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Contributors & Correspondents.

NEW BRUNSWICK.

Translation of Rev. E. Annand—Exchange of Preachers—A Timely Hint—Mode of Electing Moderators.

From our own Correspondent.

The American Presbyterian Church seems to have very little scruples of conscience in taking a pastor wherever she finds one to suit her purpose from any other church or from any other country. Irish congregations and Irish colleges have been despoiled, and gaps have been made in England and Canada as well. We in the Maritime Provinces have in the past been let alone, at least no man of mark has been taken from us hitherto. Whether that was owing to the fact that our pastors were provincial and therefore hardly worth looking after, or because of the little intercourse we have had we were too little known, I in my modesty will not determine. If we have escaped hitherto, it appears we are not to escape any longer. One of our very finest young men who occupied one of the high places of our field has just now been taken. When Mr. Dunn of Boston was here last summer as the first deputy of our largest sister, he jocularly hinted that he was spying out the land for that very purpose. At all events the Rev. Edward Annand, late of Chalmers' Church, Halifax, has been invited and has accepted the invitation to labour in East Boston. We can ill afford to spare such a man. Our labourers are at the best too few, and then he was one of the most effective and most successful we had. Though so young he has proved his worth by his success in two of our charges and both very important. In December, 1864, he was ordained to the pastoral charge of Windsor, a thriving town on the other side of the bay from here, and it used to be the leading place for steamers from here on the main route to Halifax. There he laboured for six years as colleague to Mr. Murdoch one of the fathers of our Synod and with abundant fruit. Two years ago he was translated to Halifax, and there again, although there were some difficulties in the way, he proved most successful. He is an able preacher, but his marked traits are his earnestness and the magnetism which he puts forth in a loving manner, by which he binds the people to him in a strong personal affection. The only consolation which we have is that our loss is Boston's gain. We can only pray that in the still wider field on which he enters and in some respects the greater difficulties he will have to encounter, he may have a correspondingly large harvest of souls, as indeed we may not doubt he will have. A younger brother of his has just been licensed, but his services have been secured some time ago, more than a year since, by the Board of Foreign Missions. He will likely sail to the New Hebrides before the end of the year.

I notice an agitation has been made to some extent to have a Bureau established in order to secure an exchange of preachers in the summer months, the vocation period, between the Old World and the New. I believe something has been done in that way by some influential parties in New York. The Bureau so called provides expenses of travel and arranges beforehand for the supply of certain pulpits. The Steamship Companies when applied to showed that they were ready to deal on liberal terms with parties that wished to travel either way. I have been thinking that a movement of that kind between the Upper and the Lower Provinces, of course on a small scale, would be worth consideration. Would an arrangement of that kind during the summer months not do much to smooth the way for the Union that is now contemplated? We want to know one another better; that would be a practical way of diffusing knowledge of that kind. The ministers of the inland provinces would be delighted I am sure to breathe our sea breezes and lay in a store of health, were it but once in two or three years. Our Ontario friends would have the best side of the bargain, for while they would have the coolness of the Atlantic wind, and the Gulf stream fog, those that would go from here would have to bear the western heat. But even so; a change would be for the better. What say the people of Montreal, Toronto, and other Western

cities and towns to the suggestion? The summer will soon be on us and there is no time to be lost, if anything is to be done this year.

The mode of appointing the Moderator of the Supreme Court of the Church is the same in the Presbyterian Church of the Lower Provinces as in the Canada Presbyterian Church, that is nominations are made by the Presbyteries; and the election, if more than one be nominated, takes place when the Assembly or Synod meets. It is only within the last three years that this mode has been in operation here. Previous to that the *modus operandi* was very vague, sometimes no one being thought of until the Court assembled. I need not say that such a plan as that, or rather want of plan, wrought badly. It is at the meetings of Presbytery that are held at this season, or previous to this that the nominations are made. It has occurred to me that the Moderator here, and I think the same may be said of the Church in the Upper Provinces, does not occupy the same prominent place throughout the year as the same official does in Scotland and Ireland. Here he occupies the chair during the ten or twelve days of the sittings and as soon as the proceedings are over he drops out of notice again being heard of no more until he comes forward at the meeting a year after to preach the opening sermon when his work is ended. The official standing which he has in the old country is much more prominent than that. The Moderator there is an *ex officio* member of the more important committees, indeed is the chairman of many of them, and besides has to appear in various ways, as the representative of his Church in various ways. In Scotland there is the Quarterly Meeting of the Commission which is not much less important than the Assembly, and in Ireland there is the bi-monthly meeting of the Mission Board, and in both the Moderator presides in virtue of his office. In the latter country too the Moderator is a member of several public boards, and as such he attends at the opening and closing of colleges, and is expected to give an address. Why so little notice is paid to the Moderator here in the interval between the annual meetings I don't know. A crusade should be got up on such an important point, especially by those that are candidates for the office.

H.

St. John, 80th April, 1872.

UNION VIEWED IN CONNECTION WITH THE THEOLOGICAL COLLEGES.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir: By Theological Colleges, to avoid circumlocution, I mean our two Colleges and also the Theological department in Queen's College and in Morrin College. In my previous remarks on the College question, I confined myself to the explanation and defence of the Assembly resolution. But in reference to the Theological colleges, nothing definite was determined on; as everything relating to them was included in the general statement, "that all other matters pertaining to the colleges be left for the adjustment of the United Church." All, therefore, I now wish to do is to shew that there are likely to be no insurmountable obstacles in the way of such adjustment by the United Church, and, of course, that the Assembly acted wisely in not including these matters of detail in the Union resolutions.

The only difficulties hitherto suggested have been in relation to the number, location, and expenses of the Colleges.

It is said that four Theological colleges are too many for the two Provinces; and that, giving four professors to each, we would then have to maintain sixteen Theological professors. But, why begin with so large a staff? All these colleges were in operation last winter, and, I suppose, doing good work with only six, or at most, seven professors. It may be said that each college, if fully equipped, would require four professors; and if not fully equipped we shall not be able to retain our students in the country.

I admit both statements fully. Still, while this number is to be sought, yet some time may elapse before it can be reached. The full equipment of the Colleges need not be a condition of union; for it is clear that if the Canada Presbyterian Church acts no more liberally in this matter than she has hitherto done, our own two Colleges,

even will not be fully equipped during the present century, if ever. There is no use in making a higher ideal than we are likely in our separate state for many years to reach, an immediately conditional consequent of union.

Admitting, however, most cheerfully the desirableness of reducing the number of the Colleges, with the view of securing the greater efficiency of those retained, what insuperable difficulty is to be anticipated in accomplishing this? If we were to give up one, our Kirk friends would no doubt also give up one, and we should thus have only two Theological Colleges in those two Provinces. Of course, I make no allusion whatever to Professors here; for, as it is admitted that the two Churches at present have not half enough, the services of all now employed would be required. Surely no one would propose that the Kirk should give up two Colleges, and that we should give up none. The only difficulty connected with the arrangement proposed is a local one. It is evident that if only two are to be retained, those must be Knox College and Queen's; but in this case we would have to encounter the opposition of Montreal. Although this would be nothing new, yet it would be desirable, if possible, to avoid it for the future. If we were therefore to retain Knox, Queen's, and Montreal Colleges, the number would not be too great—indeed, it would be no greater in proportion to the enlarged Church than we now have.

Morrin College might be compensated for the withdrawal of its strictly Theological department by making it, so far as Theology is concerned, a training school for French Evangelists, and Catechists, and, to a certain extent, Ministers. The United Church will, it is expected, be able to undertake the work of French Evangelization on a larger scale than has hitherto been attempted, or even possible, on this continent. Morrin College, with its substantial and commodious buildings, its ample endowment, its magnificent library, and its central position in the very citadel of Papacy, will afford the most desirable basis of evangelical operations.

As to the financial aspect of the question, the less we say the better for ourselves. We have seen that the Kirk Colleges are partially endowed, and that the Kirk people will bring with them into the Union sufficient resources to complete their endowment, or to meet any increased current expenses. When several individuals are about to form a business partnership, it is not the one who has no capital to put into the business who is likely to talk first of financial difficulties. It is not for us then to say whether we will enter into the Union without endowed Colleges; but it is for our Kirk friends to say whether they will consent, in such circumstances, to form a Union with us. This is the humiliating position in which we now stand. For this the General Assembly is not to blame; for, on passing the Union Resolutions, the Assembly adopted an Endowment Scheme, and appointed a large and influential committee to carry it out, confidently expecting that by this time the whole endowment required would be subscribed, and a third part of it actually realized. For this the Church, as a whole, is not to blame, as our people have had no opportunity afforded them of contributing to the endowment, although many were willing to do so, especially as the country was enjoying great financial prosperity.

Let us hold fast the idea that the financial difficulties connected with Union, so far as the Theological Colleges are concerned, are all on our side. The endowment for our Colleges must be raised whether the Union takes place or not, for we have learned by experience that, without an endowment, they cannot be efficiently maintained. And, if they are not efficiently maintained, however much we may indulge in prohibitory legislations, our students will go to foreign Colleges.

Whatever may be the value of my opinions or suggestions, enough has been said to shew that the Theological Colleges present no insurmountable obstacles in the way of union, and that the Assembly acted wisely in leaving the arrangement of their details to the United Church.

Yours, &c.,
Aliquis.

The best cosmetic of all, is undoubtedly that which nature herself has so bountifully provided—pure, soft, rain water. Nothing else will impart such a delicious softness to the skin, and such a fresh, rosy color to the face, as this natural cosmetic.

HEATHENISM ON THE BANKS OF THE ST. LAWRENCE.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir.—A few weeks ago a lawyer named Michand died in Rimouski, Quebec. Speaking of this event, the editor of the paper which is published there expresses himself as follows: "Nothing is unworthy of God; but if it can be a cause of consolation, it is that he died in Holy Week—that week in which the Man-God also died to save our humanity."

On these words I shall now make a few remarks. I shall express no opinion whatever regarding the state of the deceased in the eternal world. I leave him with his God, who can do nothing but what is right. I must, however, say that the editor of *Le Courrier de Rimouski* is a "miserable comforter." There are only two events in the history of Christ for the commemoration of which we have Scriptural authority. These are His death and His resurrection. Now, I defy any one to prove that he who dies at the Lord's Table on the Sabbath is in the least degree benefitted merely on that account. But as Holy Week is a season for the observance of which there is not the faintest trace of a Divine warrant, the reasoning under consideration is of course utterly baseless. If the doctrine of *Le Courrier de Rimouski* be true, then it follows that if a man commits suicide in Holy Week he shall at last go to heaven. Of course, then, every one born on Christmas Day is saved. This certainly proves too much. According to this doctrine, though a man may have been a rogue, a swearer, a drunkard, and an adulterer, yet, may die in the "horrors," uttering blasphemy with his last breath, yet, if he died in Holy Week, his friends whom he leaves behind have no reason to "sorrow as those who have no hope." This is true only of Papists. The Church of Rome sends all Protestants straight to the bottomless pit when they die, it matters not how holy they may have been. There is no purgatory for them.

Greater heathenism than this could not be found on the banks of the Ganges. But *Le Courrier de Rimouski* is published on the banks of the St. Lawrence, 180 miles below Quebec, under the eye of a Romish Bishop. It dares not utter a word contrary to his will. As his lordship has said nothing against the doctrine under consideration, it is plain that he is another who believes it. Alas, for the people who have such a spiritual guide.

The person concerning whose death the editor of *Le Courrier de Rimouski* uses the language already quoted, was buried on Good Friday, but the funeral service for him was not sung till the Monday following. The reason for the delay was the ceremonies peculiar to Holy Week. The deceased had, therefore, to suffer for three days the awful agonies of purgatory without being in the least degree benefitted by the prayers of the Church. It is to be hoped that he shall, on that account, be released from them three days sooner. If he be not, then the conduct of the priests was most cruel. If an ox or a sheep should fall into a pit on the Sabbath or a holiday, any reasonable person would at once say that it would be a great cruelty to refuse to take it out because the day is the one or the other. If this be true of one day, it is, of course, still more so of three. But a man is much better than a brute. Again, in the case supposed, the conduct of the priests was altogether contrary to the Word of God. There we are told that He "will have mercy and not sacrifice." On these words Ryle very justly remarks: "Christ lays down the great principle that no ordinance of God is to be pressed so far as to make us neglect the plain duties of charity. The first table of the law is 'not to be so interpreted as to make us break the second.' We find Christ taking the part of his disciple when they, one Sabbath, plucked ears of corn and ate the grain which was in them to satisfy their hunger. We find Him doing the same with regard to David and those who were with him when they, for the same reason, ate the show-bread which, in ordinary circumstances, none but the priests were allowed to eat. The conduct of the Romish priests in Rimouski would, therefore, have been altogether contrary to Scripture, even if Holy Week were of divine authority. But, as I have already observed, it is a mere human institution.

I cannot see how a Papist who dies in Holy Week can be in the least degree benefitted thereby, unless his sufferings in Purgatory are shorter than they would otherwise be. If a man dies in the Church of Rome, it matters not at what season of the year he is, according to her teaching, sure to go to Heaven sooner or later. The blunter the axe is, the more strongly the people wielding it must use, so the more wicked the departed may have been, the priests must just pray the harder, but of course the friends must pay the harder. If the people pay little, the priests will pray little.

Yours truly,
UN MINISTRE HERETIQUE.

MR. SPURGEON ON LONG SERMONS.

In course of an address delivered recently to workmen, Mr. Spurgeon commented on the excuses people made for not going to church. Some persons, said Mr. Spurgeon, complain that they cannot understand the sermons they hear. The reason was that the ministers would use big words. He (Mr. Spurgeon) always endeavoured to get rid of all the big words out of his sermons and was as particular as their wives were to get the stones out of the plumb-putting. They would get in somehow, but the main thing was to preach as simply as possible. Long sermons, also, were a great evil. If a person preached a long sermon it was because he had nothing to say. It might appear odd, but it was nevertheless a fact that when people had nothing to say they took a long time about it; but when they had something worth telling they got out with it at once. Therefore, he repented, when a man makes a long sermon, he sets out with a very little, and begins to spin, spin, spin. He was of the same opinion as Dr. Chalmers, who was once asked how long it took to make a sermon. That, he replied, depended upon how long you wanted it. If your sermon is to be half an hour long it will take you three days. If it is three-quarters of an hour it may take you two days or perhaps only one; but if you are going to preach for an hour, why there is not much occasion to think a great deal about it. It may be done in an hour.

TEN HARD DOLLARS.

Those people who are interested in hard money, will perhaps be profited by reading the following story from the *Christian Weekly*, by Dr. J. Spaulding:

"My father was a poor man. A large and growing family was dependent on him for its daily bread. Coming home one wintry evening, from a week's toil in a neighbouring town, with ten hard-earned dollars in his pocket, he lost them in a light snow. Long and fruitless was the search for them. After the snow was gone, again and again was the search renewed with the same result. The snow fell and melted again for a whole generation, and still the story of the lost dollars was fresh in our family circle; for a silver dollar to a poor man in those days was larger than a full moon.

"About a mile away lived another father of a family in similar circumstances. He, too, knew how much a dollar cost dug out of the heart of a rocky farm. At least once or oftener every week, for forty years he had occasion to pass our door, giving and receiving the common neighbourly salutations, and every time with a weight increasingly heavy on his conscience. But all such pressure has its limit; and when that is reached, the crash is greater for the severity of the strain. In this instance it was as when an old oak rends its body and breaks its limbs in falling.

"One day, completely broken down, he came to my father with tears, confessing, 'I found your dollars lost in the snow forty years ago. They have been hard dollars to me, and I can carry them no longer. I am come to return them and ask your forgiveness; and as soon as I can I will pay you the interest.'

"The scene was like that when Jacob and Esau met 'over the ford Jabbok.'

"He did not live long enough to pay the interest, but quite long enough to furnish a practical comment on the text: 'The spirit of a man will sustain his infirmity; but a wounded spirit, who can bear?' Who will say that conscience, though slumbering in this life, will never awake to punish the offender in the life to come?"

If any man wants hard money, let him get it dishonestly, and he will find it the hardest money he ever saw;—hard to keep, hard to think of, and hard to answer for in the Judgment Day.