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Contributors & Correspondents.

NEW BRUNSWICK.

The Acadian Mission—Encouraging Results—A Suggestion—Lay Element in Ecclesiastical Councils—An Endorsement.

From our own Correspondent.

Among the other schemes wrought by the Presbyterian Church of the Lower Provinces there is what is now called the Acadian Mission, or mission to the French population of these Provinces. These Colonies were occupied by French, as well as Quebec, long ago, and there is still a considerable proportion of that nationality. Four or five counties in this Province have as many of that element as almost control the elections. The county of Kent, for example, has a French representative at Ottawa now, and Mr. Anglin, a journalist of this city, owes his Parliamentary honours to Gloucester, which is largely a French constituency. Several of that nationality have seats in the local House of Assembly. In Nova Scotia and in P. E. Island there is also a French element. Some years ago a mission was commenced to the Acadian French, as they are called. Every summer two students, are sent from Montreal to us, and we employ them under the title of colporteurs. Our people have not waked up as yet to the importance of this mission; many of them seem hardly to be aware that such an operation is carried on. This year, as usual, two were allotted us, and about a month ago arrived here. So far they have succeeded in making a greater ferment than in any previous year. Owing to circumstances that I need not detail, they were for a few weeks sent into different places, instead of being kept together, as they generally are. In both places large audiences waited upon them in public, and even discussions were engaged in, in one case a challenge having been given to the colporteur to discuss the points at issue in a public manner. The result is, several have professed to renounce the doctrines and practices of Rome, and even the press has been invoked in aid of that Church. A French paper devoted a leading article to the detriment which a pupil of Chiniquy was threatening to work on the mother Church. Such a public notice of our mission and missionaries is to be desired rather than otherwise. Such results will tend to rouse up our own people to the importance of sustaining such a work in a way in which it has not yet been sustained, and it will be another element of encouragement to the Society, which has its headquarters in Montreal and of which our good friend Col. Haultain is the moving spirit. It might not be amiss, I think, and others are of the same opinion, were the mission here and the French Canadian Mission more closely identified than they are, say that the colporteurs be still retained under the jurisdiction of the Montreal Committee and paid by them, while the committee here would send their contributions to the central fund and have, as at present, to appoint the locality to which they would be sent and how long they would stay in any particular place. I also think that we should look forward to having as soon as possible, a permanent agent or agents in the field. To have work going on for five or six months in the year is very well; to have it all the time would be better. To have one ordained French pastor in these Provinces all the time and then to have his labours supplemented by two or more colporteurs in the summer months, would be likely by the blessing of God to effect much more, and it seems to some of us that sufficient pioneer work has been done in the three or four summers past to admit of a further step being taken.

It is a somewhat significant movement which is in operation in these days in the tendency that there is to popularise the composition of Ecclesiastical Councils. The time is fast passing away when the purely clerical element will be permitted to have exclusive sway in Councils or Synods or Conventions. What is called the lay element is coming up, and asserting its right to be represented. No Church had more exclusively clerical Conferences than the Wesleyan Methodists; not only had a layman not a seat in former days, but the business done was transacted with closed doors. A layman could not even be present to see what was done. Now most of the sessions are open to the public and lay representatives sit and speak and vote. That I believe is the case in the Conference of these Eastern Provinces, and has been for some two

years or more. I notice that the lay representatives have just now been allowed to take their seats for the first time in the Conference of the Methodist Episcopal Church of America. It would appear as if there has been a keen struggle over the point, and even yet a disposition is shown in some quarters to contract the privileges of the lay members as much as possible. Some would fain have the votes to be taken by orders. In the Episcopal Church (late Established) of Ireland the lay representatives exert a very great influence, and from the temper hitherto manifested it is plain that ritualism of a high order will receive very little quarter. The Irish branch of the English Church was always noted for its Evangelical character, but in the new order of things it seems to be becoming more intensely so. If she continues to act as present appearances indicate the evangelical world will have reason to rejoice that a divorce between Church and State has been made there. There is an energy shown now, and that, too, for the most part in the right direction, that it was not possible for her to put forth before while fettered by her connexion with the State. At all events the power of the people in Church Courts is growing on all sides. Our Presbyterian order always provided for that part, hence we have not to begin as the others to popularise our institutions. We always recognised the rights of the people. We might boast somewhat, if we were inclined so to do, that other bodies are in that respect assimilating themselves to us. The only difference between others and ourselves is this, that we arranged our order so because we believed and do believe that that order is taught in the New Testament, that its prominent outstanding features are "either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture;" while our sister Churches are driven into that order by the force of public opinion which has grown up among their people. In other words, it has been principle in the one case, but it was expediency in the other. It is therefore a difference of some importance.

Since writing the above and before mailing this, the last report of the French Canadian Missionary Society has come to hand, and it is interesting to note that some of the conclusions arrived at in the report coincide with what is put forth in the first of this letter.

St. John, 16th May, 1872.

A PLAIN VIEW OF THE COLLEGE QUESTION.

Editor BRITISH AMERICAN PRESBYTERIAN. SIR: It may be well, before the meeting of Assembly, to state in some short and familiar way the nature of the vexed "College Question," in reply to those who, like your correspondent "Aliquis," have been amusing themselves and others by skimming, petrel-like, over the surface of what threatens to be a sea of troubles.

This may perhaps be best done by a reference to the statement that the plans of Queen's University and our theological Colleges to the United Church are to be similar to those which they now bear to the separate Churches. I think I do not exaggerate when I say that to all men of business capacity who know anything of the working of our Colleges, this vague and general expression has sounded as a note of warning which has damped their ardour both as to the union and as to our endowment scheme. Perhaps a familiar illustration may best explain the deceptive nature of the word "similar" when applied to the relations of dissimilar things.

Two gentlemen, A. and B., desire to combine their house-keeping for reasons of convenience. A. has a wife and no servants. B. has two servants and no wife. To avoid difficulty they agree that the relation of the wife and servants to the partnership shall be similar to that which subsisted to the individual partners before the union. Nothing can be more simple and satisfactory in words; but obviously it must lead to grave practical difficulties. B. has power to dismiss the servants at pleasure; but can that power apply to A.'s wife? A.'s wife has been treated as a lady; is she now to become a workwoman like B.'s servants?

This is by no means an exaggerated illustration. Indeed, in some points it

does not fairly state the actual amount of our College difficulty. Queen's is a chartered University, and its charter of a cumbrous and badly-working character—a lady therefore of some rank and difficult to maintain. Queen's is a College in Arts as well as in Theology, wedding, so to speak, (and thus in some people's judgment not lawfully,) the church to secular education and to the local and general politics of Ontario. Queen's is more independent of the Synod than our Colleges of the Assembly. Queen's with more pretension and comparatively greater cost does much less actual work than our Colleges. The relation of Queen's to the united body cannot be similar to that which it bears to the Presbyterian Church of Canada, without injury to our Colleges, and without putting us in a different position relatively to the secular education of the country and to its larger Universities from that which we now hold. The relation of Queen's to the united body cannot be similar to that of our Colleges to the Assembly without lowering the status and changing the character of the University. We cannot even take Queen's instead of one of our Colleges, for it is incapable of doing their work; and by closing either of them we destroy its endowment and support, and do not secure these for Queen's.

No ingenious form of words can meet these difficulties. They must be dealt with as practical facts. Either the Church of Scotland must abandon the idea of Queen's College being received into the Union, or we must throw over or both of our Colleges as an offering at the feet of the little but pretentious University, and must lose the influence which we now have in the larger Universities. The alternative carries with it the possibilities either that the united church may be a lifeless and decaying body unable to secure an adequate Ministry, or that it may be a progressive body, filling the land with its preachers. There are, besides this, points of principle involved, on which it is not necessary now to enter. Earnest minded and practical men cannot be expected to commit themselves to Union or to schemes of endowment until this great question is clearly and definitely settled; and meanwhile all the pleasant music which your correspondents can elicit from the sacred strings of peace and union will fall on our ears as the idle wind. With the Assembly now rests the grave responsibility of giving a "certain sound" on this question. Are we to adopt and to attempt to revivify the hitherto unsuccessful educational policy of the Church of Scotland? or are we to continue our own successful, popular, and progressive efforts for the theological education alone. The attempts already made by the committees are sufficient to show that we cannot combine both, except by some vicious and unsatisfactory compromise.

As it has been the fashion of your correspondents to withhold their names, I merely subscribe myself

ONE WHO KNOWS.

May 13, 1872.

UNION AND QUEEN'S COLLEGE.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—Your readers are greatly indebted to Aliquis for his temperate well-reasoned letters on the Union question, especially with regard to the Colleges. Will you kindly allow me to add a word or two by way of supplementing what he has so well said? It seems to me the time might soon come when the Canada Presbyterian Church would regret not having cordially embraced the offer made by the "Kirk" to hand over the proprietorship of Queen's College to the United Church, if the General Assembly should regard the reception of that institution into the new Presbyterian body as a bar to union. At present the Principal of McGill College is a well known member of the Canada Presbyterian Church, and one of the Professors of Toronto University is a minister of the same church, so that the influence of the church is guaranteed in the government of these two leading educational institutions, and every possible disposition is now shown to accommodate Presbyterian students. But neither principal Dawson nor Professor Young is endowed with immortality, although we all hope they shall long be spared to bless both the church and the country; and what guarantee have we that Presbyterian influence would be perpetuated in these institutions in case of the death or removal of the gentlemen named? It might be said that the "Globe" newspaper will continue to

watch over and guard against all encroachments upon the rights of the Canada Presbyterian Church. But what pledge have we that when the present proprietors shall pass away their successors shall champion the same cause? The time was when both the universities mentioned were under the control of another denomination; and what has been once may be again. We can easily conceive a conjunction of circumstances completely subjecting McGill College and Toronto University to Episcopalian or Wesleyan influence. It would be at such a crisis that the Presbyterian Church of the future might with reason reproach the memory of the leading members of the C. P. Church of to-day, with throwing away the chance offered them of joining in the recognition and government of a respectable and tolerably equipped institution to be entirely under the guidance of the Church, in which they may have the control of appointments, to which they can dictate a curriculum, and from which they can secure such arrangements for their theological students as may suit them, without having to go hat in hand, as they have now to go to Toronto and McGill Universities. No arguments worthy of serious refutation have been offered against the reception of the Arts Faculty of Queen's College into the united church. It has been urged that the united church would be committed to the sustaining of the College, and that this would entail a financial burden; but this argument assumes what is not a fact, that the "kirk" at present stand committed to the pecuniary support of Queen's College. That church does not make the maintenance of even their theological faculty a matter for the church to concern itself with. It is extra-ecclesiastical machinery that has always been employed to obtain aid to the College. Then it has been said that it would be injurious to the Ministers of the future church to be withdrawn from the general arena, such as is presented in Toronto University or McGill College, and to be thrown only into the society of each other during their student life. But this assumes as fact what is not fact, that at Kingston it is only divinity students that attend. Whereas there is as great an admixture as at either of the other institutions. The education at Kingston is not sectarian, as has been alleged. It is as purely non-sectarian as can be. The important distinction should be made that denominational control does not imply sectarian teaching; so that there is nothing to hinder the general community availing themselves of its classes in the future, as in the past. Nor would the recognition of Queen's College be a departure from any resolutions or principles of the C. P. Church. It would not be a withdrawal of support from the other institutions. The Church would continue to be as free as at present to make use of other institutions. As to any likelihood of the united church's being asked to join in pressing the Government of Ontario to grant aid to Queen's College, it is an ingenious but far-fetched device to alarm the politicians in the C. P. Church into an attitude of hostility to the proposed union, in the interests of Toronto University and McGill College. No one seriously thinks that the Kirk ever dreams of going again to the legislature seeking a grant in aid. And if any in that Church would think of so foolish a thing, of course it would be in the power of the United Church to put a veto upon it. The real trouble is that Toronto University and McGill College foresee that the effect of adopting Queen's College would be in time to concentrate the hopes and affections of the United Church upon that institution, the Ministers naturally preferring for their own sons and recommending to their young parishioners that College of which they have themselves the government. This would lessen the number of students at Toronto and Montreal.

PRESBYTER.

May 15th, 1872.

Hearth and Home laments that people no longer write letters, but only notes. The old-style brilliant and piquant letter-writers have gone by. The people who can say piquant things, now sell their brilliancy to the journals instead of wasting it on their friends.

A lady writer says if women were as particular in choosing a virtuous husband, as men are in selecting a virtuous wife, a moral reformation would soon begin which would be something more than froth and foam.

"QUEER FISH."

For the British American Presbyterian.

Every community has its "queer fish." The "fishers of men," using mostly the regular net of preaching, have secured a good haul. They are apt to think they have made a clean sweep; but some have managed to escape. They will not come near the net. If they are to be caught,—and why not?—they are often the most precious of all—the "fisher" must depart from his stereotyped plan. Let him go in search of them; they are not hard to find. There is a whole shoal in the village tavern, the city saloon. You cannot net them. Alcohol is more attractive than the best bait. I know no way but to use the fly. You must have good patience. Put your Master and His service before them in the most alluring aspects, sparkle with genuine love for them, and desire to help them. By and by they begin to come near, to nibble a little. They often get frightened. Keep at it; you will soon get hold of one. Haul him out gently, when you have one you have a dozen. In every community some are found in little dish-puddles of sin, because no one has ever thought of looking after them. I once discovered a boy who had been six months a servant in a Theological College, and could not read; nor did he know who made him. Such are easily caught; the plainest bait of human sympathy will take them. They are eager for something better than they have ever had, and swallow the Gospel greedily. The muddy waters of the busy world are full. The fish cannot see your bait; the business, and cares, and pleasures of a worldly life make the water thick. You must spear them. Take every chance you get. Fling the sharpest darts of God's word. There are dark, quiet nooks, in which are hidden fine intellects, genial warm hearts. They live in cheerless scepticism. In the dark and cold themselves, they fancy all the world smiles and wretched. You must throw the torch light of truth and of a life of love on them. This will bring them out of their shady nooks, perhaps into the clear stream of Church ordinance, and then as an infidel's heart is the same as any other sinners, you will soon find the right way to win their souls for the Master. It does not require much skill to use a net, but to handle the rod, and flash the light and aim the spear, need study, and practice, and a never-tiring endurance. Have we not too many untrained "fishers," both in and out of the pulpit, and too many "queer fish" of great value, to be got by those who take the trouble to look after them, and have the skill to catch them?

The National Convention of Young Men's Christian Associations is to meet at Lowell, Mass., in June. In that city numbering 42,000 souls, 27,000 never attend religious worship.—In the 15,000 that attend church service are including all sects, the Roman Catholics not excepted.

Mr. Laird Collier's new church in Chicago is to have stores underneath it, and a hall that can be let for lectures, concerts, and other purposes. This admixture of the sacred and secular has excited the animadversion of the precise, who profess to see in it a sort of sacrilege a mixing of mammon and religion suggestive of the money-changers in the Temple, &c., &c.

THE CANADIAN BANK OF COMMERCE.—This prosperous institution having opened a branch in the city of New York, is thus referred to by the "N. Y. Post." Messrs. J. G. Harper and J. H. Godby have just opened an agency in the city for the Canadian Bank of Commerce, with offices at 26 Exchange Place, where they intend doing a general sterling exchange business. The Canadian Bank of Commerce is one of the best managed and most prosperous in the Dominion. Its capital is \$4,800,000 gold, to be increased to \$6,000,000. They will draw on the Bank of Scotland, London, among the oldest and wealthiest in the United Kingdom, and their bills ought to take rank with the best in this market.

SHOCKING ACCIDENT.—Yesterday an elderly woman was crossing the Toronto, Grey and Bruce Railway track near the foot of Simcoe street, she tripped and fell and the rear car of a train on that road which happened to be backing out at the time, passed over her killing her almost instantly. When taken from among the wheels of the rear truck of the car next to the last the body presented a horrible appearance, the scalp being almost entirely torn from her skull, the abdomen cut open, and one thigh dreadfully bruised and lacerated. The remains of the unfortunate woman were conveyed to the "Dead House," and an inquest will be held thereon to-day. The deceased is not as yet known, but it is supposed that she is Mrs. Day, who lives on Queen-street near the Aylm.