of any informality that may have been made in the assessment. Now, however, it appears that in the County of Kent, which is largely a French county, an organised attempt is being made to defeat the working of the Act. The ringleaders in the work of obstruction, in shutting up the fountain of knowledge, unless the clergy are appointed curators of the fountain, to ladle out the beverage in canonical fashion, are men that occupy representative positions. Owen McInerney is a member of the Legislative Council, and when the Bill came up for consideration in that House, with the tones and gestures of an injured martyr, or rather, perhaps, with those of an old Reform patriot, declared that he would lead his seven sons to the altar, and make them swear perpetual enmity to the School Bill in its present form. Auguste Renand was until lately M.P. of Kent, but at the election just held he has been left at home. Another who has made himself prominent was erewhile an M.P.P., but, like Mons. Renand, has been allowed by the people to retire into private life. These three and another, four altogether, all residing in different parishes, have resisted the payment of the School Tax, and on application to one of the Judges of the Supreme Court, have obtained an order preventing the levying of the tax until the case is argued before the Judges in the coming term. Had the order been given for the relief of these four men personally, nobody would have cared much, but strange to say, the order says that no money is to be collected in any of the four parishes until the case is decided. I hear whisperings occasionally that the character of the Bench is not what it used to be. I do not profess to give an opinion on that point, but certainly such a decision as I have referred to tends to strengthen such a suspicion. The Legislative Council above mentioned got his appointment at the time of Confederation, when the Hon. David Wark was elevated to a seat in the Dominion Senate. I don't wonder much at the grumblings that I heard from some of the residents of Kent County, before the Bill came up at all, that such a man was appointed to succeed Mr. Wark. It was asserted to me that haste and blundering of a gross nature were shewn in the appointment. It is plain that a determined, and it is to be feared, unscrupulous opposition will have to be met and conquered on the free education for the people be permitted to be wrought out peacefully and satisfactorily. Whether or not there is any good ground for the assertion so persistently and so frequently made in some quarters, that the clergy of all denominations are afraid of, and therefore more or less opposed to the investigations of service, (I don't see any good ground for the statement in a general sense,) it is true of the Clergy of the Church of Rome. Everywhere the Clergy of that Church claim to have the training of the young under their special control. For good or for ill, it is plain however, that the time is passing away when the people will submit to be in leading strings in that matter.

In looking over the minutes of the supreme Courts of the several Churches, I notice that there is variety in the way in which the Home Mission work is carried on, at least in the financial part of it. In the Canada Presbyterian Church each Presbytery makes an estimate of what it needs for the year and lays in its claim accordingly. I presume it expends that sum as it pleases. Also, the Church extension or the assisting of weak congregations and Home Mission proper are both regarded as one scheme. In the Church of the Maritime Provinces in connexion with the Church of Scotland, there are two funds, one managed by each Presbytery, and one by the Synod. Into the latter goes the grant from the Colonial Committee of the Church of Scotland. How these two are kept distinct both in the minds of the people when contributing to them, and in the working out, or on what basis precisely each rests, I cannot say just at present. I dare say there is a distribution that is perfectly intelligible, and I am the more persuaded of that as the working in that form seems to produce good results. In the Church of the Lower Provinces, there are two separate schemes, one for the assistance of weak congregations that have settled pastors, in other words a sort of elementary sustentation scheme, and the other which has for its sphere the opening up and supply of stations, and the supply of vacancies. Each is under the charge of a separate Committee. The one is called the supplement scheme, and the other the Home Mission scheme. It is worth while to compare the several modes of working and see wherein they agree, and wherein they differ. Some times it happens that the difference is only in name not in reality. I think it is a good thing sometimes to compare what a Presbytery contributes to the Fund with what it takes out of it, that process has hardly been touched upon here. There ought to be more attention called and in a more public

way not only to congregations that do not contribute at all to the schemes, but also to those that give a nominal sum, just a mere trifle to prevent blanks in the returns. There are cases in which the giving of five or ten dollars, or even more than that to a scheme of the Church is far more to be found fault with, far more culpable, than where a poor and weak congregation or a section of one gives nothing at all. More of this anon.

H.

St. John, 18th September, 1872.

### THE SAMARITAN WOMAN.

BY THE REV. ALEXANDER MCKAY, M. A., ELMIRA, ILLINOIS, U. S.

Below we place before our readers Lesson 16, of a work for the use of teachers and scholars which the Rev. Mr. McKay intends soon to publish.

John 4: 10—18.

VER. 10.

How did Jesus answer her? w. v. What is meant by the gift of God? This is variously explained (1) Christ the unspeakable gift of God. (2) The favourable opportunity she then had to secure salvation. (3) The Holy Spirit. (4) The grace of God. What is living water? Springs or running streams in opposition to dead and stagnant water. What did he mean by living water? The grace of God in the soul or spiritual life, ch. 7: 37-39. In what respect may this be like a perennial fountain? As water in a spring is permanent, abundant, useful, pure, and satisfying thirst, so is the grace of God in the soul, ch. 10: 18, 29. What was her duty that she might receive it? To ask for it, Luke 11: 9-13. What was her condition? Ignorant of it. Can anything else quench spiritual thirst? No.

VER. 11.

What did the woman say? w. v. Did she understand him? No. Did she take the words of Christ literally? Yes. What was his usual method as a teacher? To illustrate spiritual truths by sensible objects. Can the carnal mind comprehend spiritual truths? No. Nicodemus could not understand what was meant by the new birth. The Jews thought "the bread from heaven" was literal bread, and this woman was puzzled with what was meant by living water. The unconverted puts a literal and carnal sense on spiritual expressions. Was water used in the Old Testament to represent spiritual blessings? Very frequently. What two obstacles did she imagine to be in his way for getting water? He had no instrument to draw with, and the well was deep.

VER. 12.

What question did she ask? f. c. What does it imply? "It was good enough for our ancestor Jacob, who himself drank of it, yet which he would not have done, if he had known a better, if thou canst shew us a better, thou wilt in that respect be greater than Jacob." What did she claim for the Samaritans? A direct descent from Jacob, his lineal descendants and rightful heirs. Was she correct in this? No. "The Samaritans took it for granted that they were the children of Joseph; we have no evidence however that they were so; Ephraim had indeed been given this portion, but the whole seed of Ephraim had been cast among the gentiles, Jer. 7: 15. And these Samaritans who now dwell in the portion of Ephraim appear to have been of Gentile origin." 2 Kings 17: 24, 41. What distinguished favour did she say Jacob gave them? A well. Who drank from it? I. c. What was her object in stating this? To set forth the abundance and excellence of the water in Jacob's well, and its superiority to any other.

VER. 13.

How did Jesus answer her? w. v. Did he tell her directly that he was greater than Jacob. No. Did he say anything to undervalue Jacob and his gifts? No. To what does he direct her attention? The vast difference between literal and spiritual water. What did he say of the water drawn from Jacob's well? I. c. Could she deny this? No, she knew it from actual experience. What may water here represent? All worldly enjoyments which are of a perishable nature; and can not satisfy the deep cravings of the human spirit.

VER. 14.

What is the peculiar quality of this water? s. c. What does shall never thirst signify? It does not mean that believers have no spiritual wants while here, but that they have ample supplies at hand. Who gives this water? Christ, our salvation is of God, through Christ and obtained by faith.

How does grace resemble water? As water can cleanse, quench the thirst, and refresh the earth, so the grace of God cleanses the soul from moral defilement, supplies our spiritual wants, and fills the believer with the fruits of righteousness.

What is our duty about this water? To drink it. Who may drink it? Whosoever, Rev. 22: 17. Why will he not thirst again? I. c. What does in him imply? The influence of grace is internal and saving, it is not an outward form, but in him, enlightening the mind, renewing the will, elevating the affections, pacifying the conscience and pervading the whole inward empire of righteousness, peace and joy in the Holy Ghost. How may the word well be rendered? A fountain, it is a different word from that in v. 10. Explain a well of water springing up? The influence of grace is

vigorous and abundant; the soul of the believer, becomes not a cistern for holding poured into it from without, but a fountain bubbling up and flowing forth in all its experimental and practical operations.

Explain into everlasting life? The influence of grace is upward and heavenly the believer has a perennial fountain of spiritual enjoyment opened in his soul which shall never be dried in this life, but shall flow on to all eternity.

VER. 15.

What did she ask? s. c. Did she yet understand? No, she still supposed he alluded to the literal water of that or some other well. What does her ignorance shew? 1 Cor. 2: 14. How must a person feel in order to receive the water of life, Mat. 5: 6. What was her object in asking this water? I. c. What was the first duty to which our Saviour directed her attention? To ask the living water. Does he shew now? In a manner she does, and Jesus granted her request. What may we learn from this? The duty of the ungodly to pray at once; Jesus called her to ask, before he spoke of her drinking this water.

VER. 16.

What did Jesus request her to do? I. c. Does this language indicate severity or harshness on the part of Jesus? No. Why did he give this turn to the conversation? To probe her conscience, and prepare the way for her reception of the truth. To what was her conscience awakened? Her past sinful life. Did he speak to her any longer in figurative language? No, his words became plain, pointed and personal. What was the first draught she got of the living water? Conviction of sin. What is the first lesson a sinner must learn in order to be saved? To feel his sinfulness and misery, ch. 10: 8, 9.

VER. 17.

What was her answer? s. c. Did she tell the truth? There is literal truth in her answer and there is also hidden falsehood. How would this denial affect her own mind? In saying that the man with whom she lived was not her husband, she admitted her guilt, at least to her own conscience. Did he not commend her for her truthfulness? Yes. What did he say to her? I. c. What does well said mean? Thou hast spoken the literal truth. What lesson may we learn from this? To make the best of an ignorant sinners words.

VER. 18.

How did Jesus show that he perfectly knew her character and history? s. c. How could he know this? By his omniscience as he knew all things. Was she now living with her lawful husband? No, but with another's husband. Which of the commands was she violating? The seventh. How could she have five husbands? They might all have died, or be divorced from her. Were divorces very prevalent in Palestine? Yes, they were shamefully common for very trivial causes. How may in that saidst thou truly be rendered? This hast thou spoken true. What do these words and thou hast well said in v. 17, imply? The gentleness and kindness of Christ in dealing with this wicked and abandoned person. What lesson may we learn from this? Ministers of the gospel in dealing with the ungodly should imitate the Master, in speaking kindly and gently to them, when pointing out their sins; for scolding and sharp rebuke, however much they deserve it, may only harden their hearts and alienate their minds from the truth, when kindness may win, soften and gain the object in view.

Christ's titles which begin 1: 8. John. 1: 14. Eph. 5: 2. Rev. 1: 14, 19; 6: 22; 1

### REMARKS ON MEN AND THINGS.

BY A MINISTER FROM HOME.

The pastor of a rural congregation in western Canada, and his partner, left their quiet home for a visit to the places and scenes of youth. The real purpose of the journey was not to see health to be spent in further usefulness in the cause of God. The weather for some time before leaving had been more than usually warm for a Canadian July. But one night's travel in a Pullman Sleeping Car, and a pleasant sail on the beautiful Steamer Quebec, we arrived at the ancient capital of the British Possessions in North America. The wonderfully different appearance of the country, the fall of temperature, and the number of gentlemen in morning dressing gowns, convinced us that we were many miles from home. The old romantic city of Quebec is still fresh and growing, and pays well for the expense of a visit; but so long as such a number of the priests as are met with at every corner of the street are supported from the soil, Eastern Canada must remain poor. The time has surely come when the people should rise as one man and shake aside the incubus of the established Popish Church and become free. Until some such change has been effected the Province of Quebec must remain far behind the other provinces of the Dominion of Canada, when each body of worshippers supports their own spiritual teachers.

The 26th July found us on the good ship St. David, Capt. Edward Scott. The bon pointing for Glasgow, while from the deck we viewed the beautiful scenery of the Lower St. Lawrence. For many miles pleasant little villages and well painted churches give life to the scenery on both sides of the great river. Soon, however, cultivated, quite villages give place to rugged beaten rocks. The atmosphere was bright, the weather beautiful, but cool, until we reached some distance east of Father Point.

Now fairly in the gulf, the wind changed to the east, and became cold, and the sky overcast, and we found we had entered the region of icebergs and fogs. For two days these beautiful, but dangerous neighbours, the icebergs, were constantly in sight. The oldest sailors had seldom seen so many as appeared west and east of the Straits of Belleisle. Eleven were visible at one time. The weather continued cold, wet, and unfavourable for the season of the year, until we reached the Irish Coast.

But in the ship everything was done to make the tedium of the voyage pleasing to the passengers. The captain, officers, and men seemed united to make us happy. We did not hear a oath sworn during the voyage, nor do I think one was sworn from we left Quebec, until we stood on the Broomielaw. Worship was regular morning and evening in the cabin—preaching twice on the Sabbath, at which all not on duty, clothed in clean Sabbath garments attended. When weather permitted prayer meetings were held in the fore-castle; the captain, several sailors, and a gentleman from near Greenock, taking part in the prayer, and addressing the meeting. The ship, both in the cabin and fore-castle was well provided with Bibles, and other books in religion and morality, all truly evangelical, mostly supplied by the Glasgow Seaman's Friend Society, so that when our voyage was at an end and all stood on the soil of Scotland, and upon parting with the ship's company and our fellow passengers, we found we parted with fellow travellers toward the same heavenly country, all of whose intercourse we will delight to remember, and many of whom we fully hope to meet in the country where there shall be no parting, but where captain and sailors and fellow-travellers, having closed the voyage of life in peace; and stood on the solid land of the New Jerusalem, shall unite forever in the praise of God and the Lamb, whom all unitedly worshipped, as we crossed the great Atlantic in the good steamship St. David.

S.

### MISSION INTELLIGENCE.

SAVING FRUITS.—Among the results of the Church Mission Society in Ireland, are seventeen clergymen of the Church of England, all but one converts from Romanism; seventy-five teachers in English, and classical schools, nearly all of whom are converts; eleven lay missionaries, all converts, besides many Christian privates in the army and navy.

GRATIFYING.—At the late annual meeting of the Protestant Missionary Society of France, it was reported that their receipts for the year were \$76,000, being \$5,600 more than their expenditures, an unexpected result for the first year after the war, when so many had been reduced to poverty. The subject was discussed of sending missionaries to the thousands of criminals annually exiled by the French government to distant islands where they are unprovided with religious instruction.

PROGRESS IN INDIA.—The Lucknow Witness gives the following interesting view of the progress of Christianity in India:—

From statistics recently collected and published by Baboo T. C. Mitter, of Hoogly, it appears that the number of native Christian communicants in North India has more than doubled since the publication of Dr. Mullens' statistics in 1861. We had expected a large increase, but must confess that this gratifying exhibit is a surprise to us. The total number of communicants reported is 18,980, with a Christian community of no less than 48,691 souls. The number of Protestant native Christians in India, Burmah, and Ceylon is estimated at 300,000. Thus the work goes forward. We firmly believe that the next decade will witness a more vigorous growth of the native Church than even the most sanguine anticipated. The conversion of India is no longer a dark problem. Let us have unwavering faith, work patiently, pray earnestly, and expect success; and a great work will assuredly be done.

SIAM.—The mission in Siam, under the direction of the Presbyterian Church, has been attended with the most cheering results. The Bangkok Missionary contains the following:—

The station at Bangkok is now occupied by the Rev. Messrs. S. B. House, M. D.; N. A. McDonald; S. C. George; and J. Carrington, with their families. The mission owns two good mission-houses, a chapel, and school in use, with a boys' school, averaging generally about twenty-five pupils. There is also a printing press kept in constant operation. In 1861, a station was commenced at Petchaburi, a small city of about 12,000 inhabitants, in the midst of a beautiful rice-growing country, and is one hundred miles southwest of Bangkok. The station is now occupied by the Rev. Messrs. S. G. McFarland, and J. W. Van Dyke, with their families. The mission owns there two mission-houses, a chapel, and a small school-room with a female industrial school. A church has also been organized there, and now numbers some eighteen or twenty members. When the writer arrived in Siam, ten years ago, there was but one native Church member in connection with the mission-church. There are now about twenty, which with the Church at Petchaburi, makes about forty in all in the kingdom proper. Ten years ago our mission had the Gospels alone translated into Siamese. They have now the whole New Testament; some of which, it is true, needs revision; but it answers the purpose until something better can be had. They have also the Bible

touch, Joshua, Ezekiel, and most of the Minor Prophets of the Old Testament. In 1867, Rev. Messrs. M. Gilvary and Wilcox requested to remove with their families a Chiang-mai, North Laos, to start a mission there. It has been designated by the Board as a distinct mission, but they draw their supplies and funds through the Siam Mission. Every obstacle to the success of that mission appears now to be removed, and the field is most encouraging.

SOUTH SEAS.—The Chronicle of the London Missionary Society gives the following interesting intelligence respecting the Society's Missions in the South Seas:—

"In Samoa, where the Gospel has long had free course, our missionaries are prepared, both by personal service and by the supply of competent native evangelists, to assist in occupying the field presented in the island of New Guinea. The European agency in the Samoan group will thus gradually be reduced, and the native churches, feeling their new responsibilities, will, we are assured, increase in strength and vigor, and in watering others, will be watered also themselves. The mission in the Loyalty group, although not so advanced as that in Samoa, is showing signs of life and energy in the increase of Church members, in the eagerness of the people to receive instruction, and increased contributions to the funds of the Society."

MADAGASCAR.—The N. Y. Independent of a late date contained the following:—

Madagascar has witnessed the first public examination of the class about to graduate from its Theological Institution, under the care of the Independent missionaries of England. The event was considered of great importance and a matter worthy of much rejoicing, as appears from the fact that the examination of the students took place in the new palace, under the presidency of the Prime Minister, who thanked the missionaries engaged in the work on his own behalf and on behalf of the Queen, who was unable to be present; and again, in an admirable speech delivered after the examination, greatly encouraged the students to persevere in their studies and aims. By exhaustive questions the members of the graduating class were tested particularly on such subjects as the reasons for their faith, the value of creeds, the nature of the sacraments of baptism and the Lord's Supper, with the design to bring out their apprehension of these ordinances and ability to combat teachings which introduce symbols as substitutes or helps to secure acquaintance with God, instead of the one great sacrifice for sin. Special attention also given to such subjects as the history of the Old Testament times, from Abraham to Moses; the Acts of the Apostles and the Epistle to the Hebrews; the life of Christ and the history of the early Church; the English language, grammar, and logic. The extent of the acquirements of these candidates and their intellectual acumen are spoken of in the highest terms. They have enjoyed the warmest proofs of sympathy and affection, as well as earnest prayers in their behalf, from many friends; and great anticipations are cherished of the blessings they shall be the means of bringing to the churches of Christ and the nation at large. The Queen generously showed her regard from them by inviting them again to her palace.

Mr. Thompson, a benevolent Scotchman, proposes to build a sanitarium in the Cameroon Mountains in Liberia, to which the missionaries of all denominations on the west coast of Africa can resort when prostrated by the terrible heat.

Although there has been a good harvest in Persia, and corn is selling at greatly reduced rates, there is severe suffering in the interior. The famine there is increasing as there are no cattle for provisioning the capital, the beasts of burden having been eaten up.

The benevolent contributions of the members of the Methodist Mission in Sweden, amounted last year to over \$2,000 in dollars, or more than \$9,000 in gold. This is above three dollars to each member, whose average daily income did not amount to twenty-eight cents.

A member of the church in Marsovan in Asia Minor, hearing her pastor tell of the fire in Chicago, started a subscription for the relief of the sufferers, and though living in a mud hovel without table or chairs, and with a bed of straw, headed it with a subscription of five dollars.

It is rumored that the Italian government are going to give the Pantheon at Rome for a place of Protestant worship. This is the most ancient church of the Eternal City; and there would be something of righteous retribution in such a disposal of it. The pavement is said to rest on two hundred wagon-loads of martyrs' bones, put there by order of Pope Boniface IV., in order to conquer the repugnance of the superstitious populace to entering it for Christian worship. There is something especially fitting in the name, the "Church of the Martyrs."

Father Chiquy says: "One of them, (the Jesuits, who are exiled from Europe, the precursor of many others, has made his appearance in our midst lately [we suppose at Kankakee, Ill.]; and after having purchased 100 acres of land near our railroad depot, he has contracted for 500,000 bricks to begin the building of a college, which will cost \$150,000. He does not conceal that the Church of Rome is determined to regain her lost ground here, at any cost. She has already expended nearly \$200,000 on nunneries and Jesuit colleges in this colony and vicinity, and she is ready to expend still more to attain her object."