

British American Presbyterian.

Vol 3.—No. 38.]

TORONTO, CANADA, FRIDAY OCTOBER 30, 1874

[Whole No. 142

Contributors and Correspondents.

DR. FRASER.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—You and some of your readers have been wondering what has become of me that I have not written to "report progress" since the middle of August. You will be all glad to know that I have been very well, and very busy too, ever since. There is, however, so much of sameness in my meetings and in the uniformly kind and cordial reception accorded to me, that I have been silent through fear of wearying and disgusting your readers by vain repetitions. I wish, though, before I go away, to make this formal mention of the kindness shown to me, and to acknowledge the obligation under which I feel myself to be to so many of the brethren in all parts of our Province. I am not saying that the interest of our people in missions is as great as it ought to be, or as I would like to see it, but I do wish it to be understood that many of our people are beginning to be very much interested in those who are perishing for lack of knowledge, and I am sure if the condition of the heathen—WITHOUT GOD AND WITHOUT HOPE—were more frequently alluded to, and more prominently and persistently brought and kept before our people, the blessed results would soon be apparent. Let the appeal be,

"Can we, whose souls are blighted,
With wisdom from on high?
Can we to men benighted,
The lamp of life deny?"

And the answer will be NO, WE CAN NOT, WE WILL NOT. To pass by on the other side is criminal, inhuman, unchristian. Were we in ignorance of the helpless and hopeless wretchedness of the heathen world, or knowing it, were we in ignorance of the remedy, or knowing both, were it beyond our power to put the remedy within their reach, we should be, in the sight of God and man, innocent of their blood. But we know that out of Christ men are lost, and that whosoever will call upon Him shall be saved, who, then, will clear us of guilt if we content ourselves to sit with folded hands while men perish?

Unless I write you *en route*, my next letter will probably be dated from Formosa. If the Lord will we shall reach the Island yet before the beginning of the new year, though our departure has been slightly delayed.

I do hope that all our people will bear in mind that our comfort and success in this great undertaking, as in all others, depends upon the blessing of God, and that they may secure that in rich abundance by asking in faith, nothing doubting. "The effectual fervent prayer of a righteous man availeth much." "Brethren, pray for us."

It will perhaps be of interest to most of your readers to know that we leave Toronto by the mid-day train on the Great Western Railway, on Monday, the 2nd of November, and hope to sail from San Francisco on Monday, the 16th. Yours very sincerely,

Bond Head, Oct. 26th. J. B. FRASER.

The Probationers Scheme—Another View.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—Some of our Probationers have written you regarding the regulations concerning them. Will you permit me to write on the same subject from the standpoint of a member of a vacant congregation. According to the distribution, the Church with which I am connected should have had a Probationer last Sabbath, one whose name was on the roll for our Presbytery; but he did not come. He was to come the next two; but instead, he preferred to stay in a place where he expected to receive a call, I understand, and there fore he sent us a gentleman who has, I believe, the status of a Catechist, (preferring to help Providence in the matter of his settlement,) to preach to a congregation, by no means an unimportant one. I suppose he thought there was no chance of our giving him a call. In this, as it turns out, he was probably right. At all events we would not give him a call now. Congregations have rights as well as Probationers, and they do not like their rights to be trampled on. If the rules of the Church are to be observed by Congregations, I presume they are equally binding on Probationers, and therefore, I we are to expect a blessing on our observance, they are to expect the same. But it does not look like waiting on the hand of Providence, to forsake the duty which Providence has laid on me. I do not mention names, as I suppose the party whom the cap fits will put it on. I write to call public notice to an evil which should be checked, if the rules of the Church are to be binding at all.

I am Sir, Yours respectfully,
A PRESBYTERIAN.

23rd Oct., 1874.

RECOLLECTIONS OF STUDENT LIFE IN GERMANY.

VII. STUDENTS' SOCIETIES.

One feature of German Student life, and one which it is peculiar to Germany, is the "brotherhood" which are formed amongst the Students. These are based on various principles, but all have one general aim—the cultivation of brotherly feeling. If you ask a German Student why he attaches himself to a "Verbindung," he will tell that it is not merely because he enjoys a social glass of lager, but he finds in following out the principles of his society a training for the duties of life which he cannot find in the class-room or among his books. He learns there how mind and soul act and re-act upon each other, and how in the self abnegation required of him there, he is prepared to act the part of a patriotic citizen in after life. That's all very fine; I fancy I hear some one say, with a smile of ridicule. He says the truth, but the smile is out of place, for these societies have proved their usefulness, and, however many abuses may have crept into them, they are doing much for Germany still. What Student has not felt keenly his isolation, and his increasing want of sympathy with the busy and the social world around him. The alleged in competency of clerical boards to manage business, whether real or imaginary, only shows how a studious life unfits men for the practical. This we do not find to the same extent in Germany. Not only legal stars find their way into the "Reichstag," but medical men, University professors and theologians are found willing and competent to act as legislators. Some of Germany's greatest philosophers have been her leading statesmen. Now I do not say, of course, that all these men learnt how to combine both sides of life in the "Kaeiser," or social gathering of their fellow students, but these societies are one way, and indeed the principle way, in which this striving to make education a real training of the whole man for all the duties of life manifests itself during the most susceptible period of life.

In these gatherings the pledge of mutual fidelity, and that for life, is nightly renewed. The ceremonies performed all speak of patriotism and consecration to "heiligem Vaterland," and the songs which tell of loved ones far away, of the wandering, homeless student life, or the gallant deeds of those who have died for Germany, fire the enthusiasm of youth. Korner who sang his war song while he wielded his sword was a typical German student. To her students Germany owes her liberation from French domination, and whenever she has called upon her sons to do battle for her honor the student Verbindung have marched in the van. In the great uprising against Napoleon the students and boys from the gymnasiums roused their country, and when the usurper was expelled they returned to their class-rooms; and last winter on nearly every form in the class-room one could see a student with the "black-white-red" ribbon on his coat, indicating that he had served in the last war, not a few wore the iron cross, and a monument in the University Aula is covered with the names of Leipsic students who fell in the struggle with the last Napoleon.

It is hard to describe the spirit which rules in a German University to one who has not felt it. We are accustomed to conceal our emotions, and regard demonstrations as a sort of harmless folly suitable only for grown up children, but if the German student has deep emotions he forthwith embodies these in ceremonial. An atmosphere of earnestness seems to surround him, the colors on his ribbon have each a meaning, each quarter in the Verbindung shield expresses an idea, and he feels deeply the student songs he sings, they are not mere music and words to him.

Of course such a state of things is impossible amongst us. The spirit of modern times is opposed to it. Twice already has the spirit of the age given birth to a new class of Verbindung. The "Corps" perpetuate the chivalry of the middle ages. The "Burschenschaft" is a society of burglars, and the more recent societies as the Wingolf, Nordalbingia, Uttenrouthia, etc., represent the social life of modern times. But just as that social and political life which they represent differs from ours, so would Student Societies amongst us differ from theirs. The aim with us is to make all the students of one college one brotherhood, that is the "idea" which obtains under our more democratic institutions, and the formation of a smaller circle would be frowned upon as tending to weaken it. We trust rather to community of tastes, class room companionship, etc., to form closer friendships if these are desired. One must confess that there is a warmth and cordiality of friendship in these societies that we lack

in our colleges, yet without German songs, and German lager, a Canadian Verbindung would be a dull affair.

My own experience as a member of the Nordalbingi & Christliche Verbindung must be left for another occasion.

T. F. The word "hypocritical" occurring towards the end of last letter should have been "hypercritical."

TEMPERANCE.

NO. 4.

In pleading for total abstinence from all that would intoxicate, we are met with arguments in favor of moderation. May we not drink in moderation, it is said? But what is moderation? It is impossible to define it for this simple reason: "That what is moderation to one man is the height of excess to another," and then he remembered there are those who cannot drink in moderation; it is impossible for them to do so. There are many examples of this. Dr. Johnson, when on a tour to the Hebrides, was asked by a lady to take wine, "I do not drink wine" he said, "I am an abstainer." "But," said the lady, "You can certainly carry off one glass;" "No, madame," said he, "It would carry me off, for with me moderation is excess," and just so is it with many. If they take the first glass they must take the second, and then they must have more; still they cannot stop short there.

And then, as has already been said, if we do not require to abstain on our own account, we ought to abstain for the sake of others; for the sake of the weak brethren who, like Dr. Johnson, would be carried off by one glass.

We should not lose sight of the great influence that example exercises. Example is better than precept.

No man can exercise an influence to save another, unless he adopts that principle which he wishes him to adopt. A minister of the gospel once took an individual with him to a temperance meeting, and the result was he signed the temperance pledge, and is now a Christian man. But said he to the minister, "If you had asked me to go to the meeting and had not been an abstainer yourself, had not shown such respect for the principles there advocated as to adopt them instead of signing the pledge, I should have laughed at the whole matter. But when you so respected the principles there advocated as to adopt them by signing the pledge, I was convinced that those principles were true, and I felt I could not resist, and I gave my name and influence. So much for the influence of a good example. An instance of a different kind may be here introduced, which goes to show that professing Christians ought to be very careful as to the example they set in this matter, lest they be the means of doing that which they will never be able to undo. An inmate was on his death-bed, and a professor of religion came to see him. The drunkard said to him, "do you remember being at such a temperance meeting, naming time and place?" "Yes," "I was there also," said the drunkard, "and I went with the intention of signing the pledge. I kept my eye upon you to see what you would do. I know that you were a professor of religion, and if it were a good thing you would be sure to adopt it. You did not, and the effect of your example upon me was that I did not do it either. I am now going to reap what I have sown, and I ask you to prepare to meet me at the Judgment Seat of Christ." Solemn words these that may well ring in our ears and vibrate through our hearts, and lead us to ask the question, "Have we been the means of thus putting a stumbling block in the way of others?" It will be a terrible reflection, for any professing Christian at least, to think that his inconsistent conduct was the means of preventing some erring one from taking that step which might have been his salvation, which might have had the effect of delivering him from the thrall of appetite and passion. It will be a terrible reflection for a parent on his death-bed to think that by the use of wine at his own table, he has been the means of raising that son whom he loved as his own soul. It will be a terrible reflection for the minister of the gospel when he closes his eyes in death, to think that by his patronizing of the drinking customs of society, he has been instrumental in sending to a drunkard's grave some, who but for his evil example, might have been ornaments to society, and useful members of the Church of God.

Ministers of the Gospel have been blamed for not taking that active part in the temperance movement which they ought, and there was a time when the charge was true of many of them, and it may to some extent be applied still. An anecdote may be here introduced illustrative of the point. Christmas Evans, the great Welsh preacher, had taken hold of the temperance movement at its commencement, but there were many of his brethren that were opposed to it, and there was one in particular that was very much opposed to it, a Mr. W., of A. Mr. Evans determined to embrace the first opportunity of firing a shot at this erring brother. Such an opportunity occurred before long. Mr. Evans was preaching in the neighborhood and as usual great crowds went to hear him, and among the rest the minister above referred to. He took his seat in a quiet corner of the gallery, hoping to escape the observation of the preacher. In this, however, he was mistaken, for in the course of his sermon the eagle eye of the orator (and he had but one eye) rested upon him. Mr. Evans knowing that the wished for opportunity had now come, proceeded to level an ef-

fective shot at the brother in the gallery. He went on to tell his audience that he had a remarkable dream not long ago. He dreamed that he was in Pandemonium, and before I had been long there," said he, "a loud knock came to the doors of the lower regions, calling upon Beelzebub to come up to earth for his empire was in danger; they were forming Missionary Societies. He obeyed the summons. He went and visited the place where the missionaries were embarking for foreign lands. He went on board the vessel, and what did he see there? He saw boxes of Bibles and Tracts which the missionaries were going to distribute; but he saw some thing else. He saw there casks of rum, gin and brandy, and other strong drink, and when he saw that, he exclaimed that rum and gin and brandy will do far more harm than the missionaries with their Bibles and Tracts will do good, and away he flew back to his own place.

"By and bye another loud knock came to the doors of Hades calling upon Beelzebub to come up to earth for his empire was again in danger; they were forming Bible Societies. He obeyed the call. He went to the crowded city where the Bible Society was carrying on its operations. He saw there a benevolent body distributing Bibles among the poor. This benevolent body had just bestowed one upon a poor woman, and the demon hovered round to see what the result would be. He had not long to wait. As soon as the lady who bestowed it was out of sight, the poor woman put the Bible under her apron, and went away to a gin shop, and pawned it for a pint of gin. When the demon saw this he exclaimed in the shout of triumph, 'aha! aha! there is no great danger yet, and away he flew back to his own place.

"Again there came another loud knock to the doors of Pandemonium, calling upon Beelzebub to come up to earth for his empire was again in danger; they were forming Temperance Societies. The demon obeyed the summons. He went and found that according to the constitution of the Temperance Societies, the rich were to have the wines and the poor their beer, and when he saw this, he was satisfied that there was no great danger yet, and away he flew back to his own place.

"Once more there came a knock to the doors of the lower regions—louder than ever, calling upon Beelzebub to come up immediately to earth or all would be lost, for they were forming Teetotal Societies! Teetotal Societies," said the demon, "what is the name of reason is that? I will go and see." He went and found that Teetotal Societies meant total abstinence from all that would intoxicate.

Well said he, "I don't like the appearance of things, the thing has a bad look about it, but yet after all I don't think there is very great danger yet, for the parsons are all against the Temperance movement, and Mr. W., of A., is at the head of them." This brought the peccant minister in the gallery to his feet, when he exclaimed, "I have been at the head of the Anti-Temperance movement, but I will be at the head of it no longer, and he came down and signed the pledge."

Presbytery of Huron.

This Presbytery met at Seaford on the 13th of October. Mr. McLean gave a report ancient his remit to McKillop, setting forth that matters between the congregation of Duff's Church, and Mr. McDearmid, then late pastor, had been brought to a satisfactory termination. The clerk was appointed to apportion the amount expected from this Presbytery for the Assembly Fund to the several congregations. Circular letters were read and the reception of Messrs Gram and Beattie, as ministers of this Church. On application made, Mr. Darby was appointed to moderate in a call at Egmondville on the 27th inst. at 11 a.m.; and Mr. Brown at Duff's Church, McKillop, on the same day and at the same hour. The stipend promised in both cases is \$600 per annum with a manse. The missionary supply of Stephen, was left in Mr. Gregg's hands for the next three months. Mr. McQuig was appointed to visit Bethany, and to arrange for the supply of that place during the winter. On behalf of the committee appointed to draft a suitable minute regarding the translation of Mr. Graham, Mr. Goldsmith read the following which was adopted, viz. "The Presbytery of Huron in parting with their venerable and valued friend and father in the gospel, the Rev. John Graham, would take the opportunity of recording their high sense of his personal worth, as a Christian gentleman, and a minister of the gospel. For more than a quarter of a century he has been amongst us—one of the pioneers of Presbyterian Missions in Huron, when the prime of his life and the weights of his talents and influences were sacredly consecrated to the work of the Christian ministry. While with profound regret we part with Mr. Graham from our Presbytery, we would pray that the closing years of his ministry, may be as rich in Divine consolations, as his earlier life has been in devoted and heroic sacrifice and labor. The Session Records of Wroster Congregation, of Bayfield, of Knox Church Brussels, of Egmondville, of Melville Church, Brussels, of McKillop Duff's Church, and of McKillop and Tuckersmith were examined and attested. The subject of missionary meetings was taken up, when it was agreed that sessions be recommended to arrange for their own missionary meetings, and to hold such meetings when they think best, and to report at the April meeting of Presbytery. The Remit of Assembly on the Basis of Union was approved, of Mr. Ferguson dissenting against the resolution on the modes of worship. The Remit agent extending the representation of the Church in the Assembly was also approved of.—A. McLEAN, Pres. Clerk.

TWO MONTHS FREE!

In order to secure large additions to our subscription list before the 1st of January next, we have determined to offer the paper for FOURTEEN MONTHS at the regular yearly subscription price of \$2, payable in advance. May we ask our friends to aid us in this connection! There is not a reader of the BRITISH AMERICAN PRESBYTERIAN but could place the paper in the hands of a neighbour. Indeed, many could secure several new subscribers, if they but made the effort. But even supplying each of our subscribers forwarded only ONE NEW NAME, our list would at once be doubled, and THE PRESBYTERIAN, for a long time struggling for a mere existence, at one bound would take a proud position among the journals of the Dominion.

The object is well worth the effort; and we ask the hearty co-operation of ministers, elders and others, in the work of extending the circulation of THE PRESBYTERIAN in every congregation throughout the country. Don't puff off the work. Begin as soon as possible, and continue until every family has been approached.

Resignation of the Rev. Dr. Barrie.

All our readers, says the *Guelp Mercury*, who are acquainted with the Rev'd Dr. Barrie, will join us in expressing regret at the notice which appears in our report of the proceedings of the Presbytery of Guelp, at their meeting in Elora on the 18th inst. It is there stated that, in consequence of infirm health, the Doctor has tendered the demission of his charge in Eramosa. About a year and a half ago he was laid aside during some weeks from pastoral duty, and was under the treatment of Dr. Herod, of this town. Health, having been restored, he resumed his ministerial labors, and continued uninterruptedly at them until towards the end of last month, when his trouble returned, and he was forced to absent himself from the pulpit. His medical advisor considering it hurtful to him to be actively employed, and other reasons presenting themselves, he resolved to lay his resignation in the hands of the Presbytery, and await the action usually taken in such cases. We hope his strength may yet be so far recovered that he will be able once more to make proof of his ministry, in which he has for a long period been engaged.

We learn that Dr. Barrie came to Canada in 1841, and commenced his services in November of that year. For a year and two months he travelled through the vacancies of the United Secession Church, as it was then called, refusing invitations to obtain a settled pastorate, because of the spiritual destitution that prevailed, and thinking he could be more extensively useful by itinerating than by entering upon a fixed charge. On the 2nd February, 1843, he was ordained in Eramosa, and on the following day, in the Irvine settlement, a few miles from the present thriving village of Elora, by the Missionary Presbytery of the United Secession Church, the two congregations forming the joint charge. He continued pastor of both till 1849, when after his return from a visit to Scotland the preceding year, he was loosed from the congregation in the Irvine settlement, and confined to that in Eramosa, where a manse had been erected. At the date of his ordination the congregation in Eramosa numbered just thirty members. From the last information we have received, there are now upwards of one hundred and seventy. The addition made the first year was six.

According to the arrangements made at the time of his settlement, Eramosa was to have two successive Sabbaths' supply, and the other or third Sabbath was given to the Home Settlement. He was not long in Eramosa till the congregation at Guelp, connected with the same religious denomination, applied to him for an afternoon service on those days he was preaching at Eramosa, to which he agreed, and continued to give supply till 1846, when the congregation at Guelp called and procured a minister of their own.

All who are acquainted with Dr. Barrie know him to be a man of untiring energy and great force of character. He was abundant in labors, and was for a long time frequently away from home supplying spiritually destitute localities. Soon after his return from Scotland in 1848, he made a mission tour away to the north, through districts into which settlers were only beginning to enter, and he may be looked upon as the pioneer of the church in that quarter. His name is widely known, and he has endeared himself to many a heart, with whom he has sympathized, and whom he has encouraged in the trials peculiar to the early settler. Many a one will join with us in the desire that he may be restored to public usefulness, or that his life may be long spared, and rich comforts enjoyed in his declining years, even although he should be laid aside from the work he loved so well, and in which he has been so long honored to be engaged.

A Correction.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—I notice in your issue of Oct. 16th, a mistake in the report of the Cranbrook S. S. Social and picnic, which you will please allow me to correct. The Cranbrook Sabbath-School was not organized as your correspondent states, on the 10th of May last; but was on that day re-opened by Mr. Dey, the student labouring there during the past summer. The School was organized the previous summer, and carried on successfully by Mr. Thomson till October, when it was deemed advisable to close it for the winter. Yours truly,
JUSTICE.