

British American Presbyterian

Vol. 6—No. 31.]

TORONTO, CANADA, FRIDAY, AUGUST 31, 1877

[Whole No. 291

Contributors and Correspondents

SUSTENTATION OR SUPPLEMENT.

No. IV.

In my former letters I have attempted to show that, from congregations just up to the self-sustaining point, contributions could not be had for a Supplemental Fund. I am anxious to hear from some one who thinks the probabilities are not as I have indicated, and to have his reasons for so thinking. What little I know of human nature and of congregational tendencies leads me to the conclusion expressed.

Not only, already self-sustaining, but weak congregations, will contribute more largely under a sustentation than under a supplemental scheme. From some congregations now paying only \$600 or \$700 stipend, and Home Missions combined, we will get twice the sum. Let us go over to Prince Edward Island for some illustrations here. From Richmond Bay we will receive \$900 instead of \$700; from Princeton will come \$1,442 instead of \$662; from Alberton \$1,900 instead of \$700.

Take the Presbytery of Pictou, N.S. From Barney's River we will have \$1,746 instead of \$928; from Scotsburn \$1,147 instead of \$611; from Merigomish \$1,661 instead of \$788.

Now let us come to the rich province of Ontario. Take the Presbytery of Stratford—Fullerton will give \$1,125 instead of \$707, Milverton, \$1,008 instead of \$754; Avonton; \$1,008 in place of \$752. From these specimens you may learn much regarding the whole.

Now, supposing we have a Sustentation Fund, and a law requiring contribution at a certain rate per member, think how many of our wealthier congregations would be taught a lesson they very much need. There are not a few congregations contributing \$1000 to \$2000 of stipend and yet do not give as much as supplemented congregations themselves are now required to do. I would instance the cases of St. Andrew's, London; Knox Church, Galt; Central Church, Hamilton. What a shame that these congregations do not give even so much per member as to qualify them to receive supplement.

Now, Mr. Editor, the congregational subscriptions, under any system, for ministerial support are our main stay. Bequests and donations are exceedingly unreliable. Dr. Chalmers had more faith in the pennies of the poor than in the pounds of the rich. "Many lilies make a muckle." The great rivers are formed of little rills; the mountain avalanche, of flakes of snow. Donations and bequests are just as likely to be made on the behalf of the one scheme as on behalf of the other.

I hope, Mr. Editor, we have been enabled to fulfil our self-imposed task of giving an answer to the question, "Whether of the two schemes now before the Church gives the best promise of realizing the object contemplated, viz.: the payment of a salary of at least \$300 to every minister of the Church?"

At some future time you may hear from me again on another branch of the subject.
W. BARNETT.
Springville, Aug. 24th, 1877.

ROSSEAU, MUSKOKA DISTRICT.

While spending a few days at this pleasant summer resort I was greatly pleased with the prospects of our Church there. I heard on all hands that the Presbyterian Church was the most largely attended—I was present when over sixty met in a school-room—several of these being visitors. Mr. Seculler, student-missionary, conducts services with great acceptance, and faithfully and wisely discharges the various pastoral duties among the people.

I understood that some six of the fourteen families in the village belong to us, and several families scattered over the district. They are nearly all very poor as yet, and find it difficult to make a living among the rocks. Yet a neat frame church is in the course of erection, which they expect to have opened for public worship by the first Sabbath of September.

The handful of poor people there have great difficulty to meet the payments, and any assistance which the friends of our Church can send them will be thankfully received by J. B. Reid, Esq., Merchant, or Mr. Seculler, Missionary, Rosseau, Muskoka, or may be handed to Dr. Reid, Toronto.

A Missionary should be stationed there during the winter as soon as possible, as they are liable to be drawn away by others who remain all the year. We have eight missionaries in a district extending over 110 miles, and these have a great deal of travelling on foot as well as by water.

ROBERT WALLACE.

CHURCH EXTENSION—HOME MISSIONS. No. II.

The Home Mission Work in Manitoba has gained the ear, the purse, and the sympathy of the entire Church, and I rejoice at it. Let me draw attention to another as important, if not more important, field. Look at the map of Ontario. From the south corner of the county of Lanark to Muskoka is a distance of over 150 miles from east to west, and from that line to Nipissing as much more. The region is being gradually settled from the Ottawa on the east, Muskoka on the west, and the Hastings Road on the south. If the Church were fully alive to its duty, a Synod might be formed out of it that would in ten years hence be almost as large as any existing Synod. We have been too dilatory in the past. In some cases there are only one or two weak congregations in a whole county. This ought not so to be. Even in old settled districts we should aim at nothing less than a congregation in every township. Much more in new townships not less than two, that the Church might overshadow the whole land. If we believe in our mission we shall say, Canada for the Lord.

Beside my own charge proper, I have formed Mission-fields extending from fifteen miles south of Madoc to over seventy-five miles north, and averaging twenty-five miles wide, and I yet preach over them all at least twice a year. Students have been my chief helpers. At least sixty of these have come and gone. What a magnificent training-school for them! The work done has cost the Church the merest bagatelle. The groups of stations are as follows:—

1. Huntingdon, ten miles south; two stations, with two possible outlying ones; one church free of debt; three townships represented. A Queen's College student labors there this summer.

2. St. Columba and St. Paul's congregations, eight miles north, with two possible outlying stations; a reduced charge; two churches free of debt; one manse, with a heavy debt; over fifty members. A Queen's College student in charge.

3. The Jordan, sixteen miles north; one central station, and two possible outlying ones; unoccupied, but should be taken up; three townships represented.

4. Thamet and the Ridge, thirty-two miles north; two stations; two possible outlying ones; one church building; three townships represented; over fifty members. A Montreal College student labors there. This is a needy field.

5. L'Amable, forty-five miles north; three stations. Mayo, or 4th, ten miles east; two possible ones west. A glebe of thirteen acres purchased and paid for; and the Montreal College Missionary Society has nobly undertaken to help to build a \$1000 church in it in another year. Members over fifty. A Montreal College student occupies this important centre. Three townships represented.

6. Carlow, seventy-five miles north-east; two stations, with two promising outlying ones; a fine glebe of twenty-five acres purchased and paid for, and a Church of \$1,500—that will be free of debt this winter; sixty-five members. A Knox College student is at work in this promising field.

7. Maynooth, seventy miles north; six stations, the outlying ones to be legion; four townships represented, with two others beyond; a needy, hard field. A laborious Knox College student is breaking up the fallow ground. A large Popish element to contend with.

Resume: Four Churches built, one manse, one Church building, one to be built next year, two glebes, and all free of debt save the manse.

Wanted: 1st. For next year, six students and three ministers, to be settled in St. Columba and St. Paul's, Madoc, L'Amable, and Carlow.

2nd. The Home Mission Fund to give to each of these \$300 yearly till they are self-supporting. Liberality in such cases is the best economy.

3rd. Gentlemen with consecrated purses, to purchase glebes in important mission centres. They are first-class investments.

4th. The appointment of a Church Extension Committee in every Presbytery, to generate and foster new stations wherever they are practicable.

5th. A spirit of religious enterprise among our laity, and self-sacrificing lives among our ministers.

The entire region above indicated is as yet almost wholly in our hands. Were similar work to be done from the Georgian Bay to the Ottawa, that rocky country would become a garden that the Lord would bless. We have city and town ministers going out as missionaries to the foreign field. Has the Home field no charm for the devoted? Zealous men, physically and intellectually vigorous are

needed, who will face hardships with cramped means, and rejoice in their self-denying lives. The accessions to the Church would be great, certain, and at a very limited outlay. Were the neglected districts throughout the Dominion to be looked up and saved to the Church, and were the double charges to be divided, how soon would we be 1000 ministers strong.

The best mission work that any congregation in easy circumstances could be engaged in would be the supporting of one or more missionaries in new fields.

Knox, and Halifax Colleges seem to make Foreign Missions a specialty; and Montreal college does the same thing with French Evangelization. Were Queen's College to make Home Mission work a specialty, it would at once take the front rank, as it is the oldest, and prove itself the real Alma Mater of our Zion.

MADOC.

INTELLIGENCE OF FEMALE MISSIONS.

EXTRACTS FROM MRS. DRURY'S JOURNAL.

Even my grand resolution to rest brain and body after half-past five o'clock p.m., has had to give way, as often that is the only time which I can spare to go out and pay "visits of ceremony" to my native friends—and every first visit to the house of the better class of high-caste native gentlemen must be ceremonious. On these occasions the visitor is received by the native master of the house himself in his own apartments; and he introduces his wife, daughter and other female relatives, who desire to learn. Compliments are exchanged, the day fixed for teaching to commence, sweetmeats, fruit and flowers offered: the latter are always taken away; but although the former must not be refused, it is generally sufficient courtesy to take a little bit of each. In very rich houses, garlands are made of a kind of seringa, and the visitor often has to enter her carriage to leave, decorated with a floral chain and bracelets. . . . I make it a rule always to begin my visits (after the first) with instruction from both Old and New Testament portions, the pupils reading for themselves when they can, listening to it read by the Bible-woman when they cannot. I then show them the picture illustrating the subject, question them, and lead them on to make their own remarks. I generally show them a map of the world after teaching about the creation, and explain to them the shape and size of the earth, etc., etc., as I think the study of the first principles of Geography calculated to enlarge the views: most certainly it arrests the attention; for those who have seemed dull at first always begin to attend directly I bring out my atlas; and often quite a crowd collects about me, then I lead back to the subject of all others. . . . Sarah John suffers so much from asthma that she cannot be as regular in her attendance at the houses as a Bible-woman must be: as soon as possible, therefore, I must get another Bible-woman in her place, and give her school work of a lighter kind. A Bible-woman must work six hours a day to do any real good; and although regularity in school-work is essential, an absentee's place can be supplied occasionally; and there are holidays in schools, for which there is no necessity, except in very hot weather, for Bible-women. In naming out of Bible-women in last Journal, I forgot to calculate conveyances, occasionally in Monsoon, or for long distances; we ought, I find, to calculate support for a good Bible-woman at £20 a year—not too much surely, dear friends at home, for one who gives her whole time to carrying the Word of God to those dark recesses where not a single ray of the blessed light of the Gospel could enter but for those women who have come out from the darkness of heathenism to life. European ladies can do much, thank God! but there are times innumerable, on feast days, etc., when a British lady must not enter a native caste house for fear she should defile it, when these women are allowed to enter, and carry on their teaching. So while I say, come out by all means, my British sisters of suitable age (not too young), without homes to make you home-sick, let us strive to bring as many native caste women as possible into the work. If their faith be weak, their knowledge of the light only a glimmer, let us even, if they be only just on the Rock, pray with them, encourage them, get strength from above ourselves, and strengthen their hands. Then, I believe, great will be the blessing; for of course these women know better than we can ever do the train of thought in the native mind, and the best modes of arresting the attention of the apathetic; so, while European superintendency, constant supervision and visiting with Bible-women must always be, much more work will be accomplished, I think, by encouraging native women to become Bible-women.

During my absence, news of my visiting at native houses had spread, and go in what direction I would of my three special districts in Madras, on my return I was beset with entreaties from surrounding houses to come and visit them there also. So that now I have entrance for regular teaching, assisted by two Bible-women, into twenty-six houses, containing in all about forty adult pupils. Many more I cannot take till I get some help, for the weather is still very hot; and this visiting is so interesting that I often stay when pressed to do so by some interested listener, longer than, for health's sake, I really ought. I do wish some half-a-dozen widow ladies, with a small income of their own to help our mission funds, would come and help; there would be work for all; or perhaps one

more widow in addition to myself, and four or five young ladies, of about twenty-four years of age, with enough money for their private wants, would be better. There ought to be matrons to aid and support the younger ladies, for one has to undergo questions not quite pleasant for young girls. . . .

In Pursuivankum there is no other caste girls' school but yours—no other lady worker but myself. It is a decidedly high-caste district, inhabited by bigoted Brahmins, Moodoohars. In Triplicane are many schools and other workers, though not in the streets I have taken up for zenana work; and of the other two ladies who work there, one goes to Mahomedan houses (where a knowledge of Hindustani is needful), the other to Tamil families, while I have taken up Telugu houses. This also is a high-caste district.

In Blacktown, or little Madras, the native town in fact, is an immense district with mixed native inhabitants of all classes, containing many schools of all sorts, several lady workers (and room for more); not nearly so pleasant a district as the others; the caste people are terribly superstitious, ignorant and over-bearing—the men and old women, I mean. The younger women, poor things, are kept in greater subjection than in the other districts. It is no uncommon thing here during my visits for some old woman to scream with laughter in a perfectly fearless manner, and tell me downright she does not believe a word I say; or some young man to laugh in a haughty, contemptuous style, and make some such remark as was made to me yesterday, "Madam, it is very good of you to come here to try and teach these women; but, bah! it is no use trying to teach a woman."

THE LONDON "SPECTATOR" ON THE COUNCIL.

Our readers will doubtless be interested in the remarks of the London Spectator—one of the leading literary journals of England, and certainly not of Presbyterian proclivities—on the late Council at Edinburgh. In its issue of July 21st, it says:

"The assemblage had a veritable ecumenical character, and the exhibition made of the cosmopolitanism that belongs to Presbyterianism, of its capacity for maintaining a vigorous life under the most diverse and trying conditions was very striking. It was fit the meeting should be held in the gray metropolis of the North. The American and Colonial Churches are all of Scotch-Irish descent; and even as Carthage loved Tyre because from it the founders of Carthage came, as many of the early churches long cherished a warm affection for the mother church of Jerusalem, so it was meet that the far-scattered children of Knox should assemble in the city that was his home and the cradle of their testimony. To a stranger educated in the idea that a Presbyterian and a disputant are interchangeable terms, that the chief business of every Presbyterian votary is to cultivate the habit of profitless jangling, that the sarcasm launched by Samuel Butler more than 200 years ago, which described the whole set as being—

Of stubborn saints, when all men grant
To be the true Church militant."

is true, no spectacle could be more astonishing than the unanimity, the deference, the mutual respect which were shown. Perhaps these amiable and engaging qualities were too carefully and too ostentatiously displayed. Sober onlookers certainly have that conviction. There was shown a nervous dread of anything that might arouse feeling or promote controversy, which spoke ill as to the strength of those bonds which unite the Alliance and its chances of future usefulness. By its constitution it is necessarily made advisory and deliberative, no authoritative character being claimed or assigned to it; but how can any council advise to any good purpose when care is taken to keep from its notice every subject upon which diversity of opinion prevails? So far, this grand conclave shrank from all specific duty, save the labor of 'marking time.'

"That, however, may prove a useful exercise. Its performance, in this case, causes both disappointment and good hope. It is to be deplored that the narrowest and hardest opinions, such as most people have learned to look upon as extreme, had an unquestionable ascendancy. The foreign delegates, notably those from the United States, propounded views as to the *jus divinum* of the Presbyterian order, and the most repulsive tenets of the Calvinistic system, (tenets of which Calvin himself is guiltless) that must have thrilled with a feeling of pain men of culture and liberality like Principal Tulloch, Prof. Flint, Dr. Dykes and others. Yet, on the other side, there was much to admire and to applaud, and especially the capacity for overlooking national or territorial boundaries. The history of Presbyterianism has on its record the tale of many noble deeds, and it is well that those who adhere to it, without dropping their own specialities or losing their integrity should learn to look beyond their own borders both for stimulus and for improved modes of culture and warfare. On the ground of mere dogma there is little to be said. The Bond which has been formed professes to rest not only on the acceptance of the Presbyterian polity in Church administration, but on a consensus of all the reformed symbols—which consensus, however, has yet to be formulated. If the attempt should be made in earnest, nothing will come of it save what would afford common ground for the Anglican Pearson, the Lutheran Dornier, and the Jesuit Petau. In this regard, it is manifest that a spirit of comprehensiveness and liberality is growing, which the somewhat fanatical outburst at this Council will stimulate rather than

repress. Beyond, there is only advantage to be anticipated. The ideas and aspirations that have possessed some men will necessarily fall. The dream of an organic unity among all the Presbyterian Churches of the world is a dream, and nothing more. But in the department of missionary labor it may be expected that means will be provided for seeing that all unseemly and injurious rivalry among Churches of the same denomination shall cease; that instead of thwarting each other's efforts, or overlapping the territory any one may have chosen, there shall be mutual concert and help. Farther it is not too much to suppose that the display which has taken place may have the effect not only of concentrating opinion and effort; so far, but also of recruiting strength; and no one who understands that marvelous power of concentrated action which resides in the Presbyterian system, its capabilities of deliberative and executive rule, the style in which it unites freedom of private judgment with the benefit of a vigorous Church order, will regret such a probability. No man has studied the problem of ecclesiastical powers and relations with so much painstaking and insight as Dr. Dornier, of Berlin (with extracts from whose writings Archdeacon Hare was wont to crowd the notes to his charges), and he, in apologizing for absence from the gathering wrote: 'The Presbyterian Churches represent the muscular system in the great body of Evangelical Christendom—the principle of powerful motive and initiative.' This witness is, to a certain extent true."

Worth Reading.

The following is a portion of a letter recently received from Scotland. It was addressed to the Rev. George Outhbertson, who has kindly placed it at our disposal:

I sent you the file of the Synod and the two Assemblies, and hope you received the whole of them. I addressed them to St. Thomas in obedience to your last directions; but this letter and all subsequent ones I will address—Wyoming, which I suppose will be enough to find you.

I was present at the meetings of the U. P. Synod which was held in Glasgow this year. The two Assemblies met in Edinburgh, and owing to the excellence of reporting,—though there were persons in both I would have liked to see,—I did not go through to them. Two—or at most three—hours' reading after breakfast each morning gave me a better idea of what each of them did on a previous day, than he could possibly have got by sitting the whole day in both of them which was a thing impossible. Scotland—and I might also add England—is at present undergoing a great religious upheaval. What the result of it may be, and when the subsidence shall take place no man can tell. There is no one living yet—at least old enough to be in any of the churches—who will live long enough to see the end. I do not refer merely to the questions regarding hymns, organs, and disestablishment. These are all of course questions of more or less importance in themselves; but none of them—not even disestablishment—are of sufficient magnitude to produce the agitation at present felt by the religious mind of Scotland. This agitation is not confined to any one in particular of the three largest denominations in Scotland. On the contrary, the whole three of them are, and will be for a long time, under the sway; and the nature of the movement is different in each from that in either of the others. And when you reflect how intimately each of these denominations is connected with the other two, and how much each one—apart from its own internal course of agitation—is liable to be swayed by the other two, you may have some faint idea,—but by no means a just appreciation—of the commotion which at present agitates the religious world. And the great cause, or at least the chief element of that cause, is the Calvinism of the seventeenth century,—and that chiefly as embodied in the Westminster Confession. All our old landmarks, and the lines along which men have walked in faith, and hope, and charity, for the last two centuries and a-half, are to be pulled up, and thoroughly examined and investigated, and laid down anew in the language of the nineteenth, or it may be even the twentieth century. I have no idea, that when all those who are now writing and talking upon these varied subjects shall have arrived at their respective conclusions, there will in reality be much change made in the great doctrines of Calvinism,—I hardly think there will be any. I think, however, that the external shape and form of our creeds and confessions, for the different purposes for which they are at present used in the Church, will be greatly changed. I think for all practical purposes they will be greatly diminished. There are many things in the Confession at present which I think will be struck out of it, and some things not in it which, I think, will be put into it. As belonging to this last category I may mention the duty of every individual Christian,—as a Christian—to support the gospel for himself,—that is in the Church and congregation to which he belongs; and also to send it, according to his individual ability, to those who have it not. The doctrine and duty of Missions, for example, is not in the Confession of Faith, and could not possibly be; for it had no part in the theology of the seventeenth century and had scarcely a place in the thoughts of the most advanced Christians, till the early years of the present century. But a truce to this subject for the present. It would require as many letters as ever Paul wrote, and as long ones too, even to set it fairly before the mind.

The Rev. Donald Macdonald has accepted the call to Napier, and his induction will take place on the 4th September.