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## Contributors & Correspondents.

### CAPITALISTS AND EDUCATION.

BY "OBSERVER."

On this subject the Toronto *Globe* of the 1st inst., in quoting from the New York *Observer* a statement of bequests and donations to the cause of collegiate education in the States, says:—

"It would be well if we could give something of the same record of our Canadian men of means. Of course our country is comparatively young, and the accumulation of wealth in it relatively but small; still, a good deal more might be given in the way referred to by the *Observer* than has yet been heard of."

The quotation from the *Observer* reads as follows:—

"Such paragraphs as the following speak well for the cause of education. Mr. Pardee, of Hasleton, Pa., who has already given \$500,000 to Lafayette College, Easton, is now erecting a scientific building, at a cost of \$200,000. H. G. Marquand, of New York, gave Princeton College \$100,000 lately, making nearly \$1,000,000 received by that institution in the last four years. James B. Colgate proposes to build, at a cost of \$50,000, a new edifice for Madison University, surpassing in size and beauty anything hitherto erected in Hamilton. It is to be used for the higher academical department, and those pursuing the higher courses of studies. The library of the Rochester Theological Seminary has recently received a gift of \$25,000 from Mr. John M. Brace, which makes about \$125,000 added to the productive funds of the Seminary in the last six months. The late Samuel F. Pratt, of Buffalo, bequeathed \$30,000 to endow a professorship in Hamilton College. Brown University received \$50,000 from the late W. F. Rogers, of Boston, to endow a chair of chemistry. The late Rev. J. S. Copley Green left a library valued at \$20,000 to the Divinity School at Cambridge, Mass. An elegant dormitory is in process of erection in the same institution through the munificence of Mr. A. A. Lawrence. Mr. F. Sturtevant, of Jamaica Plain, Mass., has given \$12,000 to erect a building for the special accommodation of married students who may wish to attend Newton Theological Seminary; and since writing the above, we find in the *Boston Journal* of October 5th, that Mr. Benjamin B. Emerson, who died at his residence at Jamaica Plain, on Tuesday, left an estate valued at \$250,000, and, according to the provisions of his will, the bulk of his property is to be devoted to religious and educational purposes. To Dartmouth College he gives \$100,000, and a considerable sum is left to establish a library in his native town."

Certainly the friends of education in the States are doing great things, and setting our men of wealth a noble example. And may we not look forward to the time, in the not very distant future, when the denominational colleges and schools of learning throughout Canada will occupy a position in the affections and confidence of the Canadian people similar to what the corresponding institutions occupy in the esteem and confidence of the American people. The Republic has its national system of education much the same as our own, and it has its State institutions of higher education—colleges and universities like our own—but if there is anything beyond a doubt, it is that the denominational colleges of the States are in point of wealth, vitality and public favour, leaving the State colleges far in the rear, and attracting more and more the attention and abounding liberality of men of wealth. A kind of irresistible fate has brought this about. There never has been, as far as we are aware, any jealousy or unseemly collision between the two systems of higher education in the States. Both have gone on harmoniously, each doing a noble work within its own sphere; but the institutions which are under the care and fostering influence of the churches are the centres towards which the tide of public favour and splendid liberality is flowing. The denominational colleges of Canada are as yet in their infancy, and their very weakness has been urged as reason why some of them should be strangled. We counsel the Canadian churches to be hopeful. Look at the States, and hope for the day of great things which is certainly coming.

### HOME MISSION WORK.

BY GEORGE BRUCE, M.A.

Among the difficulties with which our Mission Stations have to contend, there is one which seems, in many ways, to occupy an unfortunate prominence: the frequency with which the missionaries are removed from one sphere of labour to another. The extent of the supply at the disposal of the Church is, of course, limited; it is ready but in many places to be inadequate; and rapidly has the mission field extended;

and it seems probable that this want will be more seriously felt in a few years. The number of missionaries, however, is a matter only incidentally and very partially under our control.

The mode in which the available working power is applied is more easily reached. As to this the immediate supply of services on the Sabbath is comparatively well attained in our present system in the great part of the mission field, but when we come to the question of permanent results in the form of Church extension, the establishment, encouragement and consolidation of congregations, the view is less satisfactory.

A great part of our mission work is, of course, done by students. During winter the services they can render are necessarily limited to preaching, so that, in stations thus supplied, no congregational work can be attempted, and anything like pastoral relationship is impossible. In summer, the longest period which a student can remain in one place is six months—a short time at best in which to make up the loss, to recover the ground lost in winter and make any real advancement. But so far are we from attempting to remove or lessen the disadvantage under which mission stations thus labour, that it is very much increased by the change of missionaries which takes place almost invariably once or twice during the summer, sometimes three or four times in so many months. The result is that mission stations and young congregations, weak in numbers, struggling into eminence in the midst of apathy or open godlessness, and too often in the presence of opposing or antagonistic denominational influence, are left to do so under the most unfavourable circumstances—an irregular, or what is almost as bad, a continually changing supply. It is true that by the blessing of God, the earnestness and energy of our people overcome, but the early history of many of our congregations presents a series of spasmodic efforts rather than the irregular increase of life and power. There is a want of continuity in our work which produces in many instances very unsatisfactory results. The pulpit may be well supplied, and, in the aggregate, as efficiently as if by one missionary stationed for a longer time, but even the effect of preaching depends very much on the feelings of the speaker and his hearers for one another; and a system of frequent changes, long continued, is apt to produce mere curiosity on the one hand, and something like indifference on the other. In the case of the student, it is true, he has a little ease from the labour of writing discourses, but this relief, often of very questionable benefit, is more than counterbalanced by increased labour in another direction, and although the sermon may be delivered with greater ease, it is not always with greater effect.

Any speaker is almost as much influenced by his audience as they are by him. Take away sympathy, and you remove that mysterious magnetism which flows in on him, and which he returns, as the clouds return the rain to fertilize and bless the earth from which it came. Some men of great power can awaken and call forth this sympathy at once. Some have such confidence in themselves as to enable them to a great extent to overcome the difficulty. Some are well known, and the preparation goes before them; but in the case of one young, inexperienced, nervous, doubtful, unknown, who sees before him the somewhat indefinite going-to-church face, or the cold, critical eye of the man who has read more theology than the minister, and listened to the best preachers, there is an instant chill which too often reduces him to the necessity of making a special effort to go through his task without having much thought of how it affects his hearers.

The effect on the congregation is equally unsatisfactory. The truth spoken by a stranger is still the truth, as much as if spoken by your nearest friend, but its influence on your mind is not the same. The power of the words to convey conviction and persuasion is, to a great extent, dependent on your knowledge of the man who utters them. This knowledge the mind demands, and, until it is obtained, it is almost impossible to bestow close and undivided attention on what is said. The attitude of the mind is interrogatory and critical, instead of receptive, and the appearance, actions, tone of voice of the speaker, the intellectual and literary properties of the sermon, become the chief objects of interest as being the material for your inductive estimate. It is only after time and acquaintance has made you familiar not only with the intellectual power and literary training of your minister, but what is of even greater importance, with his character and disposition;

that you can hear what he says with the attention you would desire, and can feel the best power of speaking, the assurance that the words are the consistent expression of an earnest and devoted life.

Again, in the few weeks the student remains, he is expected to visit every family in two or three stations. No doubt a certain amount of good results from the visitations, especially in cases of sickness or distress, but every missionary, and the people in every mission station, must feel how unsatisfactory visitation under such circumstances becomes. The labour is vastly increased, involving, as it not infrequently does, an attempt at the visitation of four, six or eight congregations and mission stations in less than six months, and that, too, at the greatest inconvenience and loss of time through ignorance of the place and of the people who belong, or ought to belong, to the congregation, and those who adhere to other denominations. One quarter of the time judiciously and faithfully spent in visitation, would be productive of more good in a place and among people with which the missionary was acquainted, besides leaving him so much more time for preparation or reading.

The change of home, if home it may be called, and the scene of labour, every few weeks, and the continual mingling with the strange and unfamiliar, reminds one of Macaulay's description of the training of the young Jesuits in one of its features, according to which everything was done to destroy the tendency to become specially interested in any work, or appreciably attached to any sphere of labour. And certainly the tendency is, to some extent, to make the missionary indifferent to place and people.

The visits are hurried and unsatisfactory, possessing for the people little more than the interest of an expected call from a stranger, and the time is occupied by what, under the circumstances, can be little else than a form of religious service, and precisely when by earnest and often unpleasant labour, the missionary has become acquainted with the people and their circumstances, he has his marching orders, and the same thing is repeated by another in his place, and by him in a new sphere of labour.

It may be said students would find it too hard to be six months in one place. This might be true of the first year, but should not be, under ordinary circumstances, after that; and it is more than questionable whether there is any relief in the change. To the great majority unless in special cases, it would be easier and more pleasant to do the extra work in writing sermons than to spend the time in attempting impossibilities in the way of pastoral visitation among strangers. Besides such frequent removals make it necessary to reduce the number of books which are carried as much as possible, while in such an unsettled and desultory mode of life it is almost impossible to preserve the semblance of study; and, although the labour of actual preparation for examinations at the opening of the classes has been very much reduced, it is still required in certain years, and, even apart from this, it is surely desirable that some time and opportunity should be given for reading during the summer months; it will be little enough to the faithful missionary under the most favourable circumstances, and can amount to nothing where there are three or four removals during the summer.

Another objection may be that, on the one hand, stations should be made to share in turn the services of men of greater or less ability, and experience, and that, on the other, students should take their share of difficult and encouraging fields. There is truth in this but it is doubtful whether discouraging fields will be most rapidly improved by these frequent changes even although at times men of more experience should be sent. And, as to arduous or discouraging work, unless health fails it will be a hard field indeed where a missionary cannot spend six months in the service to which he ought to have devoted himself, his life and his comfort, and convenience when necessary. And it is well known that after our most successful missionaries who have been sent to difficult and discouraging fields choose to return, willing to sacrifice personal convenience for a time because they see more than others can the need of work and encouragement to such a field.

But to come to another sphere, and one in which the necessity for a removal even every six months does not exist. A considerable portion of Home Mission Work is done by probationers. Here we meet a

new element which exerts a very powerful influence, the idea of permanent settlement. This makes the question more complicated. There is a more important individual interest, and at the same time, the question arises whether the interests of the church will be best advanced by the immediate settlement of the probationer or by his employment for some time in mission work.

As to the first, a man does not give up his identity or his claim to a reasonable amount of the comfort and enjoyment of life by becoming a minister, but, it is possible, without conscious selfishness that we may be led into allowing this claim to assume an undue importance and thus to produce many of the unfortunate results of individualism and self-seeking.

The religion of the cloister was a monstrous error, a pernicious extreme; but it derived its existence and its very form from a glorious truth. Jesuitism with its organization, its machinations, its tremendous power has been the curse of Europe and the world, and yet it is the fiendish perversion of the glorious principle of success, through devotion to a cause. Unmingled error can never stand; it is the truth that is mingled with the error that gives it life and power, and the more gigantic the system of evil, the more wide-spread and powerful its grasp on the human race, the greater the need not only to overthrow and utterly destroy it, but to seek to discover the principles which gave it its power for evil in order that they may be used for the success of the truth. Self denial is one of the fundamental principles of Christianity. The voluntary sacrifice of individual interests for the advancement of a cause has again and again made large systems of iniquity to prevail for centuries. And self denial in the form of devotion to the cause of truth will, by God's blessing, be invincible. Neither is there wanting a reward. The individual suffers but the cause prevails, and in its prosperity he reaps a thousand fold. In the part of home mission work performed by probationers, we find the unfortunate results arising from frequent change in the case of student missionaries increased, and this arises evidently, to a very great extent, from the existence and powerful influence of individual interest. The "distribution of probationers," it is held ought to be made so that each may have an opportunity of preaching in as many desirable vacancies as possible. The results of such a principle are not far to seek. The period of labour allotted to each within the bounds of any one Presbytery is short, and during that time his work is so arranged that he is seldom more than one or two Sabbaths in one congregation, and thus again mission stations are completely deprived of encouragement or continued supply.

Of course the relative importance of individual and congregational interests is a question on which differences of opinion may exist. It may be difficult to settle definitely how far the prospects and comfortable settlement of the ministers should be subordinated to the welfare of the mission field, but it is surely a question worthy of serious consideration, and the more so, because this is precisely the form in which it practically presents itself here. One thing is evident to any interested observer, that we are being led almost unconsciously to take a false view of our work and to hold prominently before ourselves our success and advancement according to the commercial gauge, rather than according to the Christian minister's life, which often bears no proportion to the outward seeming certainly is not to be measured by it, and which is too sacred to be brought into the broad glare of day. We are training ourselves to enter into a quiet competition for rapid settlement, comfortable homes and large salaries; and this tendency is money the less dangerous that it is an inducement and is presented to ourselves and others under sacred euphemisms.

As to the second question in connection with the distribution of probationers. Will it be for the real benefit of the church that they should, as opportunity is afforded, devote a few months to Home Mission work? It may be said this merely reverses and perhaps increases the evil by sacrificing the interests of strong influential congregations to those of weak mission stations. Practically there is very little fear of any extreme being reached in this direction; and the question resolves itself into this, whether if men are found willing to undertake the work it will not be a manifest and substantial advantage that mission stations should be made self-sustaining as soon as possible, where in many instances this could be done by a few months of continuous encouraging

supply, even although occasionally established congregations were put to a little inconvenience. The amount of supply, the number of missionaries is the same in both cases, there is on one hand the delay of the settlement of a pastor for a few months, and in compensation, the establishment of a new congregation. It may be said, these congregations are established under our present system without this voluntary delay and sacrifice on the part of probationers and strong congregations. The answer may be best read in the mission field. Not always, seldom without serious, discouraging disappointment and delay, scarcely ever with the vigour and energy which they would display with prompt encouragement and support.

There are stations which once gave promise of becoming flourishing congregations and struggled under disadvantages for years until the spasmodic efforts of life so long continued and so often repeated became a paralysis, and they have died. These are few in number, yet there are enough of them to excite anxiety as to the cause and sorrow at the result. And in many which rise under such circumstances who can estimate the money, the time, the energy which have been expended to do little more than maintain dear life, a miserable flickering flame compared with what would have glowed, had there been greater encouragement in the beginning? There are stations, and not a few of them, which have received assistance from their Presbyteries to the extent of five, six, eight hundred, or a thousand dollars or over, and years of hard faithful labour, and which are, after all, farther from being self-supporting than at the beginning, and the cause almost invariably is found to be the continual change of missionaries and repeated discouragements connected with it. These results cannot be entirely prevented and they cannot be even materially improved unless with the consent and desire of those most intimately concerned. The feelings of probationers and others affording supply will necessarily mould the system according to which it is given. If the general opinion among licentiate is that they are unwilling to spend any time except in congregations prepared to give a call, even although others should think well to modify our present system to any extent it would be manifestly unavailing, perhaps unjust, to make regulations of another kind. If, on the other hand, probationers were willing, as probably many of them would be, to work for some time in mission stations with a definite view to their early establishment as self-sustaining congregations, the desirability and extent of any change might be considered.

That some improvement is necessary seems evident from the facts already noticed and so well known, as well as from other considerations; perhaps, above all, from the fact that our system should adapt itself as far as possible to the peculiar circumstances and requirements of a growing country. What is true of all institutions in a nation expanding so rapidly as our own, has a peculiar significance here; we are tracing now in miniature, and failure or success, apparently insignificant to-day, will swell into immensity in the growth of years.

### KNOX COLLEGE.

We are glad to learn that the teaching staff in Knox College has been increased this session by the addition of an Elocution Lecturer. There can be no question that this matter has been far too much neglected in the past as a part of the College training of our ministers, and we trust that in future years regular provision will be made for supplying the defect. Mr. Taverner, the gentleman whose services have been secured this year, has had large experience in teaching his subject, and is well able to impart the necessary instruction. His course of lectures is a comparatively brief one, consisting of only ten lectures, but in every lecture he lays down and illustrates some fundamental principle, which will be of life service to every one of his students. The students have given earnest attention to the lectures already delivered, and doubtless the interest will be kept up until the close of the course.

The *London Telegraph* is edited by Mr. Edwin Arnold; The *London Echo* by Mr. Arthur Arnold. These Arnolds are brothers.

God speaks now, and whatever stokes your conscience into vigorous exercise, whatever flashes light to reveal his love, or shows yourself to yourself so as to impel you to the Cross, or helps you carry cheerfully your load, and to live patiently and purely, is from him.—H. N. Powers, D.D.