

# British American Presbyterian.

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## Contributors and Correspondents.

### NEW BRUNSWICK.

**AN EMINENT MISSIONARY GORE TO HIS HEATHEN—THE DOMINION CROWN—THE ADMINISTRATIVE PROVINCE—A SMALL BAND OF PRESBYTERIANS.**

The death of Dr. Geddie, the oldest missionary to the New World, though not altogether unexpected, has fallen with a heavy blow on the Church here. Dr. Geddie ranks with the most eminent missionaries of his age. He was the first missionary sent to the heathen from these Lower Provinces, and it was fitting, that being the case, that he should have been a native of the Province. He was born in Pictou, was educated in the institutions there in connection with the Presbyterian (secession) Church of Nova Scotia, and after being licensed to preach, was settled over a congregation in the Western part of Prince Edward Island. Shortly after his settlement he began to agitate the question of Missions to the heathen. He brought up the matter in the Synod year after year. The only question in the Synod was one of expediency. The demands of the home field were pressing, the ministers were few, and it seemed to be madness to engage in outside effort when the requirements of the home field could not be half met. Mr. Geddie's perseverance was crowned with success at last. He himself was the first missionary. After taking counsel with the Samson Missionaries of the London Society, the New Hebrides were selected, and in 1846 he landed on Anse-au-loup as the first white missionary that was settled there. He found things as bad as it is possible to conceive of their being. There were discouragements that were enough to intimidate a brave man. But he stuck to his post. In a few years he was joined by Mr. Inglis, from the R. P. Church of Scotland, then by others from Nova Scotia and from the churches of Australia and New Zealand, until he saw some twelve or thirteen ordained missionaries on the Islands, representing some seven different Synods, all of them being Colonial except the R. P. Church of Scotland. Antileum has been almost entirely Christianized since ago. Only once in a period of 37 years did he visit his native land. That was in 1865. For some time past he has resided in Victoria, Australia, superintending the printing of the Old Testament in Antileum; the New Testament was printed before. Last summer he accompanied the *Dayspring* on her annual trip to the Islands for the purpose of meeting the missionaries in the Annual Council, which have now returned to themselves the title of Synod, and of helping to settle the new missionaries, three from Nova Scotia and one from Victoria, the latter being his own son-in-law. When on the Islands he had an attack of paralysis, which was the first marked sign of the break down of his system. He was taken back to Victoria, and the expectation was that he might be applied to complete the supervision of the printing. A few weeks ago, however, work came to Halifax that no more work could be done by him, that he was not able to come home even to spend the evening of his days. Very quickly followed the news of his death. He died in December last, aged 67 years. As soon as the news reached this country that his work was done, steps were taken to raise a sum of not less than \$5,000, to be invested for the benefit of himself and family. A beginning had hardly been made when the news of his death followed. It has been resolved to go on with the raising of that sum. His widow and daughter will need it, and when they cease to be dependent it will be available for other pious enterprises or for the families of deceased missionaries, as cases may arise. Dr. Geddie was slight in frame, never commanding, yet by devotion and earnestness, and systematic application, he accomplished a great work for Christ in the high places of the heathen world. God honored him much, and he honored the Church whose representative he was.

Jan. 1, 88,124; and Methodist, 40,470. In New Brunswick, Roman Catholics, 90,010; Baptists, 70,507; Church of England, 46,481; Presbyterians, 39,833; and Methodists, 20,845. In the Province's together, Roman Catholics, 139,907; Baptists, 144,017; Presbyterians, 143,907; Church of England, 100,945; and Methodists, 70,716. It will thus be seen that Presbyterians are first in point of numbers in Nova Scotia, fourth in New Brunswick, and third in the two Provinces combined, or almost equal to the Baptists—second. The returns of the census show how the counties of Pictou and Colchester are the strongholds of Presbyterians in the Lower Provinces. In the former the Presbyterians are 36,677, the whole population being 83,117; while in the latter they are 15,614, the whole population being 29,891. It is curious that Colchester has more of the Presbyterian church of the Lower Provinces than even Pictou, but then the Church of Scotland has not more than one-tenth compared with it in that County, while in Pictou the two churches are almost equally represented. Of the 142,000 Presbyterians in the two Provinces, not more than 6,000 will be left out when the Union now in contemplation shall be consummated. These 6,000 are Reformed Presbyterians of two denominations, popularly known as Old Light and New Light, the former having at present four pastors and the latter two.

March 19th, 1878.

H.

### SCOTLAND.

**NEW EDUCATION ACT—DR. DUFF NOMINATED MODERATOR OF F. C. ASSEMBLY—THE ANTI-UNIONISTS—DR. JOHN CAIRD.**

Yesterday the Free Church Assembly's Commission met in Edinburgh, and were principally occupied with the consideration of a matter arising out of the New Education Act, especially the prospective loss of a great deal of valuable school property without any compensation. Having been built partly by state aid the Government now claim the right of appropriating them for national purposes. Evidently the Free Church are realising, more than ever, the practical difficulties connected with the application of the Establishment principle. A sub-committee was authorized to petition Parliament for a Supplementary Act recognizing and protecting their rights. At a private meeting subsequently held, Dr. Duff was unanimously nominated as next Moderator of Assembly, Dr. Miller having declined to act for reasons explained in my last letter.

Feeling between the union and anti-union parties has been running high—"fighting and mauling" in another like a when pick-pocket," as an old man said to me the other day, and truly the amount of bitter personality amongst them, especially as coming from men hitherto eminent for Christian grace, has become most deplorable. There is however a bill at present and it is gratifying to learn that some of the most moderate anti-unionists, as Mr. Moody Stuart, in Edinburgh, and Dr. Smith, here, with a cautious section in Ross-shire and the North, have distinctly intimated to Messrs. Begg, Kennedy and Nixon, that even in the event of Assembly's adoption of the Mutual Eligibility Scheme they are unprepared to join them in any rash measure of the Free Church. Dr. Begg's presence of the difficulty of managing his Highland following at last Assembly must now more than dishearten him in prospect of the next.

Rev. Dr. John Caird, it seems, is to be the successor of Dr. Barclay as principal of Glasgow College, another appointment which will be highly satisfactory to the Evangelical Section of Scottish Society.

From England, there comes a rumour of another clerical prosecution instigated by the orthodox party against the Rev. Stopford Brooke, who has been giving a course of Rationalist Sunday lectures in London, on the "Theology of the English Poets." There is a hope that they may not be able to show the re-establishment party that they are not indifferent to any powerful attack against their. Their own immediate interests, too, may have some influence with them, as their services are deserted while the Broad Church men are gaining in popular favour.

### CANADIAN ABROAD.

Glasgow, March 6th, 1878.

The wife of the late Mrs. Marie d'Arthus continues to act in her favorite Sunday school in Geneva, of which she has had charge fourteen years. Her husband's pecuniary assistance is no longer at hand, and the devoted woman is obliged to depend on friends to carry on her enterprise. Her case is presented to the Protestant women of America.

## PRESBYTERIAN WRONGS.

No. 8.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—"Vindex" has appeared upon the stage. I do not intend to occupy much space in reply to his letter. The article so many remarks contain, it will be best to pass over in silence. A single sentence or two will be sufficient answer to all the rest.

He starts by making two charges against me, viz.—*bad taste and the circulating of erroneous impressions.* Throughout the entire letter he has not made even an attempt to show that either charge has any foundation. The second is repeated twice, and that is all the letter contains about either the one or the other. But he attempts to show that there are "inconsistent" in my letter. He quotes the following, as being my language:—"It (the General Assembly) is looking for a 'topical preacher.' The first part of the sentence is a misrepresentation; the assertion contained in the second nowhere occurs in my letter. He goes on to say—"The above statement, as far as they reflect upon the action of the General Assembly, and upon the character of our present professors and lecturers, are both absurd and untrue." The fact is that, in my letter, I carefully avoided making any reference to the past acts of the General Assembly in this connection. Here are my words:—"The sort of men that the church, generally, seems disposed to push forward as professors." Where is the reference to the past action of the General Assembly or any other assembly? "Vindex" ought to know that the words, *seems disposed*, do not usually refer to past actions, and that the church, generally, and the General Assembly are not identical. But he goes on to quote my language further:—"Our present professors are men of 'well-known ability.'" "Will 'Vindex' be so kind," he asks, "as to reconcile this statement with the former?" The person who can discern any inconsistency between them must have twisted eyes, indeed. The next "inconsistency" he alludes to, about the age of professors, vanishes, like the last, when my language is correctly read. Those remaining are not worthy of notice. He closes by saying that my suggestion about the method of electing professors "will not bear examination," but he has not told us why. He makes one more charge, however, against me, viz:—"self-satisfied assurance." For "Vindex" to charge anybody with "self-satisfied assurance" is, certainly, rather a bold thing to do, but he might be the best that I can to use, but I am doing what I can to raise up the church to a sense of its duty in regard to the college, and I believe that I have misrepresented nothing. I am glad to know, also, that there are many sensible people who are of the same opinion. "Vindex" has assumed the prerogative of a patron of the College. What is he doing for it? Students are continuing to leave our college, and that in increasing numbers. I have been trying to convince the authorities that efforts must be made immediately to prevent that evil in the future. And I would rather be a reformer, even though I should sometimes be "inconsistent," than pursue "Vindex's" plan, by playing "dog in the manger."

For me now to venture a solution of the old vexed question of what is to be done with the Literary Department of Knox College, is perhaps, a task of some of your readers. I should, perhaps, explain how it is carried out at present. The Literary Students have for years past been under the care of Professor Young, who conducted some of their classes. For the rest of their work, they attended the classes of University College. Since Prof. Young was removed to that College, the students who were formerly under his care have been pursuing all their studies, with the exception of Classics, there. It will continue to be the case that nearly all of them enter upon their collegiate course with a knowledge of Classics insufficient to enable them to profit by the lectures given on that subject in University College, while going on as with no knowledge whatever of those languages. In consequence of this state of affairs, special classes have been taught in Knox College for the study of these. Now, this is a very unsatisfactory way of doing things. Many students enter with almost no previous knowledge of Latin and Greek. The course is only three years; and in some cases it is shortened into two. From a variety of reasons, the work done in these classes can not be so perfect as it would be in schools specially adapted and equipped for that kind of work. It is just a case of students stepping from the Common School to the College—the intermediate and necessary stepping-stone of the High School being passed over. These students never make up for this loss. But they continue to make their appearance at Knox College; and what is to be done? The plan which should be adopted seems to be plain. Bring the Literary Department of Knox College to a close at once, so far as now-comers are concerned, and send them all to the High Schools. The High School is the place for preliminary drilling, and for that laborious, grinding work, which alone will have the mind to hard study and exercise of thought. And that kind of drilling, must have. If it is omitted at the beginning of the course, the amount of college work will ever make up for the loss. Not every student, before entering Knox College, is required to matriculate in the University; and, as for a knowledge of Classics, Mathematics, History, and general English subjects is concerned, a higher standard must necessarily have been reached, both as to extent of knowledge and earnestness of method, than is commonly attained during the course three years of the training, as it is done now. By all means let it be required of all at least to matriculate in the University. Great advantages will thus be secured to the student. He will do more with his time, and his course will be far less expensive, living, as he will often be able to do, at home, or, at all events, where board is very much cheaper than in Toronto. But, let all students be required to matriculate to complete two years in the University course; and thus they will be able to attend the classes in Philosophy, Oriental Languages, English Literature, &c., and thus devote as much time to those studies as they do now, while they would be far better prepared to profit by them. By beginning in the High Schools and then attending the classes of University College, they would moreover obtain an acquaintance with French and German—a thing they never do now. Now I can see no difficulty in the way of adopting this plan. It will only require three or four years—just the time that students are required to spend under the present system. Considering the advantages of being near home while attending the High School, and the scholarship which they will receive, it will be very much cheaper. They could then compete for the burse of Knox College to University students, while not a single library is open to them under the present system. The course will be very much more thorough and satisfactory to themselves. And, best of all, if they could only be induced to go thus far in the University, they would be very hard to hinder from going on to a degree. Of course there might arise exceptional cases, where it might be desirable to lessen the requirements; but all such cases could be dealt with on their own merits.

Mr. Editor, I have now finished what I wished to say about Knox College, and for the present I am done. I thank you for the space you have so kindly afforded me. I have tried to avoid hurting anybody's feelings; I have tried to represent everything fairly. I believe my letters have contained some useful suggestions. My aim has been purely the good of the College; and I venture to hope that what I have written has not been altogether in vain.

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### CHURCH MEMBERSHIP.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—Human life is divided into infancy, childhood, youth, manhood, and old age. The charge of D. J., in your issue of March 7th is that of refusing infancy and childhood the privilege of partaking of the Lord's Supper. He cites as one of his proofs the circumstances recorded in Ex. xii. 25-27. If D. J. would take his Hebrew Bible and look at the word translated sons and children in that passage, he would find that it is not the infants who follow that, but who were circumcised did eat the Passover, or that all who are baptized should partake of the Lord's Supper.

For there were qualifications necessary for a participation of the Passover which had good respecting those who would communicate that of which the Passover was a type. I will class them as follows. 1. Physical. An infant lacked the bodily strength and ability to partake of the Passover at that time of the year. 2. Intellectual. See Ex. xii. 25-27, where the parents were to instruct their inquiring boys, and it was necessary that the parents should be able to do so. 3. Moral. The Passover was a type of the baptism, and the baptism was a type of the Eucharist. In baptism the child is not in the power of his parents, but of God, and he has a right in the Eucharist that is not in the child. Hence in 1 Cor. x. 16-20—another passage quoted by D. J.—the infant must be a man in understanding to consent to the Eucharist, and by faith discern the Lord's body. A Merc-

As this had to be so regarding the profession made by the Jew *in a law*, and the external propriety of his conduct, so the Communicant at the Lord's Supper must have in his mind what he is doing, and the evidence of a heaven-born faith. A Circumcision. This, with respect to the Passover, is told us in Num. ix. 11. They had to be circumcised, and then they could partake of it in its appointed time, and we have a ceremonial qualification, and we have a regular members of regular churches.

Summing up the requisite qualifications which are demanded by the history of the Circumcision of Babylon, we find that the participant of either ordinance must be physically, intellectually, morally and ceremonially qualified.

By baptism infants are admitted into the nursery of the church, and stand in the place of the infant, but yet within the pale. Here they learn what they are waiting, and are invited to enter when they are prepared. It is very wrong for any to say that the church apparently comes to care for them. . . . and yet emphasizing for numbers of months and years, but excludes the lambs." They are included as members in tutelage, and by this qualified for a complete membership whenever they will be able to enter into covenant with God and the church.

Thus the principle that keeps back children from the ordinance exists in the very nature of things, and is as old as the church in any of its forms.

The true, safe and scriptural ground which I take is this: Baptized infants are not members of the visible church in the sense of the term, and, consequently, should not be admitted to the Lord's Supper by virtue of baptism alone.

T. T. T.

Theological Seminary, Columbia, S. C.

### "THE 'S. S. VISITOR' AND ANNEXTION."

A PRESBYTERIAN S. S. PAPER WANTED FOR CANADA.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—"Your issue of the 7th of March Mr. G. Bruce calls attention to an objectionable paragraph appearing in the 'Presbyterian Sabbath School Visitor,' of the 15th of February last. The sentiment therein expressed, as it is improper to so to our children through such a medium as your Sabbath School paper, and with a view to avoid the repetition of such sentiments in the 22nd of February, I directed the following remonstrance to the Editor of the 'P. S. S. Visitor.'

"During the many years that I have been a reader of your excellent 'S. S. Visitor,' it has never occurred to me to utter a word of dissent to its teachings. I have never moved to trouble you with a protest, or even an opinion, till now. In No. 4, 16th of February 1878, the following paragraph occurs in the article entitled 'Young Visitors,' viz:—"These lost Canadians, it is true, are still a province of Great Britain, but seems highly probable that at no distant date they will become a part of the United States of America. Indeed as far as we can read the future, it looks as if the United States would hereafter be co-extensive with their territory. This you may readily see gives Canadian loyalty a block, for we have very few on this side of the line, who see the future in the light of the present. We do really value the 'S. S. Visitor' and wish to continue it in our families and schools, but if such sentiments are to be repeated I would soon not dare to distribute the paper we have taken so much pains to procure for the school under my charge."

Canada, we feel, is no insignificant province, but a Dominion, extending from the Atlantic to the Pacific, and our people there are the people of the continent of the northern portion of the Continent, and believing that there is room for the two nationalities to live in unity and good-will towards each other.

Moreover we are danger ahead of the great United States, comprising, they are a diversified population of their growing so great, as to be split up into several unions. But I would, had I the opportunity, shrink from submitting these views to the children of the United States, and hope that the 'S. S. Visitor' will not be found even intentionally seducing our children from their loyalty to Canada. May we rely on the 'S. S. Visitor' keeping clear of International Politics in the future?"

To this letter I received the following reply:

Philadelphia, 27th of February, 1878.

My Dear Sir,—Your kind note of remonstrance is received in the name of the fact that the sentiment of the writer did not attract my attention especially. We do so kindly towards our friends in the north that it would be happy to be in one heart with them, but certainly not unless they warmly desired it. I shall have an eye to my similar paragraphs hereafter—for we do not aim to foster the "annexation" spirit.

Yours very truly,

JOHN W. DILLER, Editor.

The little paper, I believe, is the best Presbyterian children's paper published, both in respectability, interest, and scope the most of the publications of the Presbyterian Board of publication. Still while the 'S. S. Visitor' Presbyterian Church neglects to do any thing for the Sabbath-school, and leaves it to obtain such papers, and indeed every thing else, from other sources, we must be content to see a sentiment and fact explained to make our children admire the enterprise of the north and other sources of the 'S. S. Visitor' I hope this matter may be brought under the notice of the coming Assembly.

Z. W. H. M. G.