

home in 1710 from Juan Fernandez, the real "Robinson Crusoe," Alexander Selkirk.

Third. Regular communication by steam to the United States was established in Bristol in 1838, when the *Great Western* left for New York on April 8. This was not, however, the first steamer which crossed the Atlantic, for it seems that the *Sirius* left London March 28, and Cork, April 4, 1838, carrying ninety-four passengers, and arrived at New York April 21, making the voyage in seventeen days. This vessel afterward formed one of a line which traded with St. Petersburg. The first steamboat built and fitted out at Bristol, was the *Wye*, in 1827.

#### SLAVE TRADE PRACTICES.

Bristol was famous or rather infamous for its trade in slaves in other days. Clarkson, in his "History of the Abolition of Slavery," tells how he came here in 1787 to collect evidence on the evils of the slave trade, and what he saw in the low public houses generally kept by Irishmen. In these haunts he witnessed fearful orgies, and the methods adopted to inveigle young sailors on board slaving vessels starting for a cruise. The victims were filled with liquor until they became stupefied, and in this state they were hurried on board the vessel with the connivance of the landlord, and forced into the service.

#### ST. MARY REDCLIFF

is one of the finest parish churches in all England. It dates from the fourteenth century, and affords excellent specimens to those learned in different styles of church architecture. Outside the building is to be seen what is said to be one of the most picturesque combinations in English, if not in European, architecture. The Rev. George Whitefield once occupied the pulpit here; and in this church were married the poets, Southey and Coleridge, to two sisters who were milliners. Their father, Mr. Fricker, a brickmaker, apprenticed his three daughters to milliners.

#### SOUTHEY AND COLERIDGE

at that time were so poor that Joseph Cottle, the bookseller, had to supply the money to pay the wedding ring and marriage fees of the former, and £5 to pay the lodging bill of the latter. It was at this time (1795) they were contemplating their utopian scheme of Pantisocracy or universal brotherhood on the banks of the Susquehanna:

In freedom's undivided dell,  
Where toil and health with mellowed love shall dwell,  
Far from folly, far from men,  
In the rude, romantic glen,  
To the cliff and through the glade,  
Wandering with the dear-loved maid.

In St. Mary Redcliff there is a monument to Sir William Penn, the father of the founder of Pennsylvania. The father of the unhappy young

#### CHATTERTON

was sexton here, and in its tower amid ancient dust the poet said he found the "Rowley Books," whose poetry he fabricated. The poor youth was educated at Colston's School in Bristol, and from here he addressed letters to Horace Walpole, whose contemptuous treatment reduced him to misanthropy and despair. He went to London, became penniless and starving, and hastened his end before he had attained his eighteenth year (24th August, 1770). The house in which he was born can still be seen in Pile Street. A column was erected to his memory in 1840 in the ground adjoining the church, on which is this inscription: "Reader, judge not if thou art a Christian, believe that we shall be judged by a Superior Power. To that Power alone is he now answerable." Such was the end of the clever youth:

The marvellous boy:  
The sleepless soul that perished in its pride.  
*Clifton, Eng., Sept., 1887.*

(To be continued.)

#### CANDIDATING.

MR. EDITOR,—Of all the evil systems imposed on the Church, that of candidating is the worst. It is bad in theory and worse in practice. That Titus ordained elders, teaching elders if you will, in every city in Crete is an apostolic fact. That these elders were selected from candidates from every part of Christendom, who went about candidating for the position, is a modern assertion. Yet on this assertion is built the whole fabric of modern candidating.

If Titus could see his work there held forth as an excuse for, if not as one example of our present

system, he would be the first to denounce it. Such a system may be received by the vain and the showy, but the humble and retired will recoil from it.

The use and wont of the Church would fail to support this system were it not clothed with sanctity, and the ordinary mind would think from it as well as the more cultivated and refined. Fancy Titus having forty or fifty candidates to preach before one of his churches in Crete, and after a selection, during which the various points of his fifty candidates were hotly discussed, proceeding to ordain the fortunate man! If such were the practice of Titus, the return of Paul to confirm the other forty-nine would not have been out of place. However we have come by the system, one thing is certain, it cannot have come to stay. In our Church, where our people are so largely represented in all our courts, we have the least call for it, and yet we use it most. A system so distasteful in itself cannot much longer survive, and when it has passed away the only wonder will be that any Church should have tolerated it so long.

In the future the Church will send her young men directly to congregations, as we now send them to mission stations, perhaps for a term of years, and when a change is needed, the Church will go to the minister, and not the minister to the Church. Even now our larger Churches are extending calls to those whom the mass of the people have never heard. The example thus set will be copied by others, and pastors will be as much sought after in the future as candidates now seek after Churches. Congregations will be educated to the sense of what a keen conception a minister must have when placed on trial as a candidate, and they will cease to expect a cultivated gentleman to go through the ordeal.

If heard he must be, he will be heard in a way as gratifying to the minister as it will be honourable to the congregation. Candidating shall cease, wandering ministers shall be employed, pastors shall feed their flocks; and the Churches will have rest and be multiplied.

#### THE SUCCESSFUL CANDIDATE.

The man who succeeds the worst in the Church is often the best candidate. He goes well prepared, and he is well received. His one aim has been to candidate well, and he has fairly well succeeded.

If he had spent as much time in earnest effort to be successful in one of the half dozen charges that he has already destroyed, he might not have needed to have been so successful a candidate. A congregation calls one of these successful candidates but once, for the simple reason that they soon cease to be able to call anybody. As a rule, congregations are gone through but once, except through the aid of Mr. Macdonnell's Augmentation Scheme. This Scheme of the Church acts the part of the good Samaritan, but there is no saying when the saved man may be on his journey again and need help.

We have never known a Presbytery to refuse to sustain a call as being a regular Gospel call to one of these successful candidates on the narrow ground that this successful candidate has already gone through half a dozen congregations.

A motion thus to interfere with the will of the people would be as much out of place as one to refuse them a year hence a place on the Augmentation Scheme. Some men are happy at their own fireside, and are best seen at home. So are some ministers. To hear them you must hear them before their own people. Not so with the successful candidate. To hear him best he must be heard away from home. He likes to preach to a full house, and he must go from home to get one.

He is happy before a strong congregation, and the congregation is happy before him.

He preaches well, they hear well. Mutual delight brings about a mutual settlement, and this is about the last time anything mutual to themselves and delightful to Presbytery occurs in the history of this congregation.

Neither the Presbytery nor the successful candidate, and certainly not the innocent and suffering congregation is to blame in this matter, but the system that produces it. Let the call, if there must be such a thing, be based on other grounds than that of successful candidating. If congregations were more anxious for success and less anxious about use and wont, and say to Presbytery in which they have their representative elder: "Send us a successful pastor," in nine cases out of ten the man would be sent that

they required. I have known congregations to repudiate their own choice within one year. I know others that would repudiate at once if repudiation were of any use. It would not be a hard matter for Presbyteries to be fairly as well successful. The number of congregations that have suffered from successful candidates are legion, and yet the system survives.

Why do we drag in the rear in the American Republic, at the rate of one to four, as compared with the Methodist Church? And why do we not at once come to the front in Canada? Neither our ministers nor our people are to be blamed, but it is our system of settlement that is at fault. This system has kept pastor and people together until both have died, the congregation often first. Under this system ministers have wandered about until they have died, having no hope of definite work to save them.

Congregations have died in the arms of ministers who should have taken the place of those wanderers, and those wanderers would have lived in their place and the congregations would have survived both. The adaptability of our system is seen in the right man being in the wrong place, and the right place has often no man at all. And of all systems ours takes the lead in the number and quality of her martyrs; and but for the fact that we are Presbyterian, our system would have died out long ago, the supply not being equal to the demand. DIDO.

#### AN APPEAL FROM THE NORTH-WEST.

##### EDUCATION FOR PRINCE ALBERT.

We heard a good deal, some time ago, of dreaded Roman Catholic encroachments. Whether the dread was well founded or not, in the particular directions then specified, is a matter on which there is room for difference of opinion. There is none, however, in regard to the claim of an object now being advocated by the Rev. Dr. Jardine, of Prince Albert, which should enlist the sympathy of all Presbyterians especially. In Prince Albert there is no higher education either for the place itself or for the whole surrounding country, except what is to be had under Roman Catholic influences. They, of course, are equal to the occasion, as they always are, and the amiable religious provide education for girls, with music and other accomplishments unattainable elsewhere, so that it is no wonder if the temptation to secure for their daughters the accomplishments girls so much desire leads even Presbyterian parents to risk the influence of convent training. Dr. Jardine pleads for assistance to endow a planned school for both boys and girls—so equipped as to furnish a really good education under enlightened Christian influences. We, in this part of Canada, who inherit the privileges of a long-settled civilization, won for us by the pioneers of the past, should be willing to do what we can to help these pioneers of the present to provide the educational privileges with which we in Ontario are so richly supplied. Toronto has received much in this respect, and much will be expected of her.

#### MAJORITIES AND PRINCIPLES.

MR. EDITOR.—In THE CANADA PRESBYTERIAN of Sept. 21, "Amor Justitiæ" asks, "Should majorities rule?" and, arguing that they should, cites in support of his contention a couple of cases in which majority rulings were clearly against that justice which he loves! Two Presbyteries, he tells us (that is, a majority of the members of the two Presbyteries) gave unjust decisions for the sake of peace. Twice again, in other words (if your correspondent is right in his facts), it has been demonstrated that a few cantankerous people, if they do not constitute, can at least "swing" the majority. Why? Your correspondent supplies the answer—"for the sake of peace"—the peace or ease of the said majority that is.

Our fathers could say "No" under the very sabres of Dundee; the mere wiggle of Mr. Busybody's tongue is sufficient to make us shout "Yes."

In the membership of the Presbyterian Church it ought to be safe to trust the ruling of the majority. But is it? And if not, why not?

I say that it is not safe. And I say further that this is true chiefly because we are losing the old fashion of hewing to the line, and nowadays concern ourselves rather to keep the chips from smiting the world, the flesh and the devil too fairly in the face, lest those highly respectable entities, being offended, should bestir themselves to disturb the "peace," and check the "growth" of our Church.

The times are too rapid, don't you know? to engage in the long labour of cultivating oaks, when gourds, if properly coddled, will grow up in one season, and make a really pretty show—while they last.

*Up-in-the-woods, Sept. 28, 1887.*

ATOPIO.