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Contributors and Correspondents.

Church Inspectors

EDITOR BRITISH AMERICAN PRESBYTERIAN.
SIR,—No public department is now considered complete without an Inspector. He is the officer by whom the progress and condition of any work is ascertained. There are accordingly Inspectors of Public Works; of Customs and Excise; of Fisheries; of the leading articles of food, flour, pork and butter; of penitentiaries and prisons; of banks; of public and High Schools; why not of Churches also? The Church of Scotland in her late General Assembly seems to have recognized this principle very fully, as appears by the reports of two of its Committees, namely, that "on Religious Instruction in Schools," and that "on Christian Life and Work." Under the auspices of the former, an Inspector has been appointed to enquire into the state of over 600 schools. He had been at work a year and, visited over 200, having still 400 to visit. His visits had been "everywhere acceptable" and his reports "of great value in securing due attention to religious instruction." But the conclusion already drawn from his reports, is "that while use and wont" is almost universally adopted or acquiesced in, the present system is generally unfavourable to the religious instruction of the young.
The report of the other Committee "on Christian life and work," was the most lengthy, and brought up the most interesting debate of the Assembly, (as reported in the Scotsman.) The Committee had received and analyzed 900 answers to queries sent out; some of which were as follows: "What assistance do you get from members of your congregation?" "State your opinion of the development of lay work?" "Give an account of any religious movements that may have come under your notice." "Is there at present adequate provision for the religious education of the young, and how far is it under your personal supervision?" By this mode each minister is made the inspector of his own parish. A much more searching and efficient report would be obtained by the personal enquiries of a competent inspector appointed for the purpose. But even from answers thus obtained, the Committee arrived at the conclusion, "that in some respects the organization and practice of the Church must be sorrowfully admitted to be a failure," and "that she has much more to do than she has ever done for the young of her communion and of the country." And that while great revivals have been going on, the awful prevalence of drunkenness, uncleanness and illegitimacy painfully demonstrate "that while some of us are undoubtedly being lifted up with Christian profession, a larger number of Church members is ever sinking down into the careless mass."
So much for inspection, and that only of the most ineffectual kind. What would it be if qualified inspectors were regularly appointed to the work, and armed with powers similar to those of inspectors of High Schools? Whose duty it is—not merely to put a few perfunctory questions to the masters as to the standing of the classes, but to examine each class by itself, and if necessary each pupil, and ascertain by individual enquiry what progress each has made, so as to arrive at the general results which decide the rank of the school and the share of the public grants to which it is entitled. So in like manner, Church inspectors by means of examinations faithfully performed might ascertain something of the vital state of the Churches, and the progress of the various classes in these schools of Christ, not only in Scripture knowledge, but in the practice of the gifts and graces of the Christian life.
It would be premature to say by whom these appointments should be made, or how the examinations should be conducted. At present, I merely suggest the adoption of the principle, and I do so alike in the interests of the Church at large which it concerns, to know that its various branches are alive, and up and doing; and of the people who are contributing the means to sustain them, and who have a right to know what results are being wrought out thereby.
Does any one reply there is no necessity for such an office in Canada? Shall it be said it is because the Church of Scotland has become antiquated and fossilized that there is a need for such inspection within her bounds, but that there is no such need in the Canada Presbyterian Church? Let me following incident reply. At a meeting of a managing Committee a short time ago, among other matters this question arose—The minister is to be absent two Sundays in the General Assembly, what provision should be made for filling the pulpit? One member said, "as the finances are low, let me not incur the expense of getting another minister, but conduct the meetings among ourselves, doing the best we can to edify ourselves and taking up collections as well as to make a better headway with us for incidentals." This move was not seconded. The reply was, there is not a man in the Church that has the ability and courage to stand up before the congregation, and conduct the service, and another person must be got. Accordingly a supernumerary Methodist local preacher was applied to, who consented to the vacancy. A very worthy man, and a good preacher; there was no fault to find with his services. But what is the end of a Church that has been under the care of pastors, and enjoyed regular ordinances for thirty or forty years, and yet cannot find a member nor an adherent that will conduct a Sunday meeting in an assembly like this? I think you will

agree without saying it is high time an inspector were looking out for the Church. And it is not alone. There are many such Churches which seem to think if they can only contrive to pay the minister's salary, the matter by what means, subscription, donations or sermons, and go to Church pretty regularly on Sunday, they are fulfilling the purposes of the organization—even though they never give the slightest indication of a knowledge of our nation towards a higher one. It is as true of the Canada Presbyterian Church as of the Church of Scotland, that "she has much more to do than she has ever done for both the old and the young of her communion," and among other steps, I cordially and hopefully recommend the appointment of inspectors. Yours truly,
LAYMAN.

The Bible in Public Schools.

EDITOR BRITISH AMERICAN PRESBYTERIAN.
SIR,—On reading the letter of "One of the Minority," on this subject, that appeared in your issue of the 4th inst., it occurred to me that he did not state the law correctly, but, not having a copy of it beside me, I could not then call him in question. It is now before me, and my conjecture proves right. His letter is liable to mislead. He says the minority as well as the majority "contended for the use of the Bible in the Public Schools. They only differed as to the mode of law by which this could be done most properly and profitably." The minority being content with the law as it is, recommending its use; while the majority would make it compulsory. Now, the law does not recommend its use as a school book. The consolidated School Act at Section 142, provides that "no person shall require any pupil in any Public School to read or study in or from any religious book, or to join in any exercise of devotion or religion objected to by his or her parents or guardians. Pupils shall be allowed to receive such religious instruction as the parents or guardians desire, according to any general regulation provided for the organization, government, and discipline of Public Schools." And the general regulation in this case made and provided by the Council of Public Instruction is a recommendation "that the daily exercises of each Public School be opened and closed by reading a portion of Scripture and by prayer." That is all the recommendation it gets. And even this reading is to be done, not by the pupils, but by the teacher, and not as a lesson, but as an act of devotion.
But, while correcting your correspondent in this matter, I agree with him in thinking the words he quotes from your editorial—where you speak of a "few taking the extreme ground that God and religious instruction of any kind should not be introduced into our schools, and that only secular instruction should be given,"—do not apply to the minority, nor indeed to any section, or even fraction of the community. Who ever thought of spake of keeping God out of the schools? I fear you are one of those to whom a remark in my last letter will apply, "They see God in the Bible and nowhere else." As if secular instruction were not of God. As if there were no God in history, or literature, or science, and as if there were no religious instruction in the discipline of the school, and in the looks, and words, and example of the teacher. My argument for the use of the Bible as a school book, is not thereby to introduce God and religion into the schools, but that the pupils may, through familiarity with its contents, come to see that He is not more in the Bible than any where else, but that "All things are of God."
Yours truly,
LAYMAN.

Home Mission Committee.

The Home Mission Committee of Ontario and Quebec met at the call of the convener in Erskine Church, Montreal, on Thursday 17th June, and organized for the ensuing year. Rev. W. Cochrane, M.A., the convener presided.
Rev. R. H. Warden, of Toronto, was appointed Secretary. Messrs. R. Torrance, W. Cochrane, D. J. Macdonnell, F. McCuaig, — Mulien, T. McCrao, and R. H. Warden, were appointed a Sub-Committee for the Distribution of Probationers for the current year. Rev. R. Torrance, Convener.
The following were appointed a Sub-Committee to take action upon any matter that may emerge in the intervals of the meetings of the general committee during the year:—Messrs. W. Cochrane, D. J. Macdonnell, J. M. King, and R. H. Warden.
The engagement of Mr. Alex. Stewart to Nanaimo, British Columbia, was cancelled, owing to arrangements made by the Church of Scotland to supply that field. It was agreed to appoint Mr. Stewart to Fort Pelly, the capital of the North-West Territories. Mr. H. Currie was appointed to Manitoba for three years. It was also agreed to appoint another missionary to the Presbytery of Manitoba, for a settlement recently formed of Scotch emigrants on the Saskatchewan, and the Sub-committee were empowered to secure the services of a suitable person for this field.
West Brantford, a new mission in connection with Zion Church, Brantford, was put on the list of stations, with a grant at the rate of \$300 per annum.
An application from Tranter was laid on the table till the October meeting.
The grant to Camden was increased to

\$150 per annum, retrospective from 1st April, 1875.

An application from the Colonial Committee of the Free Church of Scotland was received on behalf of Mr. James Miller, who was desirous to do mission work in Canada. Testimonials in his favor were received from Rev. J. H. Wilson, of Edinburgh. The committee agreed to engage Mr. Miller for one year.

WM. COCHRANE, M.A., Convener.
ROBT. H. WARDEN, Secretary.

Encouragement to Abortionists

Sparham and Greaves who were to have been hanged at Brockville for the crime of abortion, have had their sentence commuted to penal servitude for life. No one, however, but a thorough simpleton, believes that even that sentence will be carried out, unless they be removed by death within two or three years. Should they be alive at the end of that period, a petition will be presented to the Governor-General on their behalf, and they will be set at liberty. See how it was with Notman who committed the same offence. The doctor who helped him, was too hasty. So much afraid was he, that he committed suicide. Had he not done so, he might now have been following his profession. Well, if the gallows was ever cheated out of its due, it was in the instance of the Brockville abortionists. If any one ever deserved to be handed over to the hangman, these men did. Of course, this gives great encouragement to others to do as they did. The law regarding abortion is never executed, even when those who have committed that crime have not the least right to mercy. People, therefore, can engage in such work, without for a moment, imagining that there is something too tight around their necks. How foolish it is to be afraid of an empty threat! A mother sees her little Freddy amusing himself in the mud-puddle, "Come here," she cries to him, "I want you." Freddy never heeds her. "Come this moment," she next cries, "if you don't, I'll go over to you and pound you to a jelly." Freddy, however, has heard the same threat as often as he has fingers and toes, but never once has it being fulfilled. He therefore, dabbles away in the puddle, as if he did not hear her. Well, the law regarding abortion is of the same kind as the mother's threat referred to. Abortionists are, therefore, warranted in following Freddy's example. The worst that will happen them, will be only two or three years in prison. Very probably, they would be more severely punished, if they were to commit some less serious offence. The same is true of the law regarding rape and bestiality. It is a perfect farce to have a law in the statute book, which is merely a form of words. A law should either be carried out, or blotted out. When the judge passes sentence of death on those who have committed one or other of the above named crimes, it is usual for him to conclude by saying, "As usual God have mercy on your soul." As there is no likelihood of their being put to death, such language is just an impious mockery. Mercy to Sparham and Greaves, however, is cruelty to society. Let one or two abortionists be put into the hands of the hangman, and society will soon be rid, to a wonderful degree, of that class of vermin.
A FRIEND OF JUSTICE.

Probationers and Vacancies Again.

EDITOR BRITISH AMERICAN PRESBYTERIAN.
DEAR SIR,—As it is very likely that some changes will shortly be made as to the management of the above, I would like, with your permission, to make a few suggestions.
I. How long is a Probationer to remain in one vacancy?
It was suggested by the writer of an article on this subject, that Probationers be sent to vacancies for six, and not for one, or two, Sabbaths as at present.
This proposal might not be very objectionable were Probationers sent to vacancies only, and not to mission stations also; but as quite a number of the so-called vacancies are simply mission stations—more than a fifth of them being such; and as there are quite a number of vacancies unprepared to give a call, in the meantime, and therefore not really prepared to hear Probationers, the proposal would only be making bad worse.
Were Probationers sent to bona fide vacancies only, they would not, I think, object to being sent to one place for four Sabbaths, least, as matters stand at present, they feel that they are being fooled, and imposed upon, in being sent for even one Sabbath to many of the places which are at present called vacancies.
II. Should Probationers visit?
It was stated, in said article, that probationers by remaining six Sabbaths in one place, might visit, and become acquainted with the people, and the people with them. Now, I think, that there are very grave objections to this proposal.
(1.) The very moment a probationer undertakes to visit a vacant congregation, quite a number in that congregation will say at once, "He's looking for a call," and will oppose the visiting probationer on said alleged ground.
(2.) Probationers cannot be expected to accomplish, even in six weeks, what settled ministers overtake, in many cases, with great difficulty, during twelve months.
But, suppose, for a moment, that a probationer could visit a congregation in six weeks, would our people approve of being called upon every six weeks? or would such flying visits as probationers could make be profitable?
But, it may be said, "Let one probationer

visit twenty families, and do his work thoroughly, and let the next who comes, visit twenty more, etc." To this, I reply, that no better method could be found for the purpose of dividing a congregation into as many parties as it would require probationers to visit it, each calling upon twenty families. Each party would thus go to the probationer who called upon them.

Probationers can give full proof of their pastoral ability by simply visiting the sick in the families to which they preach. If they do that they are equal to the task of entering the sick room and administering to the spiritual want of those who need such comforts as the Gospel affords, then they may be regarded as being able to satisfy, at least, in some measure, the varied tastes of those who are well.

This method has several advantages over the visiting of either the whole or a certain portion of a congregation. It can be easily undertaken, it is much safer, and it is all that is generally expected of probationers.

III. What is a real vacancy?
A real vacancy is a congregation who being uninfluenced by outside basibodies, are qualified and willing to give a probationer an impartial hearing, and having found him such as they require, proceed to give him a call, promising to remunerate him sufficiently to enable him to live decently, and get such books as he may require to overtake his work.

This being a correct definition of a real vacancy, it follows that quite a number of the present so-called vacancies are simply Mission Stations. But, whether this is a correct definition or not, I find it acknowledged by the Home Mission Committee, in an April number of your paper, Sir, that thirteen of the so-called vacancies are only Mission Stations! And probationers know that many other so-called vacancies are at present by no means prepared to give a call to any person, and therefore not really a position to hear probationers, and should consequently be struck off the Probationers' List.

It may surprise not a few to be told that one Presbytery is so very highly favoured as to be allowed to place eight Mission Stations on the Probationers' List, as if they were real vacancies, and consequently get about double their share of the present supply of Probationers. This is doing a great injustice to other Presbyteries and congregations—they only get half the supply received by this *reb.* Presbytery, and probationers are thus kept away from vacancies in other Presbyteries, and sent to Mission Stations in the well favoured Presbytery, and that too, when those who are not probationers at all are sent to the real vacancies in said double-share Presbytery.

IV. Remuneration.
"All probationers" to be paid "at the minimum rate of seven dollars per Sabbath, along with their board, and that this amount be increased gradually in proportion to the stipend paid before by the respective congregations." (Foot note No. 2 to Probationers' List.)

This note is not generally understood, either by probationers or congregations. Will the Home Mission Committee either explain it, or put it in a form that will be less obscure and ambiguous?

QUID FACIT PER ALIUM FACIT PER SE.
June 9th, 1875.
EDITOR'S NOTE.—This Communication only came to hand a day or two ago, else it would have appeared before the Assembly broke up.

The Archbishop of Canterbury on Mr Moody's Missionary Movement.

The following correspondence is published in the Record of Tuesday:—
"SIR,—The Archbishop of Canterbury has addressed the enclosed letter to a friend of his who is a layman, and would be much obliged if you can find a place in the next publication of your paper.—Believe me to be, Sir, yours truly.
"CRAWFORD TAIT, Chaplain."
"Stonchouse, St. Peter's, Thanet, 22nd May, 1875."
"My dear Lord,—Very soon after the conversation we had last week on the missionary movement which Mr. Moody is conducting in London, I found an opportunity of consulting most of my Episcopal brethren on the subject. I would not be understood as speaking in their name, but my own view is very much strengthened by what I heard from them.
"It is impossible for me, in the position which I occupy in the National Church, not to take the deepest interest in a movement which, seeking the spiritual welfare of our people, has been so wonderfully successful in drawing together great masses to hear simple addresses on the great gospel doctrines.
"I have communicated with parochial clergymen of various opinions on the subject, and I may say the movement is regarded by all of us with deep interest, and we pray that it may bring a blessing to many souls. Many of our parochial clergy as you are aware, have been present at the meetings in question, and those who have stood aloof have done so, not from any want of interest, but because they felt that, greatly as they rejoiced that simple gospel truths were urged on their people's consciences, there were circumstances attending the movement to which they could not consistently give their approval.
"The missionaries have been at work in different parts of the country for many months, and for several weeks in the me-

trous, and their system is now generally understood. If there is a difficulty in the clergy generally giving an official sanction to the details of the work, you will at once see that in the case of the laymen there are no greater difficulties on the way of any direct sanction, which coming from them could not be regarded as other than official and authoritative, and I confess that the object as I originally felt still remain in full force, now that we have had time to examine and to learn from various quarters the exact nature of the movement.

"That addresses, urging in whatever humbly language the great truths of the Gospel on our people's consciences should be delivered by laymen is no innovation amongst us, and I heartily rejoice that the present movement is conducted on so great a scale and with such apparent success.

"It is chiefly for the 'after meetings' for confession of sin, and for guidance of the conscience, as they have been described to me, that I am apprehensive lest evil may arise. I cannot think that the delicate and difficult duty of thus ministering to anxious souls ought to be entrusted to any who have neither been set apart by the Church for this special office, nor have given proof of such a spiritual insight as may, in certain cases, be held to take the place in this particular of the regular call to the cure of souls. I cannot but fear from what I have heard, that the counsel given at these meetings must often be crude, and founded on no knowledge of the real circumstances and state of mind of those to whom it is addressed, while there is danger also lest some self-constituted advisers of others may do harm to themselves, seeking to be leaders, when in truth they have much need to be led.

"I learn also that in the organization for addressing God publicly in prayer, a great deal too much is trusted to the readiness of any one who may be present, to accept without due preparation the grave responsibility of guiding the devotions of the multitude assembled.

"These objections are quite independent of others which I have heard urged upon good authority against particular statements as to doctrines, and to be made without sufficient guard or explanation. I am not alluding so much to any depreciation of the ordinances which Christ has established for the edification of his Church, but rather to the allegation that in the discourses of the missionaries there are unwise and untrue representations of the almost universal necessity of instantaneous conversion, and an ignoring of the full scriptural teaching as to the nature of repentance.

"I cannot doubt but that, if these allegations be true, friendly remonstrances may induce those who direct such mission efforts hereafter to avoid these obstacles to their real spiritual success.

"It has been said also, probably with truth, that the majority of those who have frequented these services, hitherto, have been the ordinary worshippers in churches and chapels, and that comparatively few from the neglected masses of society have been reached. No doubt there is among the respectable classes much selfish and self-satisfied indifference, out of which, it is well that the preacher's voice should startle them. But I confess I rejoice to hear that the missionaries have now moved to that part of London which is especially inhabited by the neglected poor, and I trust that it will be found that their congregations are gathered from such as have been hitherto strangers to the sound of the gospel.

"I am aware, that many of the most quietly religious people amongst us regard not unnaturally with alarm these irregular efforts. Such persons have scarcely been able to approve even of the home missions which have of late years been conducted by our own clergy in a way to which our fathers were not accustomed. But looking to the vastness of the field that lies before us, and the overwhelming difficulty of contending with the mass of positive sin and careless indifference which resists on all sides the progress of the gospel, I, for my part, rejoice that, whether regularly or irregularly—whether according to the divine, scriptural and perfect way, or imperfectly, with certain admixtures of human error—Christ is preached and sleeping consciences are aroused.

"In the old testament lessons for yesterday evening (Numbers xi.) our church has brought before us how the great prophet of the Old Covenant, when he heard that others besides those whom he had regularly commissioned were addressing the people in the Lord's name, exclaimed, 'Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them.' This is the very lesson which the Lord Jesus Himself taught when (Luke ix. 30) He told St. John not to forbid one who was casting out devils in His name, though he followed not with the regularly-appointed company of the Apostles, saying, 'He that is not against us is for us.' It is, according to my judgment, in this spirit that we ministers of the Church of England are right to regard this missionary work. It is our part to trust and fervently to pray that God may guide all who speak in His name, that many hitherto careless or directly opposing, may have their hearts opened to the influence of the gospel of Christ, and their lives regulated by his Law, and I feel confident that our parochial clergy will not fall anxiously to assist all their people who seem to be awakened by this preaching to a consciousness of sin, endeavouring to deepen all salutary impressions, and so to guide the course of each one's spiritual life that these impressions may not be passing.

Believe me to be, my dear Lord, yours faithfully,
A. C. CRAWFORD TAIT.
Stonchouse, St. Peter's, Thanet, May 14, 1875.