

PRESBYTERIANISM IN MANITOBA.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—You frequently call for letters from the Mission Fields of the Church, and as the Convener of the Home Mission Committee, who has lately been in Manitoba, giving the impressions of a stranger, wish it, it may be well for a member of the Presbytery to give a "conjunct view of the whole," after the several letters of "Notes from the Northwest," that you have printed. Manitoba and the Northwest occupy a position of striking interest to our Church, Muskoka, the Ottawa region, Lake Huron and Lake Superior regions, and the special fields of each Presbytery, are interesting and should receive consideration. No one ought to underrate the importance of these, but they are only the gradual out-pushing of the old settlements. Manitoba is a new province—is receiving emigrants by the thousands and tens of thousands, where other fields receive hundreds. These regions have the assistance and countenance of neighboring congregations; can be supplied from the regular staff. We are here 1,500 miles from the Church to which we look as our watchful mother. The regions mentioned have the benefit of the secular and religious, and educational institutions long established, to which their sons and daughters can be sent, and have an educational system in full working order; here we have a struggling system of common school education; and have also to found institutions for higher male and female education. The comparisons made as to the large amount of expenditure in one week in the Presbytery of Manitoba, as compared with other Presbyteries, are consequently not equitable. We have here everything to begin, everything to do, and after receiving what may seem very large sums, we draw, it will be seen, more largely on our own resources than any Presbytery of the Church, for the average contribution per member, in the Presbytery of Manitoba, is \$20.55, as seen by the last statistics. We therefore make no apology for our continued asking; it is not want of independence to ask, if we are doing all we can, and still need more. We often hear it said in our Assembly, that we must not make the mistake in our new fields sometimes made in the past of failing to follow the immigrant to his new home, and years afterward discover that other churches have preceded us. We have the opportunity of avoiding this mistake in Manitoba. We are avoiding it, and will do so, if we receive the support in reality that we believe the church has the will to give us. We, as members of Presbytery, were sent out here to do work for the church and we desire the full and liberal support of the church in advancing our schemes, and in advancing our cause to its fullest extent. For the encouragement of the friends of Manitoba, and no one in the C. P. Church can have a better direction in which his sympathy and special efforts may flow than the Northwest, the writer would notice the wonderful advance that has been made in the Province in the last two years. In mission work—organization—employing all the force at our disposal to the best advantage, is under God the secret of success. We have no right to look for the divine blessing unless our energies are directed wisely and fully. Two years ago we had three ministers in the Province occupying the three corners of a triangle of which the two shortest sides were respectively 15 and 70 miles, and one minister among the Indians of the Saskatchewan; there was no attempt at forming a network embracing the majority of the settlements of the country; there were then 4 or 5 stations supplied regularly; there was a Presbytery, but it was a mere committee, meeting for consultation, hardly organized, and doubtful of its functions; there was only one congregation of any importance, the congregation of Kildonan, deserving well from the beginning as supporting its minister entirely from funds raised in the country; and there were no educational institutions belonging to the Church, there was nothing Presbyterian deserving the name of an organized body of Christians. To day we have 8 ministers in the Presbytery besides the representative of the Kirk, who has done excellent service for a year past, whom we never think of separating from ourselves here. We have, as shown by the map printed at last Assembly 15 preaching stations, and we have opened 2 since the Assembly. We have regular meetings of Presbytery, conducted in Presbyterian form, representing the Church, and soon to receive several elders from congregations growing up. The congregation of Knox Church, Winnipeg, has added another to the list of self-sustaining congregations, and will call and support handsomely as soon as he can be obtained, a minister of its own. Not existing as a congregation two years ago, it has now nearly 70 members in full communion, and comprises a large proportion of the leading men of the town of Winnipeg, which itself has increased from 500 or 600 in 1871, to nearly 8,000 now. We have a College established and incorporated, which has in the two years of its existence exceeded the expectations of its promoters, and when removed to Winnipeg next year, and Professor Bryce relieved of the charge of Knox Church, and Professor Hart set free to a greater extent from mission work, will take a first rank in the country. We have a Ladies' Higher Institute incorporated, on which last year over \$2,000 was expended, and for which a building is to be erected immediately, costing over \$4,000. We have a Presbytery Fund; a Presbytery Building Fund; a College Board; College Senate; congregations better organized; elders being elected; churches being built; mansions being built or on the way. Can anyone point to any part of the mission field that has advanced in anything like this same ratio? The difference is between a time when there were a few scattered mission stations and one congregation, to a period with a united, compact, and increasing church organization; between doubt as

to the future, and confidence in the future; between the feeling of a weak minority, and the hope of becoming a leading domination in the Province. Facts like these should encourage us to trust in God, to increase our agencies, to stir up our missionaries to greater zeal, to stimulate our people to give more liberally than ever for Manitoba. Christian brethren! give to all mission schemes more liberally. The mission resources of the Church are but increased by giving. If we give more as a Church to one scheme, it will but increase our gifts to another. It is the spirit of giving that needs an increase, not the resources on which we have to draw. It is understood that the Convener will call for one or two more missionaries on his return. Do not grudge them to us, we want men strong, ready-tongued, wise, and full of zeal; men who can ride, or walk, or drive; men who are not afraid of cold, or wind, or flood; men sound Calvinists in faith, having no doubt about the Presbyterian being the true Apostolic Church; and men who have given themselves to the work of the ministry, not for a morsel of bread, not to gain fame, comfort, or position, but to tell to their dying fellows of Christ and Him crucified. We ask the continued and increased support of the Church in our efforts. We are impressed with the greatness of the work to be done, of the vital importance of doing it well now, and so are determined to do our duty in crying out for help. We are in the position in which the Church was in Canada 30 years ago, and as she was assisted from the parent at home, so we call out from the great North-western prairies, filling up, and certain now to become the home of a numerous nation. Our Presbyterianism is fitted by her persevering spirit, by her willingness to wait for results, by her adjustable and simple mode of church government and church worship, and by the independent spirit of her supporters, to become a mighty agency in procuring for the future Northwest civil freedom, sound social and domestic principles, and a form of faith clear, consistent, and exact, most admirably fitted for the pioneer, the reclaimed savage, and the man of highest culture and intellectual power alike.

In addition to the regular assistance given to us by sending missionaries, whom we strive to have supported by the congregations as much as possible, and as soon as possible hope to have free of outside support, there are 3 special departments in which assistance sent will be exceedingly useful.

1. The Church Building Fund of the Presbytery.—This is to assist weak congregations and new settlements in erecting Churches. Good has been done by efforts in this direction already. Montreal has sent out \$400; congregations in our own Presbytery have given to this fund, and have made special contributions to the weak settlements. A great stimulus is given to a struggling congregation by help given at the proper time. As the settlements increase, the churches requiring aid from this fund will soon exhaust all that is at present on hand.
2. The Manitoba College Ordinary Fund.—Since the College began the outlay on ordinary account exceeds \$1,600. This has been raised chiefly in the Province by fees, etc., and is exclusive of the amount raised for building purposes. An acknowledgment is due to James Campbell, Esq., of Toronto, for \$100 last year, to Ordinary College Fund. The College has begun a library, and has a small nucleus; Knox College authorities have generously given all extra copies from their library to our young college. Other new books are wanted; bursaries are needed by the college; the college has from its regular fund to provide a number of prizes and apparatus, and expenses of management have to be met. No effort is spared to draw forth the liberality of friends in Manitoba, but assistance in equipment is needed from those at home.
3. Winnipeg Ladies Institute.—This is a most valuable institution. One of its direct aims is to meet the power of Rome in seeking to draw Protestants into their influences. The struggle in this department is to be between us and Rome; shall we be overcome or be conquerors? If we have the sympathy and help of friends at home the answer is not doubtful. Our acknowledgments are due in this department to warm friends in Ontario and Quebec; to Knox Church, Toronto; McNab Street Church, Hamilton; Erskine Church, Montreal; Cote Street Church, Montreal; St. Andrew's Church, London; Rev. William Cochran, Bra.ford; and we have expectations from Gould Street Church, Toronto; Central Church, Hamilton; Chalmers' Church, Quebec; Rev. D. J. Macdonnell, Toronto; and other friends. We need \$700 in this department yet to clear us, and with a building costing \$4,000 to erect at once, for which we have subscribed \$2,600, it may be seen what a field there is here for Christian liberality. For Higher Education, acknowledgments are also due to friends in Guelph and Galt.

It is to be hoped that Manitoba Missions may take as strong a hold in the Presbyterian mind as the country is taking on the Canadian mind generally. We receive a large proportion of settlers of Presbyterian tenets, we hope to have a large amount of sympathy and assistance following them. We believe we will.

Contributors to any of the funds may do so by cheque or post office order to

Rev. Prof. BRYCE, Winnipeg Church Building Fund,

D. McARTHUR, Esq., Manager Merchant's Bank, College Treasurer.

Mr. JOHN EMBLE, Customs, Treasurer Winnipeg Ladies' School; or to the General Agent of the Church.

PRESBYTER.

Winnipeg, Sept. 3rd, 1878.

Mr. D. C. McIntyre, M.A., late Mathematical Master of Ingersoll High School, has left for Princeton, N. J., where he intends entering college with a view to fit himself for the ministry. The *Chronicle* speaks in high terms of Mr. McIntyre's character and accomplishments.

Presbytery of Ontario.

On the 2nd day of September, the Presbytery of Ontario met at Prince Albert, when there was present nearly all the ministers, but, owing to the busy season, it is presumed, very few elders. Mr. Cross reported his having preached at Dunbarton immediately after last meeting, and intimated to the congregation the renewal of Mr. Kennedy's request to the Presbytery to accept his resignation. The other members appointed to supply Mr. Kennedy's pulpit also reported their fulfillment of the same. Mr. Dawson reported his having, as appointed, dispensed the Lord's Supper at Sunderland, and that he had made up a communion roll of 40 members. Mr. Dawson further intimated that the congregations, both there and at Vroomant, had very much improved under the zealous labors of Mr. Panton, the numbers having advanced from 30 to 80 or 90. Received a report also from Messrs. Dawson and Murray of their visit to Lindsay congregation. They intimated that the prospects there were much more favorable. In regard to the finances, respecting which they were instructed to enquire, they found that about twenty-seven dollars were still due from the congregation on account of supply. The collections average about seven dollars per Sabbath. With their present prospects, the congregation consider that they will be able to pay for supply at the rate of five hundred dollars. Rev. Wm. Hadnett, who has been supplying Lindsay for some time, being present, was invited to sit with the Presbytery. Mr. Hadnett gave some additional information, and stated that there was a considerable improvement in the congregation. Messrs. Ray and Johnston, representatives of the congregation, were also heard respecting its state and prospects. After careful consideration of the subject, Mr. Hadnett was requested by the Presbytery to continue in Lindsay until the commencement of next quarter's distribution of probationers, which, after some remarks, he consented to do. A committee, consisting of Dr. Thornton and Mr. Ballantyne, was appointed to look out and endeavor to find some one who might be appointed to supply for two or three months, with the view of further building up the congregation. Dr. Thornton reported his fulfillment of appointment to prosecute the call to Rev. D. Stewart, from Enniskillen, before the Presbytery of Montreal. The call had been accepted by Mr. Stewart, and the Presbytery of Montreal had consented to the translation, and extracts from the minutes of said Presbytery, seconding the decision to release Mr. Stewart from the pastoral charge of the congregation of Lancaster, to take effect on the 1st of September. Dr. Thornton's conduct in the whole case was approved. The induction of Mr. Stewart as pastor of Enniskillen and Cartwright congregations was appointed to take place on the 17th September, the public services to commence at 11 o'clock a.m. Mr. Cockburn was appointed to preach on that occasion, Mr. Peattie to preside, Mr. Smith to address the minister, and Mr. Edmondson the congregation. Messrs. Calder and Smith were appointed to supply Enniskillen on the two following Sabbaths and read the edict for the induction, Mr. Stewart to occupy the pulpits of these brethren on the respective Sabbaths. On motion, it was agreed to appoint a committee to prepare a scheme of missionary meetings for the ensuing winter, and report at next sederunt. The committee was instructed to endeavor to arrange for Sabbath missionary sermons previous to holding the meetings, the committee to consist of Messrs. Dawson, Edmondson, Thorn and Murray, ministers; with Messrs. Wm. Bigham and Wm. Welsh, elders. Messrs. Cross, Ballantyne, and Cockburn were appointed to examine Mr. E. W. Panton on the required subjects, with a view to license and to meet if possible in the interval of adjournment; Mr. Cockburn convener. In the meantime the Presbytery proceeded to hear Mr. Panton's trial discourses, and he gave a sermon from Isa. xlv. 22. The Presbytery then adjourned for an hour and a half. After again meeting, with the addition of several elders, Mr. Panton's trials were proceeded with, when he delivered a lecture on Acts xiii. 38, 39, and critical exercise on 1 John, iii. 18-22. The above committee, on being called to report, the convener intimated that they had examined Mr. Panton, and were well satisfied with the result, as giving evidence of Mr. Panton's proficiency in the various subjects. The report was received and adopted by the Presbytery. Members of the court were then called on to state their opinion of the discourses as trials for license. The opinions expressed were all favorable. On the question being put by the Moderator on the trials sustained *incumulo* as trials for license, it was carried unanimously sustain. They were sustained accordingly. The Moderator then proceeded to put the questions in the Form for License, and they were satisfactorily answered. At the request of the Moderator, Mr. Thorn led in prayer, after which Mr. Panton was solemnly declared to be licensed to preach the gospel, and was suitably addressed by the Moderator. An application was made by Mr. Edmondson, on behalf of Mr. Henry, a member of his congregation, for a Presbyterial certificate to the Board of Examiners, with a view to his entering Knox College in the ensuing session. Mr. Thorn, in whose hands Mr. Henry had also been, reported favourably. On enquiry it was found that Mr. Henry had been two sessions in King's College, Belfast. It was unanimously agreed to certify Mr. Henry, and the Clerk was directed accordingly. The attention of the Presbytery being called to a circular intimating the amount to be paid by the Ontario Presbytery towards the Assembly Fund, on motion of Mr. Pyper, elder, duly seconded, a committee composed of Messrs. Ballantyne, Welsh, and the mover was appointed to ascertain from the membership of the congregations within the bounds, the required sum per member to meet the amount. Said committee having met, reported that about six cents per member would make up the sum required. Mr. Scott gave a full report of Mission statistics, which exhibited satisfactory progress in regard to finances and organization. The thanks of the Presbytery were given to Mr. Scott, for his great dili-

gence in regard to the supervision of the operations in the Mission field. It appears from the report that Fenelon and Palestine are meanwhile supplied by Mr. Scott and do not require supplement from the Mission Committee. The Lord's Supper has been dispensed at the principal stations. Fenelon, Digby, Kirkfield, Carden and Cobocok. A minute of Presbytery regarding the whole field, and all required for working it, was drawn up, to be by Mr. Scott laid before the Home Mission Committee at the ensuing meeting. At Mr. Scott's request the Presbytery appointed Revs. J. L. Murray and T. C. Currie, ministers, with their elders, J. Gilchrist and Geo. A. Pyper, a committee to be associated with Mr. Scott, as occasion may require to attend to matters of special importance in the Mission field. Mr. Murray now reported some recommendations in regard to the missionary meetings above referred to; viz. that all the stations be embraced as well as settled congregations—that a missionary sermon be preached on the Sabbath before the meeting by the pastor or exchange, and that the meetings commence as early as the 25th of November, and that a committee be appointed to perfect a plan to be reported at next meeting, time not permitting the present committee to do so. The report was received and Messrs. Scott, Murray and Currie, with their representative elders, were appointed the committee to prepare the scheme. A letter was read from Rev. A. Kennedy urging anew the reception of his resignation of his charge. There was read also an extract from the minutes of session of the Dunbarton congregation expressing the unanimous opinion of its members as opposed to the Presbytery taking any action at present—that the resignation at present would be a great injury to the congregation, amounting, it was feared, to a breaking up. The Session also, anticipating some radical change in the distribution of charges, being effected by the Union in prospect, earnestly desired Mr. Kennedy's continuance of his ministry, more especially as the congregation has not had an opportunity of considering the matter since the resignation was first brought before the Presbytery. Farther, that Mr. Kennedy admitted to some extent the force of these objections, and has assented that if the Presbytery attached the same force to them that he would bow to their decision, however unable he might be to discharge the duties of his charge. The Presbytery did attach much weight to the objections urged by the Session and in like manner urged Mr. Kennedy "to await the developments which in the course of Providence, may be expected ere long to be made as to the most efficient arrangements for the promotion of the spiritual interests of the Presbyterian population in the neighborhood." The Presbytery also expressed their sympathy with Mr. Kennedy under his sense of responsibility and of his unwillingness to discharge his ministerial duties with his waning vigour; but rejoice to learn that his bodily health is not at present materially impaired, compared with what it has been for a length of time. On such grounds they hoped they had his tacit concurrence in their declining action at present.

R. H. THORNTON.

Ministerial Support.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—The article from the "Country Elder" in your issue of the 29th ult., referring to the proposed action of the Chatham Presbytery and "Vacat Congregations" is important and suggestive; and certainly deserves some notice. Our "Country Elder" complains that among the "better-off class of vacancies," a "continual shifting process is going on," by means of calls and translations, which is very injurious to our country congregations, &c. He suggests as an effectual and just corrective cure of this injurious "process," that Presbyteries as far as possible discourage the translation of settled ministers. He thinks far too much weight is given to momentary considerations; and that ministers and the Presbyteries are largely, if not wholly, to be blamed for the evil complained of. We are glad to hear our "Country Elder" speak on such a subject, and we doubt not but the sentiments he expresses largely represent the mind and feelings of country elders and people on this important subject. But we beg leave to differ from our "Country Elder." Ministers have their own faults. Presbyteries are sometimes also to be blamed. But it is too much to throw this burden so heavily upon them. It is not true that they are so much at fault here. We ask our "Country Elder" to look at facts as the statistics of the Church, and the history of congregations furnish them that he may discover the real and true cause of the frequent translations of which he so bitterly complains. In one word he will find that it is largely in this, viz. that such country congregations fail to implement their promise of support to their pastors; and that ministers believe it to be their duty, and consequently the best that they can do when the burden maybe too heavy for them to bear it is to peaceably leave their much loved congregations. But we must now explain this statement more fully lest we may be misunderstood. When we say that many country congregations do not implement their promise of support to their pastors we do not mean that they do not pay them the nominal salary promised, though it could be truthfully said many fail even in this—in doing it in a business like manner and within the time promised. But a minister's call, a "gospel call," as given by our congregations and which, when accepted by a minister, promises much more. It promises that in view of the minister accepting the call the congregation "shall contribute to his suitable maintenance as the Lord may prosper them." This promise is prospective. It looks to the future. It wisely anticipates the growth of the congregation, possible increase in the cost of living, advances in the market, &c., and gives the minister a solemn assurance that though his salary may be small at the beginning when his flock may be also small, his labor comparatively light, and his family few in number, yet that as circumstances change his salary shall be increased to enable him when needed to perform more labor and meet an increased expenditure. Is our "Country E-

lder" aware whether or not such congregations as fall properly under our review have been or are fulfilling this part of their engagement? or how long were their pastors with them before they did it? Or to what extent they may have done it?

We believe some congregations increase regularly the salary of their pastors according to the ratio of progress and the claims of his labor and maintenance. We believe more give what they are pleased to call a "donation," or a gift. But most ministers do not like this way of *charitable living*, and feel disposed to say like the Apostle Paul when he was thanking the Philippians for their contributions—"Not because I desire a gift; but I desire *fruit* that may abound to your account." But we further believe that others do nothing in the matter. They think they have done all that is required when the nominal salary is paid—that the minister has no right to expect more, and if there be more it should be theirs, not his. Indeed we are reminded of a case which is to the point, and which represents a practice that is far too common and which does more to disturb pastoral relations than any love of change with which ministers can be charged. It happened also in one of our country congregations. A minister was called. In addition to a nominal salary, the call also promised an increase of support as the "Lord might prosper the congregation." The congregation prospered. It nearly doubled its original size the second year. When the annual report was produced at the annual meeting, there was a surplus on hand. Cheerful remarks were made. All were glad. The congregation was no longer small nor weak. But the question arose, what should be done with the surplus? One of the elders, a kind man, rose and with grave tones spoke as follows:—"We are glad to see our congregation prosper so well. Two years ago we were weak compared with what we are now. We did well then that we called our minister. We are now getting to be strong, and I believe it was understood among ourselves, when we called our minister, that when the congregation should increase we would lower our subscriptions; and I am glad that we are able so soon to do it." These kind words had their desired effect. The surplus was soon disposed of. Year after year the pastor worked away. The congregation continued to increase. Pastoral work increased with it, so also did the cost of living; but, shall we say it, not a cent was added to his means of support. Nay more, his fire-wood and other things which first were given him he had now to buy. Does our "Country Elder" know how many of the country ministers which he thinks chargeable with love of "gain" have been so treated? or does he know to how many of them change, and change in the manner described, has been a matter of necessity? And does not the Church owe much to the men who heroically, by resignation or translation, allowed pressing circumstances so to bear on defaulting congregations as to teach them liberality and develop in them this "grace"? It is cheering to see the happy change which has already been produced. Why should congregations in cities, towns and villages, be generally so far in advance of the "better off class of our country congregations?" Has our "Country Elder" observed that there are 25 of our ministers who have not \$500 a year; that the minimum of our Church is only \$600; that a vast number of our ministers have no more; that the minimum of the Kirk in this country is \$1,000, and that in no case is a minister to be settled under \$300; that the minimum of the Free Church is \$1,000; and that the Rev. Mr. Warden has said, and said truthfully, that he believed the Wesleyan Methodist ministers are better supported than ours? Can then our ministers be truthfully charged with the love of gain? But we believe that even our "Country Elder" may say that many country congregations begin to see the light of day on this subject and that they will give henceforth, as they have not given in the past, conscientiously as the "Lord shall prosper them" to perform the work of His house and maintain the purity of His sanctuary. Then there shall be fewer translations and resignations.

ANOTHER ELDER.

9th Sept. 1878.

CORRECTIONS.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Will you allow me to correct a mistake or two that has occurred in my letter headed "Temperance as a Term of Communion." Without repeating I will write them as I wish them to read.

"And ought the terms of Christian fellowship to be other than those in which all the weakest and the most diseased may with safety participate."

"Nor will it matter much to say that the persons in question are diseased through the indulgence of a peculiar sin, and that the terms of our communion ought not to be made specially to meet their case. We reply that the terms of Christ's Redemption include all sin, and this not less than any other. And if it did not include the particular in the general we know not of any one sin, peculiar to a grown individual, that might not by such a process of reasoning be excluded."

I am, dear Sir, yours truly,  
ROBERT SCOTT.

SEARCH the Scriptures daily. Let error alone; look for truth. Do not allow yourself to play around a hook, which dangles before you, though it may be baited with very flattering doctrine. They used to call in derision Tottenham Court Chapel in London, "Whitefield's soul-trap." Other soul-traps there are in this world, which may be seriously named. Glorious captivity is that when the soul is truly caught for Christ; awful slavery is that, when the soul is in bondage to Satan. "Oh, never mind them," said the sainted Venn to his Bible-class, when the revilers told him his religion was all extravagance: "never mind them; never answer them; read your Bibles; press forward, dear lady, and you cannot miss of heaven with a lamp to your feet!"—Chas. B. Robinson.