

Our Contributors.

THE FOUNDATION MAN OF THE OTTAWA VALLEY.

BY KNXONIAN.

In the early days of the Free Church three ministers did much to lay the foundation of Presbyterianism in the Ottawa Valley. Each one had a specialty. Mr. Duncan, then of Perth, was considered by good judges the best preacher in that region. Some of his sermons are remembered to this day. Mr. J. K. Smith's specialty was revival services. Without any forcing or advertising a genuine revival broke out in his Ramsay congregation, and Mr. Smith's services in the same line have since that time been a blessing to many a congregation. The third foundation man was

MR. THOMAS WARDROPE.

His specialty was all-round excellence. Three of the features of that excellence were a love for missionary tours, for cottage prayer meetings and an infinite capacity for smoothing out wrinkles. Being one of the oldest Presbyters in the Ottawa region and occupying a central position he had ample opportunity to exercise all his powers; and he did exercise them to the great advantage of Presbyterians in the Ottawa Valley.

Dr. Wardrope, as we shall now call him, was ordained and inducted in Bytown—now Ottawa—in August, 1843. By way of parenthesis won't we have a fine semi-centennial in Guelph next August if all goes well? Bytown was then a town of a few thousand people. Somebody has said that Ottawa is noted for two things, lumber and politics, but in those early days it was not much noted for either. There were no square miles of lumber piles in the valley, and no high class politicians wrangling on the hill. Bytown was simply a respectable inland town with two Presbyterian congregations that no doubt contributed much to its respectability. Over one of these Dr. Wardrope was placed as pastor; and there he remained for nearly a quarter of a century, doing such work as only a man endowed like Dr. Thomas Wardrope can do.

The induction, however, was not the beginning of Dr. Wardrope's Ottawa life. He was graduated from Queen's in 1843, and soon after was appointed teacher of the Grammar School of Bytown. The manner in which he received his appointment shows how wonderfully things have changed in Canada during the last fifty years. One day the youthful graduate received a large official looking envelope, from which he drew a formidable document ornamented with the usual amount of tape—and they used much tape in those days. It was a mandate from the Governor General, commanding Thomas Wardrope to go at once to Bytown and take charge of the grammar school of the Dalhousie District. Counties and High School Boards were then unknown. Whether that mode of appointing teachers was, or was not theoretically the best, the appointment was a good one. The teacher did good work, and some of the first men of Dalhousie District got their start in life at his school. If we mistake not the present Chief Justice Strong, of the Supreme Court of Canada, was one of his pupils.

An incident took place at Dr. Wardrope's induction which is well worth recording. Dr. Burns, who had just come out from Scotland, acted as Moderator. The clerk was not well versed in Presbyterian procedure and seemed rather amused when the doctor told him to go to the door and make the usual proclamation. "What is the use," said he, "in going to the door; all the people are in the Church; there is no one outside." "That makes no difference," replied the Moderator, "the forms of the Church must be observed."

Nominally the induction made Dr. Wardrope pastor of his Ottawa charge; in reality he was Bishop of Ottawa Valley Presbyterianism for years. Congregations

in those days were less exacting than most of them are now. Probably ministers liked pioneer work then better than some of them like it now. Though many years younger than Dr. Wardrope we can easily remember the time when the old founders of Presbyterianism rather liked to see their pastor "give a day," or part of a day to some neighbor. All that seems to be changed now, and the change is distinctly in the down grade direction. If the Church ever becomes a bundle of sticks tied together by nothing more than a name its future will not be Presbyterian; perhaps it will not be anything in particular. The Augmentation Scheme will soon show just how much unity there is in the Church; and without unity it cannot be Presbyterian.

Soon after his induction a Methodist neighbor paid the new pastor the following compliment: "Mr. Wardrope may not have a circuit, but he is the most real itinerant preacher I know of; I meet him everywhere. It was necessary to go everywhere, and the new minister of Ottawa went wherever duty called; and duty called for long journeys over rough roads. Like many of the ministers of the early times Dr. Wardrope knew well how to sit in a saddle; and many a long ride did he take on horseback over that region that is now traversed in every direction by the iron horses of the C. P. R. A twenty or fifty mile ride on horseback and an evening week night service, was one of the things that the new pastor considered no hardship. In fact he enjoyed it, and because he enjoyed could do it well.

In one respect Dr. Wardrope's career has been unique. Though much of his early ministerial life was spent on the road he never lost his taste for study. There is not a more accomplished man in the Church to day than the pastor who used to ride from Ottawa to Pembroke, and Perth, and Ramsay, and Beckwith, and other places around the capital. Candidly now, is there as much in the excuse "We can't get time to study, we have to be so much on the road," as some worthy ministers seem to think there is.

The subject of this sketch, as well as the brethren whose names have been mentioned, were ministers of the Free Church. No doubt the Kirk and U. P. men were good too. If any one wishes to know the result turn up the Blue Book and look at the returns from the Presbytery of Lanark and Renfrew.

REMIT ON STUDENTS GRADUATING.

BY REV. J. ROBERTSON, D.D.

The employment of students in the mission field for a year after graduation will help other interests. At present these students are candidates in every desirable vacancy within reach of colleges; and, although not yet licensed, they are anxious about calls, settlements and the rest, when their whole time should be given to study. This is unseemly, interferes with the rights of probationers, postpones settlements and is a bar to the progress of the Church; stop it. The Assembly may disapprove of present practices, but, while professors and Presbyteries wink at it, and vacant charges are clamorous for students, the evil continues; and it is getting worse. If no student can be licensed till he has served a year in the mission field the evil will be at least abated.

The removal of this competitive element will improve the chances of the 60 or 80 ministers, without charge in Ontario, who are now seeking settlement. In many cases known to the writer, these gentlemen are good scholars, sound theologians, good preachers, faithful pastors, with 15 or 20 years of good work in them yet, and it is not creditable to the Church that they are without congregations. But when a minister begins to get a "bit auld," whatever his ability, he has no chance with the graduating student. What sense in urging pastors and

parents to keep college hoppers full when the product issuing from the rolls is going to waste? Young men attending our arts colleges note the treatment meted out to ministers in the prime of their powers and hesitate to study for the ministry of our Church. Remove the stumbling-block.

According to the reports presented at the last Assembly, at least 52 students were in the graduating class, 73 in the middle classes and 103 in the junior, while 11 ministers were received from other churches. The number of theological students is likely to increase in the future. With the number of congregations stationary, or nearly so, where are we to get places for our graduates unless the mission field is better cared for? And if students are graduated far in excess of the wants of the Church, and men must go into the States or remain idle, it will be difficult to maintain our colleges, not to speak of providing for more complete equipment. Why not send them to China or India? Who is to provide the funds?

Were the home field better cultivated more congregations would be organized, continuous service would keep our own people from scattering, attract many of the unattached to us, make it easier to maintain ordinances at home and give larger help to foreign work. The cure for many of the evils under which we are now suffering is the proper management of our new missions by more competent men.

Nor are the students as a body opposed. They recognize the losses of past years, the waste of good money, the slow progress and are willing to help improve the record. Why then not go into the mission field? For two reasons: first, they do not propose to sacrifice themselves that others may capture soft seats and fat salaries; and, second, they know that the fact of their being in the home mission field will militate against them if they wish a settlement. Deny it as we may, lament it as we please, there is a prejudice against home missionaries, and hence young men hesitate to cloud their future. Can we wonder at them? "Make a general law," they say, "put us all on a level, deliver us from the effects of this unreasonable prejudice on the part of congregations, and we are willing to serve you." A few who have made engagements, incurred pecuniary obligations, etc., may not subscribe to this view, but their views should scarcely shape the policy of the Church.

And the young men will be gainers. Men leave college now with crude theories, and they are burning to test them; send them where their mistakes will do them and the Church least harm. When one reads that from 50 to 80 settled ministers are applicants for a hearing in some vacant congregation, he is apt to ask how much of the restlessness indicated thereby is due to settlement fresh from college. In every other profession experience is a necessary qualification for occupying responsible positions. The Anglican, Methodist and other Churches act on this principle; is our Church an exception to all churches, societies, professions and callings?

But, if students go into the mission field for a year they are apt to be lost sight of by congregations, and their prospects of settlement will not be as good. If a year in the mission field will dim their lustre it lacks solid merit. Stop candidating the last session and congregations will know nothing of graduating students. Going into the mission field will not diminish the number of congregations or increase the number of candidates and hence the young men will be on an equal footing before congregations at the close of the mission year; and surely the college sheen will not all have faded then. Moreover it is not the business of the Church to see to it that every facility is offered to young men for getting desirable and speedy settlements, but to man her fields and congregations. Why should she care more for students than for probationers, and yet at present she seems to do so. Other men labored in the mission field, gathered and consolidated these desirable congregations, and surely our young men do not

think that the Church should provide special facilities for placing them in charge of them.

But congregations wish to call these young men. Vacant congregations do not seem to lack men from whom to call. If from the crowds treading on each others heels for a hearing they cannot select suitable pastors, and must choose men fresh from college, they and the church are to be pitied. Nor are vacant congregations, controlled in many cases by Christian Endeavor societies, the safest guides in shaping the policy of the Church in the matter of settlements. What do such congregations or societies know of the wants of the mission field?

It is asserted that such legislation would drive a number of our young men to the States. To say so looks like a libel on them. Policy would teach them better, for few, very few Canadian ministers increased their comfort or their usefulness by going to the States. But look at the situation seriously. Medical students pay \$400 or \$500 fees, and students in other professions are salted with fees in the same generous manner. Theological students pay no fees. Expensive buildings are erected, professors appointed, libraries bought, scholarships, bursaries and prizes provided (these in two colleges last year amounted to \$2,529), all free of cost to students. The Church sends them into the mission field during vacations, when other students are compelled to be idle, and while serving an apprenticeship, gaining experience and developing their powers, she pays them \$7.00 per week and board—a sum equal to the salary of the unmarried minister of the Methodist Church or deacon of the Anglican Church. At the close of the college course she asks them, in her sore need—in order that she may maintain her ground and extend her work—to go into the mission field for a year, and promises that she will provide them a salary varying from \$700 to \$1,000. And yet we are told that they will not listen to the proposal and that unless all her pulpits are thrown open to them at once, they will hie them off to the States. Surely the men who would do this are not bred in the colleges of the Presbyterian Church! But if a few go, let them, for their departure would be a questionable loss. Men of that spirit are not the men who made the Church, or the men who will maintain its prestige.

But these men have done a good deal of mission work during their college course. True, and they are the gainers. Let any one hear the storms that blow when students do not get appointments from the Home Mission Committee in Spring, and how these storms do not subside till after the Assembly, and he will understand that it is not pure love of mission work that sends the student to the mission field. They go in many cases to get funds to prosecute their course, and the favor conferred is by the Church and not by the student. Let us drop sentiment and talk facts.

It is said that all young men are not qualified for mission work owing to lack of physical health, etc. But, if these young men were able to do mission work during their college course, how is it they have become incapacitated by graduating? Moreover, the Home Mission Committee has a variety of fields, and the strength and adaptability of each student can be considered. The bulk of our young men should be fit for service anywhere, at graduation, and if not, there is something wrong.

But this looks like compulsion. There is no compulsion; there is discipline. A years service was required of ministers before this, and much of our strength to-day is due to their willingness to serve. Why should it be considered a hardship now? Should not the forces of the Church be at the disposal of the Church to do her work? In the Anglican and Methodist Churches it is so, but with us it looks as if every one did what seemed good in his own eyes.

Why not appeal for volunteers? For years this has been done, but in vain. Young men shun the mission fields and