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Contributors and Correspondents.

NOTES FROM THE NORTH-WEST.

DEAR SIR,—Since my last letter was forwarded, your commissioners have spent their first Sabbath in the North-West. In the morning Mr. Ure preached at Kildonan, and in the evening in Winnipeg, while your correspondent occupied the pulpit of Winnipeg in the forenoon, and that of Kildonan in the afternoon. In both cases and at both diets of worship, the congregations were large and attentive.

Although distant but five miles from each other, the general appearance of these two congregations is vastly dissimilar. The Kildonan Congregation very much resembles a Scotch country congregation,—a large portion being men and women, at or past the middle term of life, and some indeed who have been in the parish for over fifty years. Although to a great extent, until very lately, shut out from the busy world, they have by no means been left destitute of general literature, and are specially well informed in the history of our Church in latter years. By means of congregational and Sabbath school libraries, regularly supplied with the newest publications, they are fully abreast of the average of our congregations in Ontario. While, as regards the Catechism and Confession of Faith, and the general principles of Presbyterianism, I have no doubt, the younger members and adherents are much better informed than those of the same age in our Canadian Church. Thorough religious family training and regular catechetical exercises, have not altogether become a thing of the past in this quiet parish. How soon the influx of other denominations, who attach less importance to such matters, may produce a change, we cannot tell. The Kildonan Church numbers among its members men of considerable intelligence, who represent the district in the Legislature, and several catechists who have done good service in connection with the Home Mission Committee, in supplying new stations with the means of grace. The influence of this one congregation, standing all alone for so many years, in this far distant country, has been of the most beneficial kind, and well deserves the gratitude of the Church at large. To such of my readers as desire further information regarding Kildonan, Mr. Grant's interesting book "Ocean to Ocean," supplies, on page 69, the necessary details.

The town congregation in Winnipeg, has grown up in the short space of three years, the church having been twice enlarged during that period. A more intelligent audience than that of last Sabbath morning it is indeed hard to find. The place was literally packed, and gave abundant evidence of the immediate necessity of better accommodation. A very large proportion of the congregation are young men, lawyers, bankers, clerks,—employees of the Hudson Bay Company, and in the Government offices; with the addition of several of the officers and men at present stationed at Fort Garry. The leading officials (Protestant) connected with the Government, are of the Presbyterian faith, (including Governor Morris), and have pews in Knox Church. Altogether the congregation is one of much promise, and under the pastoral care of an efficient minister, devoting his entire time to the work, cannot fail of becoming in a very short time, the leading Presbyterian Church in the Province of Manitoba. The average Sabbath collections and contributions compare favorably with the most liberal churches in Ontario. But for the aid rendered by our Home Mission Committee, it is hard to say whether we should to-day have such a congregation. Now, it has become entirely self-supporting, and offers \$2,000 per annum to its first minister. Such instances should increase the liberality of our members in aiding weak congregations, until they have acquired sufficient strength to bear alone their financial burdens.

This week has, so far, been devoted to conferences with the building committee of Manitoba College, the Board of Management for the present year, and other parties interested in the object that has brought us here, namely:—the claims of Kildonan or Winnipeg to Manitoba College. We have also attended a welcome meeting given our commissioners in Knox Church; lectured in Kildonan in aid of the Presbytery's Fund for erecting new churches, and taken part in the weekly prayer meeting. It has given us much pleasure to notice the good feeling existing between the members of our own Church and the Presbyterian Church in connection with the Kirk of Scotland. Professor Hart has done noble service in the college, and is highly spoken of, not

only in the community, but throughout the country. In addition to his professional duties he has acted the part of Missionary, and is to be found every Lord's Day, engaged in our Mission work. But for his self-denying labours, the Home Mission Committee would have been under the necessity of employing another ordained Missionary during the past year. Some special recognition of such efficient and cheerfully rendered services is due Professor Hart from the Home Mission Committee of our Church. The Rev. D. J. Macdonnell, of Toronto, is expected in the Province in a few weeks, on behalf of our sister Church; we trust his visit may result in his sending us, without delay, another Missionary, in accordance with the decision of their last Synod, and at the same time cement, still more firmly, the bonds that unite us as evangelical churches, having a common faith.

In some respects the time of your Commissioners' visit is inopportune, in so far as securing large week-day congregations. It is what is called "hay time" in Manitoba, when the farmers clear out to the plains to gather in the hay. The "hay privilege" as it is called, is greatly exercising the good people of Kildonan and vicinity; not contented with their two miles of "hay privilege," they are suing for four; and deputation after deputation hang round the Lieutenant-Governor's room, determined to carry their point. As to the merits of the question in dispute we say nothing. If it be a just thing that their hay privilege should be increased, and within the bounds of law and possibility, Governor Morris is not the man to refuse. But there are things that even Governors cannot do, with a due regard to the claims of others and the interests of the Province at large; and it is just possible that there may be unreasonable men even among the good Scotch farmers of Kildonan and neighborhood.

The duties of a Governor in this Province are of the most multifarious description. Certainly if his labors are to be rewarded in proportion to their merit, the Governor of Manitoba deserves a much larger salary than those of Quebec and Ontario. In the present unsettled state of political affairs, our relations with the sister country require careful handling and constant watchfulness. If to this be added the complicated questions connected with our Indian territory, the constant disputes about land grants to emigrants and others, and the thousand other matters of detail, that seem all to be brought directly before the Governor, we have an amount of labor almost beyond the strength of any man.

Day after day the town receives large importations of emigrants and visitors by the Dawson route. We have spoken with several of them, in order to find out whether the road and supplies are what rival newspapers describe them to be. The result of our enquiries leads us to conclude that very much yet remains to be done to make the road comfortable and somewhat expeditious for emigrants. It is only the question of cheapness that can, in present circumstances, attract emigrants to the route. Your Commissioners made the journey from Sarina to Winnipeg, via Duluth, in a little over nine days, while ten or twelve days is the average journey from Thunder Bay to Winnipeg by the Dawson route. We must not, it is true, expect too much from a road but recently begun. Next year, it is said, there will be a vast improvement, both in the road and in the means of transportation. All who come by it speak in the strongest terms of the unparalleled beauty of the country, and are willing to endure some hardship and inconvenience, to enjoy the scenery, which everywhere attracts the eye.

Passing from matters more immediately connected with our mission, we need scarcely add that the town is still excited over the "Lord Gordon" kidnapping case, and the matter is still before the judges. All of the five prisoners have been committed for trial at the assizes. The question of admitting them to bail is now under discussion. If bail is granted, it will be a long time before some of them are seen in British territory. "Well gang nae mair to you too" will be the decision of our American cousins, once safe across the line. Considerable sympathy is evinced regarding several of the prisoners, who have clearly been dragged into this offence by the ignorance or recklessness of Yankee lawyers in Minneapolis. There can be no doubt that they imagined they were acting legally, and had sufficient documents to warrant the apprehension of the prisoner. Ignorance, however, is no palliation in the eyes of the law, and the crime is one deserving of severe punishment. As for "Lord Gordon," unless transported by due process of law to New York, it is not likely that he will visit the "metropolis" during

the hot season. The refreshing breezes of the North-west are in present circumstances much more pleasant and invigorating than the suffocating atmosphere of New York. Attorney-General Clarke and Mr. Cornish are more attractive companions than Jay Gould, or U. S. detectives.

Winnipeg has had another thunder shower, accompanied by torrents of rain. In a few hours the hard roads are impassable. We should like some chemist of celebrity to analyse the ingredients of Manitoba soil. Its sudden transformation from the hardest kind of macadamised road, (as smooth as the new pavement in King-st.,) to the softest, most adhesive, and abominable kinds of clay, is wonderful. Another great drawback to the prosperity of the town and the health of the inhabitants is the filthiness of the water. There are few or no wells, and filtering is a process but seldom resorted to. There is no help for it but to drink the pure (!) Red river water—an experience most unpleasant at the time, and frequently accompanied by deleterious results on the constitution.

Yours sincerely,
W. C.
Winnipeg, Manitoba, July 26th, 1873.

PROFESSOR McLAREN'S TEMPERANCE ADDRESS.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—The expression of Professor McLaren's views on the question of Total Abstinence, as a term of communion in the Church, published in your issue of the 18th ult., has given pain to many. I feel sure that the quotations selected by your correspondent, "A Minister," will be, as they have already been, thrust in our face as high authority against the principle of Total Abstinence, as unsupported by the Bible, and contrary to it. "It ends in a pit or mire, no one knows how deep," it must be opposed by the Holy book, as all such "short cuts" are. The professor has undoubtedly done himself injustice in the address referred to,—that is, if it has been fully and correctly reported, which I doubt. That such utterances will be greedily seized by those who are in opposition to the Temperance movement I believe and regret; that Professor McLaren's sentiments will be fairly represented thereby I doubt. The question, "Is the principle of total abstinence right, according to the Word of God," Professor McLaren will never dispute. We have notable examples of it in three of the greatest men, whose history the sacred volume records, viz: Samson, Sammel, and John the Baptist. Nor are these solitary in that matter; some of the strongest imperative precepts of the Bible are straight in the line of total abstinence—"Woe unto him that giveth his neighbor drink," is surely binding enough on us as it respects my treatment of others; "Look not thou upon the wine," is intensely stringent as it respects the government of myself. It cannot be unscriptural to follow out these teachings, on the contrary it would be sinful not to follow them in the circumstances to which they refer. The only question to be determined is, what are the circumstances which require the application of these precepts as a binding rule? There is room for difference of opinion, and here is the place in which I think Prof. McLaren intends to put his demurrer against making total abstinence a term of communion in the church. I am not prepared to dispute with him on that point. Mr. McL. has no difficulty in regard to drunkenness, the exclusion of that must be a term of communion. So with adultery; but what is the one or the other of these sins? In the latter it is in certain cases committed when a man "looks upon a woman," and in the former we are charged "not to look upon the wine." Even the "look," it seems, may be the first element in either of these sins, yet no one would propose to enter these looks as rules and terms of communion; for we are not able to know of what sort the looks are. Nevertheless there is a limit, beyond which we are bound to say to our members, "outside of this you cannot be a member of the church." And it may be that, in the circumstances of our aged country, the standard of total abstinence in a mild and modified form will be found nearer than any other to the requirements of the Word of God. Still I would join the Professor in demurring to make total abstinence, as commonly defined, a term of communion, while I protest against admitting such as bar-keepers, spirit-dealers, and all who willingly and knowingly put the bottle to his neighbor and make him drunken. I cannot drink the cup of the Lord and the cup of devils too; nor should any one be allowed to distribute both within the church of Christ. In this age it will never do for men to tell us that, because the fruits of the vintage—so healthy and feeling—were freely used and commended in the lands and age of the Bible, therefore men in this age and country may take unlimited liberty in the sale and use of brandy, rum and gin, and poisonous whiskey, and retain their seats as members in the Christian Church. It is time we were rising up in the night of faith and truth, and demanding the expurgation from our church of this most deadly and destructive leav, intemperance, of which the deepest fountain and fatal source is respectable moderate drinking. In that none can take a large share and say "I am free from the blood of all men."

I regret, Mr. Editor, the use that has been made of the Professor's address, and the meaning that has been attached to his statement. I suspect your correspondent, "A Minister," has taken more out of the address than it was designed to express. I must also add my dissent against anyone

publishing a covenant of a gentleman by name, while he himself appears incognito. Possibly I may also be doing the Professor injustice in the above remarks; if so, it is certainly unintentional and not under cover.

I am, &c.,
J. STRATHY
Patrick, Aug. 7th, 1873.

DRINK AND TOBACCO.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Allow me a small space in your valuable paper for a few remarks on the above heading, viz., "Drink and Tobacco," in the Church. People give very little attention to the injurious effects of drink and tobacco. If we would lessen this evil it is not necessary for us to consider whether prohibition in this case or any other means is better, but the thing is for us to do the work about us and to help our brother. Godliness without cleanliness is an abomination unto the Lord. The whole body is impregnated and saturated with drink and tobacco. Not a single organ escapes. Ministers smoke, elders, deacons, and members smoke and drink. What, "Know ye know not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own. For ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's"—1 Cor., vi. 19, 20. I am sure this text excludes tobacco from our use, and why should people defile God's house by spitting the slime upon the floor? I appeal, too, to you ministers to give up the sinful practice, for the sake of the Divine Master and for the sake of your children. Will those boys learn from you how to smoke and drink? Do careful and watch, for instead of a fish ye may give them a serpent. I was in hopes the General Assembly would deal with this subject. When will the Church in her majesty rise and expel the reptile from its pale? "Purge out therefore the old leaven that ye may be a new lump as ye are unleavened." "For Christ our passover is sacrificed for us"—1 Cor. v. 7. The pulpit should make war on rum and tobacco, because they make war on the pulpit. The assertion of the Apostle Paul is proved true: "Ye cannot drink the cup of the Lord and the cup of devils." My charge against drink at this point is simple and direct. It is an obstacle to the spread of the Gospel; the chains it forges are the strongest and most galling ever fastened on the human body or the human soul. Many a poor broken-hearted wretch has staggered up to the altar for prayer, and cried earnestly for mercy, and has reeled away again to drown his sorrows in the bowl which caused him this sorrow, and which will aggravate it until he is amid unquenchable flames. You need not repeat in his ear the fearful assurance that no drunkard shall inherit the kingdom of God, when this is inevitably the case. What is to become of the vendors and distillers, or under whatever name they may be called? Are we not all responsible for the evil of this enormous sin? "Woe unto him that, giveth his neighbor drink." How can we pray for a blessing from heaven on the Lord's table when there is a curse on the wine we use? "Look not on the wine when it is red, when it giveth its color in the cup, when it moveth itself aright" (when it is fermented). Why not use unfermented pure and simple, as in the days of the Apostles? At the time of the passover the Jews allowed nothing leavened or fermented in their houses. The greatest blessing that can be entailed upon a family is to have the worship of God kept up in it from generation to generation. Temperance, self-denial, and mortification to the world do very much toward the exercise of piety, and help to transmit the observance of them to posterity.

A. B. C., JUNIOR.

[We give the above as it comes, though we think the writer weakens his statements by putting tobacco and strong drink on the same footing. We condemn the use of tobacco as much as we possibly can, but we could never put its disastrous effects on a level with those resulting from the use of intoxicating liquors.—Ed. B. A. P.]

MISSION NEWS SOUTH OF THE GEORGIAN BAY.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I am glad to see through the columns of your much needed paper occasional notes from our Mission Fields.

Mission fields bear a similar relation to the Church as leaves to the tree. The one is dependent upon the other. The trunk sustains the leaves, the leaves the trunk. In like manner the church sustains the mission fields, the mission fields the church; the former by drawing out the sympathies and energies of the church, thereby making her healthy, vigorous, and strong; the latter by feeding and sustaining the infant mission fields until able to step out boldly themselves and take others by the hand. Keeping this relation in view, which is too often lost sight of, let us give you a few jottings of our mission fields in Medonte and Tay extending north to the Georgian Bay.

This field extends over two townships and comprises four stations in all, viz. Medonte, Russell, Waverly, and Victoria Harbour.

Medonte is a farming-lumbering township and both branches of industry are driving a good business, the one facilitating the labor of the other. The forests of pine are still ample to supply the lumber market. The hardwood has (in general) given way before the sturdy stroke of the early pioneer. Alas! He and his companion now moulder in the dust, yet his stalwart sons and fair daughters inhabit the home nestling on the sunny hill side, overlooking the orchard, environed by the old home trees which remind them of those who have gone before.

The people in general at this station are in good circumstances driving about and to church in their "Democents."

We worship in a crazy old log hall purchased from the followers of William III. The inside is fitted up neatly and is more inviting to the worshipper than the bold, bare logs of the outside. This church is situated in the centre of Medonte, from the Presbyterian congregations of Rev. Messrs. Fairbairn and Crow, nine and eight miles respectively. Average attendance, 100.

You now drive (I have sometimes to walk) north-westward about ten miles and arrive at Russell's station. You have only driven ten miles; but you have come from an old settlement to an almost entirely new one, the result of Governmental policy in granting large tracts of land to companies. The Canada Company having held blocks of this land for tons of years, thereby retarded progress in industry and civilization, as is fully amplified by the rudimentary condition of the farms, roads, school s and churches of this locality in striking contrast with the well cultivated farms, beautiful houses, and fruit-bearing orchards which you left in the centre of Medonte, whilst the primitive habitations of these settlers denote a population struggling to pay from six to ten hundred dollars for a wild bush farm of a hundred acres, which they ought in all justice to have got, not from the Canada Company, but from the Government gratis. Yet, notwithstanding the untoward circumstances our Presbyterian brethren have this summer gone into the work of church building with heart and hand. They have succeeded so far that they have a substantial frame building 40 x 28 finished upon the outside, their means notwithstanding them to finish the inside this summer. It will be opened for Divine Service (D.V.) on Sabbath, 17th inst.

Even in this unfinished state, it will be a happy exchange from the log school house which scarcely contained the people though they crowded upon the boards, benches and desks. Will some of the readers of your paper and lovers of Zion help these first settlers to finish their dear Zion which they have so nobly undertaken? Any aid sent to their elder and treasurer, Mr. Wm. Stewart, Passy, P. O., will be gratefully received, and duly acknowledged. Average attendance, 90.

The road to our stations now branches off in two directions, let us take the southward one and drive over a rough road four miles to Waverly.

This is a nucleus of a small village and is likely to remain such as position and natural facilities are against its growth. It is pretty well drained by other branches of our church, yet all classes coming to our evening service give us an average attendance of over 100. Retacing our steps to Russell's station we set out in a north-westward direction for Victoria Harbour, a distance of eight miles, six of which are through a dense forest of hardwood and pines, without a habitable spot save one where lumberers "rough it" for the winter season. The soil in this primeval forest is average but a heavy deposit of "holders" has as yet prevented its cultivation.

After driving through deep mud holes, and over snags and cradle knolls, scarcely passable for a wheeled conveyance, (I go on horse-back) you are rewarded for your fatiguing journey by a beautiful view of the Georgian Bay as it spreads out before you dotted with green islands, and massive rocks; while at your feet lies Victoria Harbour, protected by an outstretched arm of land slightly curved, thus giving to this place a natural harbor, second only to Midland City, on the south side of the Georgian Bay. A saw-mill here turns out about 75,000 ft. of lumber daily. This is the only branch of business transacted at this place. There being no farming done the population are exclusively in connection with the lumber trade, and the majority of these are Roman Catholics who show their regard for the sacred day of rest by boating, fishing, jumping, wrestling, throwing the shoulder-stone and such like. When will such workers of iniquity cease calling themselves Christians?

The Protestant population welcome the Evangelical missionary and give an attendance of from twenty to thirty. There is no church of any kind here; we worship in a frame school-house. At present we are the only Protestant denomination which occupies the field.

Thanks, Mr. Editor, for your valuable space; and to the reader who rambled with me over our Mission Field. One word before we part, remember our unfinished church at Russell's station.

Truly yours,
S. A.