

## OUR CONTRIBUTORS.

### THAT LEAKAGE.—III.

#### STILL ENLARGING.

MR. EDITOR.—A few days after my first article appeared I received a communication of approval from an esteemed brother who has long occupied a foremost place in the legislative and administrative work of our Church—a gentleman second to none in our body for his thorough knowledge of mission work, past and present, in Canada; and it is gratifying to receive from such an authority a cordial endorsement of the general position advocated in these articles.

Many valuable suggestions are contained in said letter, which may be made to do duty by and by, probably; but one sentence I beg here to quote, because it will aptly introduce the particular aspect of the "enlarging leakage" I want to deal with now.

He writes: "The chief obstacle to any scheme is the dearth of suitable men. You can see that to a large extent when we fill one vacancy we make another . . . If we had men to put in without making vacancies things would mend." Only too true.

Alongside this sentence I beg to place one from Rev. Dr. J. H. Vincent, found in a printed article of his recently published, bearing upon his own denomination in the United States: "The Methodist Episcopal churches are always and everywhere supplied with ministers, and its ministers always supplied with pulpits. Its ministers are 'settled for life' in the annual Conference, of which they voluntarily become members. The minister is always sure of a church, but not of the same church."

This body (North) reports at the beginning of the present year 12,552 ministers in good standing; and the Secretary says "its churches are *always* and *everywhere* supplied with ministers, and its ministers *always* supplied with pulpits." Masterly generalship this.

Now, what is an actuality in the Methodist Episcopal Church, U.S. (North), is a possibility to the Presbyterian Church in Canada—a pastor in every parish, and a parish for every preacher. But an actuality it shall never be with us till we change somewhat our method of filling up vacancies.

"The chief obstacle to any scheme is the dearth of suitable men," writes our Canadian authority. But why this "dearth"? One cause is (not the only one), and a very potent cause, the ordeal of candidating awaiting young men on graduation, and many older men in after years.

The loss to our Church through young men not entering its ministry who are desirous to enter, and are well fitted therefor, is alarming. The young man who was asking counsel of the writer a few weeks ago as to his duty is only one of many similar cases now within our Church. He is a fine example of the *mens sana in corpore sano*. Physically, mentally, and morally, he is just such a youth as our Church wants for her ministry.

For three years past he has had this sacred calling in view, and to this end he has been studying. He has given evidence of abilities far above the average, and in scholarship is certain to stand in the front rank. But he has come to a halt, or nearly so, and is seeking counsel as to duty.

He has been looking ahead to his prospects for settlement in the ministry, and he hesitates. He fears that he may not prove a more "taking" preacher than some of those referred to, and he questioned the propriety of spending twelve or fifteen hundred dollars on education for the pulpit, and eight or ten years of hard study, to have at the end only a haphazard future. He is not afraid of hard work in the ministry. He is not ambitious for high position or high salary; but he does want—and reasonably—something definite to lay hold of when his studies are completed.

He hesitates, and asks: "If I acquire the qualifications the Church asks of candidates, and am accepted, what does the Church offer me in turn in the way of definite and permanent work?"

The question here involved is, What is the obligation of the Church to the young men who, at her urgent call, turn aside from lucrative livings to the ministry, and acquire the qualifications demanded? And how does our Church at present fulfil her obligations to these young volunteers?

Before entering college for the ministry a young man appears before his Presbytery for examination.

Presbytery makes enquiry as to his motives, character, mental qualifications, etc.; and, if satisfied, recommends him to the college authorities. Again and again during his course the professors look into his progress and qualifications, and certify their approval. Presbyteries do likewise when he is in the mission field during summer.

At length, his curriculum completed, he receives on graduation his parchment, which is the Senate's declaration that in their opinion he is a fit and proper person for the ministry. Application is made to the Synod on his behalf to be taken on trials for license.

Presbytery takes him on trial accordingly, examines him *ad libitum*, and licenses him. Now, what does all this mean? It means that Presbytery and professors, after lengthened acquaintance and repeated examinations, believe this young man to be qualified in every way for the pastorate.

What is the next step taken?

What should be the next step on the Church's part?

Were this young man in connection with the body Dr. Vincent represents he would be immediately on licensure appointed to a parish—no delay, no uncertainty about it.

But in our Church see how it goes. The Church leaves him at licensure—where? And with what certainty to grasp?

He is left now upon the broad ocean of candidateship to sink or gain good mooring, as it may happen.

He may cast anchor and get a fixed abode in a few weeks or months, or he may have to tack up and down the Province for one or two years.

Then another turn at candidating!

Now, the writer respectfully asks: "Does our Church at present do all it should, or could, for these young men whom it has invited into the ministry and declares by licensure to be qualified? Does the Church not owe it to every one of her commissioned men to place before them a parish at once if they want immediate settlement?"

This the Church cannot do under present method of working, but could were some such scheme adopted as that proposed in article I. (15<sup>th</sup> August)

Among the many good results likely to follow, not the least important would be an increase of suitable young men for the ministry, as then they could depend upon immediate settlement and constant employment afterward, if they so wished.

In my next, and final, I will present the proposed scheme in actual operation. JAMES HASTIE.

Lindsay, September, 1883.

### PRINCE EDWARD ISLAND.

#### NEW IRELAND—THE GARDEN OF THE GULF.

MR. EDITOR.—This beautiful island, or as it is called "the Garden of the Gulf," is situated on the Gulf of St. Lawrence, and can be reached by steamer from Pictou, N. S., or Shediac, N. B. The island, which was in its early history known as "New Ireland," was ceded to the English in 1763, and became a part of the Province of Nova Scotia; but in 1770 was made a separate Province, and in the year 1800, by the order of his Royal Highness the Duke of Kent, was called Prince Edward Island.

This little province, the latest addition to Confederation, has many attractive features, being about 130 miles long and about thirty-four miles wide, contains a population of 110,000 of whom about 34,000 are Presbyterians; Roman Catholics being in a considerable majority.

The island is divided into three counties, and like the larger provinces is sufficiently crushed with "government." There is a Lieutenant-Governor, a Legislative Council of fifteen members, and a House of Assembly of thirty. As is the case in some of the other Maritime Provinces, there is still some grumbling about Confederation, and several persons here go so far as to say that were a vote taken again a majority would decide for withdrawal from the Federal Union. The island undoubtedly suffers from want of local communication; but this the outside world cannot help, nor can Confederation lift the island out of its sandy bed and plant it in a more favoured spot.

The great business of the island is agriculture—fish, oats, hay and potatoes being the chief products, of which large quantities are exported. The quantity of potatoes raised is very large, and the quality excellent. They are supplied in large quantities to the starch factories at fourteen cents per bushel.

There is very little manufacturing carried on in the island, nor are there any prospects of the existing establishments being largely increased. Wheat has been cultivated to a limited extent, and although the land is excellent and vegetation rapid, yet it has not hitherto been a success. The inhabitants are frugal and industrious; some of whom have amassed considerable wealth. They are for the most part descended from Irish and Scottish parentage, a class that made its mark on this western continent. The land is fertile and generally is in a high state of cultivation. The farms and farm buildings will compare favourably with those in Ontario, and a stranger taking the city of Charlottetown as a sample of the island would have a very poor idea of it. The fences are partly of clay and planted with spruce trees, and are much more pleasing to the eye than the bare snake fence.

Until 1874 the land was rented from English proprietors at the rate of about \$16 per hundred acres, when a commission was appointed who bought it at a valuation for the Government of Canada and resold to the tenants at cost price. As the people had the land cheap, they suffered no grievance, and they can say now that the land is their own.

#### CHARLOTTETOWN,

the only city on the island, and having a population of about 11,000, is situated on the Hillsboro' River. The city cannot in any sense of the word be called a handsome one. The streets, about 100 feet wide, are left very much to take care of themselves. The sidewalks are also wide, but very much out of repair. There is a seeming dullness and want of enterprise on all sides, for which it is difficult to give any satisfactory reason. Charlottetown contains some good buildings, among which may be mentioned the colonial offices, court-house, and post-office: the management of the latter being in every way adapted to the convenience of the public, but in the evenings there are to be seen rows of men and boys sitting on the steps like so many militia men gaz'ng at the passers in and out. Young ladies and others of more refined feelings must feel uncomfortable. A hint to the head of the department might remedy this. There are several handsome private residences pleasantly situated, and the only regret of the stranger is that there are not more of them.

There is a Wesleyan College with a staff of ten teachers, and a Roman Catholic College with four professors. There are four banks, besides other institutions which deserve favourable mention.

#### THE PRESS.

Two daily and four weekly papers, which are spirited and lively, faithfully reflect the various opinions prevalent here, and of course each claims for itself the best talent, the widest circulation and most perfect dress. To all we wish success in their efforts to educate and elevate the masses, presuming that they have a difficult task before them.

#### HOTELS.

Although there are recent improvements in these establishments, still they have not yet attained perfection nor are the men what they might be. In reality they are nothing but plain boarding-houses, and hardly up to what tourists and business men from the west could wish. At present there are a good many tourists in the city, and their number was largely increased by the arrival of delegates to the meeting of the Grand Lodge of Oddfellows.

The Young Men's Christian Association have a good building, and one of the best reading-rooms in the country. It is furnished with the principal leading newspapers in the Dominion.

#### PRESBYTERIANISM

is well represented on the island, there being about twenty-five congregations; whilst in Charlottetown there are two good congregations fully equipped for Christian work.

#### ST. JAMES' CHURCH,

said to be one of the finest church edifices on the island, was erected about four years ago at a cost of about \$25,000. It was an old kirk congregation up to the time of the union. The Rev. Dr. Snodgrass, so favourably known in Canada, and who for many years was principal of Queen's College, Kingston, came here in 1844 and remained about eight years. He was succeeded by the Rev. Thomas Duncan, late of Halifax and now of Edinburgh. Mr. Duncan was succeeded by the present pastor, Rev. Kenneth MacLennan, M.A., who is widely known in Ontario, having held