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Contributors and Correspondents

For the Presbyterian.

A BIBLE READING ON GIVING.

God claims a tenth of our possessions:—
Lev. xxvii. 30:—"All the title of the land whether of the seed of the land, or of the fruit of the tree is the Lord's." Num. xvii. 21: "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance."

God promises a rich blessing, to those who give a tenth:—Mal iii. 10: "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, said the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Prov. iii. 9: "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses burst out with new wine."

Examples of giving:—Heb. vii. 1: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him; to whom also Abraham gave a tenth part of all. In Heb. vii. 8, we find that Melchisedec was a type of Christ, "Made like unto the Son of God." Abraham "The father of the faithful" was a type of the Christian. If then the type of the Christian gave to the type of Christ a tenth: how much more should we give to Christ? who for our sakes became poor, that we through his poverty might be made rich." Turning to Acts ii. 44, we see how the early Christians gave. "All that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need." And Acts iv. 34: "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need."

General rules laid down for giving:—
Mat. x. 8: "Freely ye have received, freely give." Luke vi. 38: "Give and it shall be given unto you." 2 Cor. ix. 7: "Every man according as he purposeth in his heart so let him give; not grudgingly, or of necessity; for God loveth the cheerful giver." 2 Cor. viii. 7: "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." M. D. M.

MISSION WORK IN MANITOBA.

The following letter from the Rev. James Robertson of Winnipeg, to the convener of the Home Mission Committee, calls for a careful perusal on the part of our readers. We should hope that such an earnest call for additional ministers, will stir up younger brethren in the church to offer their services, and also increase the liberality of our members and adherents.

MY DEAR DR. COCHRAN:—A few days ago I sent you a telegram in reference to more missionaries as I was instructed to do at the meeting of Presbytery held here on Wednesday last. Let me give you the points more fully. Mr. Borthwick writes us from the Boyne and Pembina mountains district telling us that a large population is found in that district now scattered over a great area. The settlement extends from the boundary through seven townships north, and for four in width. When you remember that these townships are six miles square you have here an area of at least 1,000 square miles. Mr. Poisson is with Mr. Borthwick now, but when college opens Mr. Borthwick will be alone and cannot possibly overtake but a small part of the work. Many of our people have gone in there this year and as you know there was a large and flourishing settlement before and we can never allow it to remain with such inadequate supply. The land in that neighborhood is of the best description and there is plenty of timber and excellent water. In a few years there will be no continuous settlement in the country like it, and now is the time to occupy it we expect to be strong there. I need not dwell on the Rockwood-Grassmere and Greenwood-Dundas group as you are acquainted with the locality. Let me say, however, that there are seven (7) townships there now that are settled, and that during this summer a large number of settlers have gone in and taken up land on the R.R. reserve. It is impossible that settlers on an area of 252 square miles could be supplied from Winnipeg, especially when you consider that one of the townships is fully thirty-six miles from Winnipeg. That group has had a missionary for themselves in Mr. Glendinning's time, and Mr. Duncan is labouring there this summer, and to leave them without a minister during the winter is to do our cause serious injury. If a man can be placed over these people they will give \$300 towards the support of ordinances. The line of the C.P.R., runs through these settlements on the north and the south, and

they are within fifteen miles of Winnipeg, and their importance at present is great. The settlers are largely Presbyterian too, and we must not lose our present influence in that region; for every year will add greatly to the wealth and ability of the people to help not only their own settlement but others farther west. I referred in the telegram to the Little Saskatchewan region. Since the meeting of Presbytery I had a letter from Mr. J. S. Stewart, in which he states that he is at present endeavoring to supply Palestine, Totogan, Golden Stream, Woodside and Squirrel Creek. He says moreover, that two new stations ought to be opened at once, one ten miles north of Palestine and another twenty miles farther west at the Beautiful Plains. This would require another missionary with Mr. Stewart, and he urges the Presbytery to send another laborer if possible. But leaving this field alone there is quite a large settlement forming on the Little Saskatchewan. There are two localities about thirty miles apart in which settlers are taking up land. There is abundance of water of the best quality, plenty of timber and hay, and the land is said to be excellent. There is on the river at least one good site for a mill, and Mr. Cameron the Principal of our school is west there now seeing about the erection of a mill. This is a most attractive district, and every one going west there takes up land and is making arrangements to settle. We had several families there before and ten members in full communion, and I have seen a large number going west myself this summer. When Mr. Cameron returns I will be in a position to give you fuller and more definite information in reference to this promising locality. A very large proportion of the settlers in the west are Presbyterian, and it would never do to leave them without any means of grace. This is our spring-time and if we possess the land we shall soon have large flourishing self-supporting congregations; but if we lag behind, others will go in and leave us with weak struggling cotemporary congregations as is the case too often in Ontario. Devising liberal things now is well-timed generosity; one or two years after this it will be too late. Things shape here with all the rapidity of tropical growth, if we are delivered from the scourge that afflicted us in the past.

The C.P.R. was another field to which I directed your attention. From an adherent of our own Church who has just returned from the road, I learn that there are on section fifteen, about 600 men working just now within thirty miles, and that there is quite a considerable number on section sixteen, and that on these the men will be working all winter. On section fourteen there are now working about 400 men, and on the Pembina branch about 400 more. Now a large number of these men belong to our church, and yet except for those on the Pembina branch nobody is caring to supply these with service, but there is no service held with the rest. Many of them I fear will be apt to lapse into semi-heathenism if nothing is done. Shall we send men to China and India and leave so large a part of our own countrymen unprotected with the means of grace. I know how you must feel at the mention of the number. Can you not do something to help them? I feel confident that they would pay a considerable amount of the expense themselves if a suitable man could be secured for the field.

I have not dwell on the wants of other settlements. Those in the city and Killdonnan, i.e., the Professors, Dr. Black, and myself must do what we can to supply settlements in the vicinity of the city. There is a settlement forming twenty miles up the Red River and I have been called on already to give the people supply. I will go out there (D.V.) this fall to see the place. There is another settlement in Plympton, fifteen miles to the north-east of the city which must be supplied. Prairie Grove had to be given up because we could not attend to its wants, but it must be taken up again. There is another settlement forming N.W. by W. at Little Stoney Mountain, and farther on that we must see to, as the selling of half-breed land will soon make a large settlement here. There are other points also that will demand attention in a short time. I should not omit to mention that the H. M. Com., of Presbytery has offered to supply Springfield and Sunnyside once every four Sabbaths, so that the missionary in charge of that field can go every alternate Sabbath to Caledonia, and Clear Springs and the settlement forming in Millbrook. Owing to the increasing importance of Selkirk, we must relieve Mr. Matheson of Park's Creek, so that he can give Selkirk weekly service. If then the professors, Dr. Black and myself, attend to Headingly and Stinking River, Plympton, and Prairie Grove, Stoney Mountain, and this settlement up the Red River, and give monthly supply to Springfield, and Sunnyside, and fortnightly supply to Park's Creek, I think that our hands will be full. I must say, too that if our college is to be maintained efficiently we must not think of sending away the Professors twenty or thirty miles to preach on the Sabbath, to return to duty Monday morning. Sabbath service with a R.R. is bad enough, but with exposure in an open cutter for five or six hours on two successive days and to take the chance of any storm, it is not to be thought of.

With your missionary spirit and knowing how we suffered in Canada by our dilatoriness and delay I hope you may see your way clear at once to send men for these posts. I will do all I can to give you information but must tell you that it is utterly impossible to do the work with the men here now. Men are required at once for these groups. I did not allude to Eight Bluff and Portage Creek because they have called. They have been unsuccessful and something ought to be done to help them this winter. They do not know any person to call.

I would wish to lay this proposition before you as convener of the H.M. Com. The assembly and the H.M. Com. are desirous of having ministers settled as soon as possible. The Presbytery sees the importance of it. The people, however, are unable to call owing to their being unacquainted with men, and they do not wish to call on a recommendation, and no one is willing to take the responsibility to recommend. My proposal then, is this: When a group of stations is able to contribute \$300, and in the opinion of Presbytery ought to have a missionary over them, let the H.M. Com. through the Presbytery appoint a missionary over the field, and let him for a year or two have charge as minister and we shall do our best to have him settled as soon as possible. It was in this way that Messrs. Boll and Matheson were settled, and if I mistake not Mr. McKellar will soon be settled. If this is done a larger amount will be contributed by stations and the work will be better performed. Without some method of this kind the resolution of the assembly, and which the H.M. Com. brought before them, must fail in accomplishing nearly as much as it otherwise would do. The Presbytery I think would take care too that none but healthy groups would get the advantage of the measure.

There is no appearance of grasshoppers, and should we get a few years' respite we shall soon see a change here so as to make it desirable for men to come here. In conclusion let me congratulate you on your re-appointment as convener of the H.M. Com. The burden of the work is such that congratulation seems out of place, but the appointment shows clearly the feeling of the assembly. The work too has gone on better during the year than could have been expected with the financial pressure. Yours, etc., JAMES ROBERTSON.

Winnipeg, July 30th, 1877.

INTELLIGENCE OF FEMALE MISSIONS.

LETTERS FROM MISS LOWE.—NO. II.

The interesting letter of Miss Lowe given some time ago will not have been forgotten by our readers, and the following will be read with pleasure by all who read the first:

"Miss Reade has just returned from the scene of Cholera. The dwellings are so miserable that we can hardly stoop low enough to enter them, and these poor native huts have no windows. You can imagine the difficulty of attending to any case of illness, and in this place I fear they are sinking from want, and so many follow Miss Reade back through half the village. There is no provision of any kind made to meet the distress, for it is not so gigantic a scale here as elsewhere. Through God's great mercy we have been spared seeing many deaths. One poor young woman was taken ill with cholera by the road-side near our gates; and the two women who had come with her from a distant village were about to leave her to die alone. We prevailed on them with some difficulty to help us to carry her here and we thought she would have been left with us alone to die; but mercifully her father came and watched her, and before long we saw her die. I cannot tell you how sorrowful it was, for these people in cases of cholera hurry the corpse away; and I could not believe she was dead and kept the body some hours trying all I could. It was a time of such anxiety, for a relation who came to help her father to bury her, said he must go away and attend to his bullocks, and I was obliged to bribe him to stop, for no one else would have touched her. In this country one is so helpless. One may see the most painful things from one's window and long to go out and help, but an instant's exposure when the sun is high would be death. Then, besides, the slavery to *Caste* makes one so incapable of helping others. For instance, one poor Cholera patient crying out for water would not take any we could give because he would have lost caste by drinking out of any one's vessels. I have never answered your question about my letters being copied and circulated. Whatever you think interesting to others of course I can have no objection to being read. If it is likely to lead any one to prayer, we shall be most thankful.

"I think you will certainly have seen my letter in the *Christian*, and I will only tell of that which has taken place since. The aged father of my dear child Annie has been baptized by the name of Simeon, and this has been a great joy to us, for we had prayed so much that her coming might be a blessing to her family. She has been such a steadfast witness against idolatry. It is very singular with Simeon and David recently baptized. They have so little patience with those who are still worshipping idols, though so lately come themselves out of the dense darkness; they seem to have no patience at all with the folly of their former worship. Imagine, yesterday two respectable looking men of high caste came here to ask if we could give them any broken bottles—the bottom part. We could scarcely believe them in earnest when they said 'It was to make eyes for their God.' We have actually heard a man say, striking the door-post, 'If I believe that to be God, it is God to me.'

"One of the most remarkable things that has occurred has been an invitation to Miss Reade to preach in the enclosure of the Temple, and two priests were most anxious for her to come. One of the boys employed in waiting upon their God (anointing it and pouring water over it) told her, 'Our god was married yesterday.' A ceremony had been performed before two images, and of course on all these occasions offerings of money and food for the benefit of the priests. But I do not think anything gives one a more painful impression of the folly

of idolatry than to see one of these heavy monsters on its more heavy wooden carved car, the wheels a solid block of wood, being dragged to batho at the river. The poor, weary oxen, as in Isaiah xlv. 1, find the burden too heavy, the roads being many inches thick with sand, and then the men put all their strength to move this mass. It brings with such touching emphasis to mind the words, 'I will bear, and I will carry you.' One day two men who had come to the Mission Hall, told Miss Reade they could not stay, as they had to make a Pandal, that is, a covering of bamboos and cocoanut leaves to shade the idol from the sun. Miss Reade told them of the promises of our God who will be to us 'as a shadow from the heat.' It is not wonderful with the very lowest and most ignorant; but with men who have passed through a college education and are holding good offices, it is wonderful to see the hold idolatry still has over them. I only heard lately from the judge at Ouddalore that when a Hindoo lawyer wishes to test the truth of a witness in Court, he makes this appeal, 'Will you say that with a cow's tail in your hand?' And then a cow is brought to the gate of this grand Court-house, and the witness gives his evidence, holding the cow's tail. This is the most solemn test of truth. It is most fearful to think of the guilt England incurs in this country. The crime of banishing the Bible from their schools is equalled by the prohibition of all Christian instruction to heathen prisoners. This prohibition is a recent act of the Legislature in this Presidency. A German Missionary gave me a most remarkable account of a prisoner in a gaol he was allowed to visit, who desired to be baptised and came in his chains to receive baptism. He answered the first questions in the Service without difficulty (I believe it was according to the Lutheran form)—but when asked 'Dost thou renounce the devil and all his works?' he shook so terribly, his chains clanked, and he seemed thoroughly unable to answer, and sank down. The service was stopped. Eight months after the attempt was made again, and again failed. The missionary left the place, but had the comfort of hearing that before two years had passed he was baptized. The government influence seems now all in favor of Brahmins and against Christian influence in any way. Will you, dear friend, remember in your prayers a Christian *Vakil*—that is, a native lawyer. He finds he cannot pursue his profession without bringing a cloud over his conscience; and though he was earning much money, and has many dependents on him, he has given it up, and is now determined to cast himself on the Lord, and take any occupation, however humble or poorly paid, so that he can keep a conscience void of offence toward God and man. We feel so deeply for him, and pray that the Lord will provide, and feel sure that he will never regret his decision.

Miss Reade has lately made some preaching excursions into neighboring villages, and has a little tent, made up of bamboo and cocoanut leaves, under a grove of trees. It is only about eight feet square, and many people would wonder how any English woman, especially one used to every luxury in this climate, could exist in this space for six days together. When she was in India with her father, who had the highest appointment in the District, she sometimes accompanied him in his tours in the District, when he had large tents pitched, and was surrounded by an army of police and government officials, for in India their number is endless. Miss Reade was always so nervous at these times, and now she ventures out into the villages with her Bible woman, and no protector but the native gardener lying outside, and she has no fear of any kind. The Lord has so enabled her to overcome all her natural feelings, and has also given her better health than ever before. She is, like myself, a total abstainer, and is now thinking of giving up meat, as that is the great sin in the eyes of the Brahmins, and with some others. If they were only certain that she did not eat meat, they would admit her into their houses, and she would gain free access to the women. She had a very painful experience lately with regard to a dear child who was often here, and listened so eagerly we cannot but believe she is a lamb in Christ's fold. She is betrothed to a young carpenter, and though only about eight years old, is already his slave. She first came here with her mother, a widow, who came for medicine. Now, if she even asks to come here she is beaten, and when Miss Reade preaches in the Carpenters' street, she scarcely dares to come out to listen. Her husband said to Miss Reade:—"You say, if she believes in your God, she will be safe and go to heaven. Is it proper that a husband should go to one place and a wife to another? If I am going to a bad place my wife must go too." You can imagine that carpenters and goldsmiths, as in Isa. xl., are always the bitter opponents, as their craft is in danger. I am so very much afraid that I shall not be able to enclose a Tamil text in this letter, and I am so unwilling to lose another post. I should have written one and sent it myself long ago, but I am so afraid lest I should not write quite correctly, and I know Miss Reade would write so clearly. She has just been called to a village some way off, to see fresh cholera cases. It is such a wretched place, both from poverty and dirt. Only there has she seen much cholera this year, but nearly all the cases have been fatal this year, though not so numerous as last year. The want of rain has not been so fearfully felt here, but our two nearest wells have been long dried up, and the river is very shallow, and there is not a blade of grass left. May God bless this heavy judgment (so frequent and so widespread) to good for all.

David, whose baptism I told you of, has been a bright witness for the Lord, and is very successful as a colporteur. He has no fear. The opposition on the part of

Romanists at Pondicherry has led to violence, yet he went out boldly when others were afraid, and went out to the vessels in the roads, which is wonderful for a native whose former business had been only that of an outliner. Do pray for him also, dear friend, and for the three orphan girls whom one of our mission women has adopted. Through her having brought them in at this time, small pox has been introduced among our children, but of a mild kind, as none have been carried off, through God's great mercy. My time is chiefly taken up with the girls, of course. They are the nearest to my heart, but, through God's great goodness and mercy, I am able to do a little besides, though I cannot go out visiting unless the sick cases are close by. I often think of your blue rushing rivers and boundless lakes. How welcome would they be here! Entreat your prayers, your very loving friend, ANNIE LOWE.

Presbytery of Hamilton

The presbytery met in Hamilton on the 16th inst., *pro re nata*, when a call from Central Church, Hamilton, addressed to Rev. Dr. Duryea, of Brooklyn, U.S., was sustained and transmitted. The stipend promised is \$4000, with the manse. Mr. Burton was appointed to prosecute the call before the presbytery of Brooklyn. Also a call from Naira Church, addressed to Rev. J. S. Robertson was sustained. The stipend promised is \$700 with manse, and glebe. Being put into Mr. Robertson's hands, it was accepted by him, and the induction was appointed to take place on Tuesday, 11th September, at two p.m., Mr. Chrystal to preside, Mr. Thymie to preach, Dr. James to address the pastor, and Mr. S. C. Fraser or Mr. Lang the people. The clerk also intimated that he had received a call from Otham, N.B., addressed to Rev. J. A. F. McEath, of Drummondville, which would come before the presbytery at its next ordinary meeting.—J. L.

Presbytery of Stratford

The Presbytery of Stratford met in Knox Church on Tuesday week. The names of Rev. Thomas McPherson and Rev. Daniel Allan were retained on the roll for the year. Mr. D. Campbell notified the Presbytery by letter that he declined the call from Molesworth. The session records not having been examined since September last were again ordered for examination. Mr. Macpherson was appointed Moderator of the session of Knox Church, during the vacancy. The payment of expenses to the General Assembly was taken up and postponed till the next ordinary meeting. A committee was appointed to allocate amongst the congregations the ordinary expenses of the Presbytery for the year, and instructed to issue circulars forthwith. A letter was read from Mr. Robert Waitt, intimating that he accepted the call addressed to him from the congregations of Shakespeare and Hampstead. There was also received a memorial from members and adherents of the congregation of Shakespeare. The memorialists were instructed that it was necessary to present their memorial to the session for transmission to the Presbytery. Ordination trials were appointed for Mr. Waitt, to be given in at next ordinary meeting. The Presbytery adjourned to meet in St. Andrew's Church, Stratford, at 10 a.m., on the first Wednesday of September next.

The *Weekly Review*, the organ of the English Presbyterians, in its issue of July 14th, says: "The Church of England must be forthwith purified from Ritualism, or else the people will take from the Church of England the state support and property. For disestablishment does not mean merely depriving the Bishops of seats in the House of Lords, but taking from the Church of England her state revenues, the national cathedrals, and other national property of which she has now the use and employment. May the authorities of the Church of England be wise in time!"

The *Weekly Review* (London) says:—"The resolution come to by the United Presbyterian Synod on the question of the revision of the Standards gave satisfaction to all thoughtful men. But it was not expected that the young men who have raised the question would be quieted. It is not revision they want, it is destruction, and perhaps, notoriety. Accordingly no one was surprised that Mr. Ferguson, of Glasgow, Scotland, took the part, and told his people he would not submit to the censure implied in the deliverance of the Synod, although, finding few interested in such an event, he has thought better of it. But Mr. Macrae, of Gonrook, Scotland, resolved to have a free fight in his Presbytery, so as to keep the subject alive and not lose his heroism. The discussion had fallen flat. He accordingly last week appeared before his Presbytery in a new character—a man with a hardened conscience in consequence of the Synod's decision; he wished to prove his consistency in continuing a minister of a church whose Standards he had sworn to maintain, but which he now disowned and vilified. But the Presbytery had no sympathy with his scruples of conscience, and refused to listen to him—his scruples were a matter of supreme indifference to them; they knew the way in which an honest man in the circumstances should act. He persisted in being heard, but they were obdurate. He would be heard, and he was made the subject of biting sarcasms—appeals to his good sense, and even (this was unkind) to his gentlemanly feelings. At length the Presbytery in effect declared that they saw through the whole affair—the notoriety and the martyrdom—and that they would not indulge him in the luxuries he sought. He may now be a sadder man, but we fear he is not a wiser one."