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Contributors and Correspondents.

UNION.—No. 6.

THE ADVANTAGES OF UNION.

(7) As another advantage of Union, we would have the benefit of several colleges at various points convenient for our students to attend, as Dalhousie College, Halifax; Morrin College, Quebec; the new Theological Hall, Montreal, affiliated as it is with McGill College and University; Queen's College, Kingston, and Knox Theological College, Toronto—from which might be sent forth an increasing number of well-trained and devoted laborers, to meet the growing wants of Canada, and of that region of British North America extending from Ontario to the Pacific. It is of the greatest importance that every facility be given to able and pious young men to study for the ministry of the Presbyterian Church in Canada. Unless this be done we cannot compete successfully with other churches that do not require such a high standard of education in their ministry. The Wesleyans of Canada are a laborious and energetic body of Christians, and deserve much credit for their exertions, especially in the newer settlements. They have about 600 preachers on their roll, to the 500 of the two Presbyterian Churches of Ontario and Quebec, and all the Methodist Churches of the Dominion have 1165 ministers, to the 700 ministers of all the Presbyterian Churches, although their adherents are much fewer in proportion. The census of 1861 placed the Presbyterians as the largest Protestant body in the Dominion, whereas, according to the census of 1871, the Methodists have a few thousands more than us. I believe one reason for this is the greater facility afforded young men to enter the ministry of that Church. I would be well for the Presbyterian Church to combine with the regular pastorate the system of employing evangelists and catechists—men who have a limited education, but prudence, piety and zeal—who might be employed in the newer settlements, and to some extent in the older, and thus answering to the local preachers of the Methodists, and securing to some extent the advantages of itinerancy. It is mainly owing to their far greater number of laborers that they have advanced more during the last decade than the Presbyterians. Including local preachers, they have probably four times the active workers that we have.

The leading and most active ministers of the Presbyterian Church have far too much labor to perform, especially in the incessant toil of preparing sermons, lectures, addresses, &c., whereas even the city ministers among the Methodists require only one sermon a week, as each preaches in two churches, and then are removed in three years to another circuit in the city, where he gives the same discourses again. Thus they have the most of their time free for other work, visiting, frequent evening meetings, and taking a leading part in all union meetings and benevolent enterprises. It might be well for our judicatories to consider whether any modification of our system could be made, adapting it better to the circumstances of our country and the times, so as to lighten the burdens now so oppressive to the Presbyterian ministry, by a system of interchanges of pulpits in towns and cities, and by multiplication of active laborers—to co-operate with the regular ministers—and thus enable them to devote more time to influencing the public mind. I have been a close observer for years of the causes of the great increase of the Methodist body, and have come to the conclusion that it arises mainly from the greater number of laborers. Their motto is, "all at it and always at it." Napoleon said Providence was on the side of the heavy battalions.

Certain it is that some method should be devised to meet the wants of the country. If we are to hold our proper place among the Churches of the land.

Unless the spirit of God be poured out upon us—as a Church—and far greater inducements are offered to young men to enter the ministry, we will find it very difficult—nay, almost impossible—to secure students in sufficient number—at least of the right class.

It is well known that almost all the Churches of Britain deplore the scarcity of students for the Gospel ministry, and a very great falling off of such has been admitted in connection with several of the leading Colleges of Europe, such as Oxford and Cambridge—with all the social advantages which the Anglican Establishment affords. Partly owing to the difficulties and harassments attending the Gospel ministry in the present day, talented young men are largely drawn away to other pro-

fessions. I do not say that this is right; but so long as Christian parents show so little interest in the cause of God, and make so few, if any sacrifices to advance it, we need not wonder at the result.

Parents generally prefer to educate their sons for some secular pursuit, in which they can at least command a competence, if not live in wealth, or hold a high social position. They should remember that the rewards that our Redeemer promised are higher and more precious than any rewards of earth; that he assures us "Them that honor me I will honor," and, "They that turn many to righteousness shall shine as the stars for ever and ever."

With all the motives of a higher kind which we can present to the minds of young men of talent and piety, reminding them that "the Lord hath need of them," and that He has the highest claim upon their life-labors—yet we must present every facility for obtaining the required training for the public work of the ministry. The Union would enable us to afford greater facility for obtaining an education for the ministry in any part of the Dominion. Let the Colleges of the C. P. Church be endowed, and this will remove one obstacle out of the way of Union. It is of the greatest importance to the efficiency and success of our Theological Colleges that they be well endowed. It has been found necessary both in Europe and America to have them endowed. You cannot draw forth sufficient interest from year to year, on behalf of men with whom the people do not come in direct contact, to secure sufficient support by yearly contributions. Even in the case of Princeton Theological Seminary, with a staff of professors the pride of their Church and country, and the admiration of Christendom, yet sufficient funds could not be obtained by yearly voluntary gifts. And if this was the case among the liberal Americans, how much more is it to be expected in Canada, where the wealthy are so slow to part with their money.

Were our theological Colleges endowed we could more easily insure an able and complete staff of professors, who would attract students themselves, and thus prevent our young men being drawn away to other institutions and churches. Each Theological College should have at least four regular professors, and a well-stored library from which both professors and students might draw stores of knowledge, and stimulants for their mental culture, that would tell extensively upon the Church at large. I rejoice at the prospect of a new building for Knox College—in keeping with the wants of the times and the wealth of the people—soon being erected; as well as the handsome structure which our spirited friends at Montreal are putting up, to their own honor and the benefit of our College there.

Let the able and excellent professors of Knox College who are taking up subscriptions for the College building just add to their scheme the endowment of these two Colleges, or at least of Knox College, and they will thus take a step in advance, and I doubt not receive still heartier encouragement from many who have longed to see our Church relieved from the discreditable position under which that important institution has suffered. It would be easy for our leading men to endow one or more colleges. One hundred of our wealthy men, giving each \$1,000 to \$2,000, would raise a sufficient endowment for one college, say \$150,000, apart from the many smaller contributions ranging from \$5 to \$10, which might amount to another \$100,000. A few liberal Christian men thus endowed the Pennsylvania University, (1865). We have already received one noble contribution of \$4,000 towards the endowment of Knox College. Who of our leading men will follow with \$4,000 or even \$2,000 more? We need such an example of liberality in Canada. It is strange that we are so far behind the Christian people of the United States in this matter. They raised endowments for their colleges amounting to over \$1,500,000 during the late civil war, and when heavily burdened with other and pressing claims, and within a few years nearly \$4,000,000 for the same object. The Presbyterian Churches there have contributed \$2,000,000 within a few years for similar purposes, besides the \$7,000,000 raised since then Union—1870 for a special Union commemoration fund.

Had the Presbyterian Churches of Canada years ago given more attention to the best methods of meeting the wants of our people in the new settlements, we would not have to record the loss of so many of our people—we might still hold the first place, both in numbers and influence, among the Protestant Churches of the land.

Prompt and appropriate measures should be adopted to meet the still growing wants of this class of our adherents. Missionaries in several localities must be supported, chiefly by a Home Mission Fund, for a certain period. At the same time our Theological Colleges should all be endowed, bursaries be multiplied, and every care be taken by ministers to look out young men that with the aid of proper training are likely to become efficient and accepted laborers in building up the walls of our Zion. The Presbyterian Church has always insisted on the necessity of an educated ministry—and with good reason—Christ trained his apostles several years before he gave them their commission, besides endowing them with divine inspiration.

Paul, the most honored in "planting the Gospel Church among the Gentiles, was at the same time the best educated and best qualified of all the laborers whom the Great Master chose to lay the foundations of his spiritual temple in the world. Hence he was better able to discharge his duty efficiently, grappling with Jewish prejudice, Greek learning, and false philosophy. While depending chiefly upon the Holy Spirit's presence and power for the success of our ministry, we must use the most appropriate subordinate means to qualify the ministers of Jesus for their all-important work. In this age of general education, and too prevalent scepticism, we should seek to impart to our young ministers all the benefit which human learning can bestow, praying earnestly that our adorable Lord may accept the talents thus consecrated to his service, and that the Holy Ghost may baptize them with that divine influence without which all other qualifications will be in vain.

(8) We should seek this Union because the unity of Christians promotes their spiritual advancement and consolation, as well as the growth and progress of the Christian Church. Paul tells us that the great design of his efforts was that he might "present every man perfect in Christ Jesus"—and that the hearts of the converts might be "knit together in love, or compacted in the one love, and unto all riches of the full assurance of understanding." Their unity and love are thus represented as closely connected with their own spiritual advancement, joy and happiness, as well as with their growth in the knowledge of the Gospel. Paul says that their mutual love and the clear and certain operation of their faith would bind them closer to Christ, and to his truth and cause. On the other hand angry controversy, or even eager rivalry, does much to hinder the growth of grace in the soul of the believer, as well as the progress of Christianity in the world. For as naturally as love begets love, so do wrath, envy and calumny beget one another; and thus they exercise a most injurious influence upon our spiritual nature, even as poisons do upon the body. If Union would promote our spiritual progress and comfort, this advantage is not secondary in importance. Hence the spiritual welfare of believers themselves, as well as the conversion of others, press upon us the duty of Union among the Presbyterians.

UNION.

GLENGARY.

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—I see by your issue of the 2nd inst., that the Rev. W. Ross has seen fit to make statements about the Glengary Mission, which are fitted to do a great injury to the work that is being carried on there. And, as this is my second summer as Missionary at Alexandria, I have sufficient interest in the said Mission to lead me to correct any statement with reference to it of a damaging and unfounded character. I therefore propose showing that our Rev. friend has spoken, not only "in his haste," but also in his ignorance.

My good friend states that "Roman Catholics go to his church on Sabbath, and that he is visited by one or more of them weekly, or nearly so." I do not for a moment question the correctness of the above statements, but I may add that Mr. Ross is not only a preacher of the Gospel, but also a Medical Doctor, and that this latter fact may account for the frequent visits with which he is favoured from Roman Catholics. But it is this does not account for their calling upon him then it follows that the Highland Roman Catholics are not only not "inaccessible" as our dear friend tells us, but on the contrary, Nicodemus-like, obtrusive.

Our good friend writes that "we have two excellent Colporteurs already in the field," but admits that they are not "furnished with suitable tracts for distribution among Papists, and not "directed as to" their

"movements among them." I made some enquiries about said "excellent Colporteurs" but met with no person that know anything about them.

If by the "field" Mr. Ross means Glengary, then they ought to make their appearance at Alexandria, seeing it is the stronghold of Popery.

Will he please inform us who said Colporteurs are, where they are, and what they are accomplishing?

The Rev. gentleman admits that "perhaps in the course of time three or four families might fall in from neighbouring congregations, who might find Alexandria nearer than the churches which they at present attend." The number of such families is not merely three or four, but at the least two score.

Our estimable friend asserts that "the efforts put forth by the Montreal students for the last two years are without any appreciable result." Let us see whether this is so or not.

Last summer I called upon a sickly person who had, some time ago, (at the time of her marriage, I believe) gone over from the Protestant to the Roman Catholic faith. With this person I read, spoke and prayed, frequently, and she wept most bitterly when telling me that her husband was very much opposed to my calling to see them. She also said that she was ignorant in religious matters and desired that I should tell her about the way of salvation.

In January last, however, she died rejoicing in Jesus as her Saviour, and towards her last, when Roman Catholics about her were lighting their candles, she beckoned with her hand to the effect that she did not desire such ceremonies, and said repeatedly—Nothing but Christ! Nothing but Christ!

Is Mr. Ross now prepared to say that "the efforts put forth by the Montreal students for the last two years are "without any appreciable result?"

He has been settled for two years among a large and respectable congregation, consisting probably of 150 or 200 families, and will he now be kind enough to tell us how many cases of conversion he can point to as the "result" of his labors among so large and accessible a congregation of Protestants during said time.

When we get his answer, perhaps, we can then understand more fully what meaning he attributes to "any appreciable result."

He may be able (for aught I know) to refer to 20 or more such cases of conversion, but will he be kind enough to tell us how many such there have been? Have there been 10, or 5, or 1, or none at all? "Not long ago," says the good man, "I admitted a French Canadian into Christian fellowship, after dealing faithfully with him, and obtaining from him a full recantation of the errors of Popery; afterwards I baptized an infant child of his."

In this case we shall find that saying true, "One sowing and another reapeth, Jno. iv. 37.

The Canadian referred to lives about 5 or 6 miles from Alexandria and 15 or 16 miles from Mr. Ross' charge.

About a year ago I called to see said Canadian and got him to consent to take a Douay Testament, when I could procure one for him.

Having got the book I left it with his wife, as he was not at home. I called again, however, and asked and received permission to read, speak, and pray with him, and dwell upon the nature and necessity of Regeneration, as set forth in John iii. Some time after I left the mission field this same Canadian wished to get his child baptized and was directed by Mr. Wilson, at Alexandria, to go to the Rev. Mr. Ross.

Mr. Ross must surely have dealt with this man's case "in his haste," or he could easily have ascertained how he happened to go to him for baptism. Here then is another case which shows that our good friend used "without any appreciable result" unwarrantably. I could give other interesting cases, but let the above suffice, for it will now be evident that Mr. Ross, at least, (whether his dear friend Mr. Patterson does so or not) speaks, I believe, "in his haste," very much like the sweet psalmist of Israel, when he says "All men are liars." I may state in conclusion, that I should regard myself and might justly be regarded by others as an impostor did I return to this place a second summer "without any appreciable result," and that Mr. Ross opposed this proposed Mission scheme, both in Presbytery and out of Presbytery. When he did not find it convenient to attend the meeting of Presbytery he made an attack upon it in a letter addressed to the Presbytery. And now that he has resorted to the public press as a means of opposing this work it is only just that the other side of the question be made known,

especially as the whole matter is to come before the General Assembly at its meeting in June.

I am,
Yours truly, &c.

D. H. MACLENNAN.
Alexandria, May 5th, 1873.

HOW TO PUT THE "BRITISH AMERICAN PRESBYTERIAN" INTO EVERY FAMILY CONNECTED WITH OUR CHURCH.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—The above heading was suggested to my mind on reading the excellent remarks of the Rev. Mr. McKay, of Elmira, in your issue of the 2nd inst. There are, I suppose, few readers of the PRESBYTERIAN who will not agree with Mr. McKay that if it were generally circulated throughout the families connected with our Church it would be productive of much good, not only in maintaining and defending our distinctive principles but also in educating our people in regard to the wants of our Church and thus clearing their liberality in behalf of our missions and other departments of Christian work. It becomes, therefore, an important question not only to you, Mr. Editor, but to every Presbyterian in our Church, how to put a copy of your paper into every family connected with our Church. Now, with your leave, I will mention a plan which I have tried on a small scale, and which has met with complete success, and I believe will meet with equal success wherever it is prudently and faithfully tried.

Having myself taken the PRESBYTERIAN for several months, I felt I could heartily recommend it to my congregations. I did recommend it and strongly urged its claims, but all to no purpose. Almost invariably I met with the same response, "I am getting the Globe, and the B—, and the Z—," mentioning three or four secular papers, "and I cannot afford an additional paper this year." I pointed out to these persons the intensely secular nature of the ordinary newspapers of the present day, and even the irreligious character of some of them. Taking the last issue of the local and secular papers I pointed out to one person a burlesque on the decalogue headed "A Wife's Commandments." I showed him in the same issue a number of jokes couched in Scriptural language, and pointed out to him the danger of supplying his family exclusively, or even at all, with such reading. But all in vain, a secular paper he would have, a religious paper he could not afford. Still determined to persevere, I struck a different cord. I told my people what they knew themselves to be a fact, that it was a rare thing to find a Baptist or a Methodist family, however poor, that did not get their Church paper; and why should not Presbyterians be as intelligent in regard to the various questions connected with their Church as Methodists and Baptists. But here again I failed. However, "never give up" is the secret of glory, and so I determined to try again, and this time I completely succeeded. I told seven or eight of the more active and intelligent members in my congregation that I would order the PRESBYTERIAN for them for three months, and if at the end of that time they were pleased with it they would of course become regular subscribers, but if they were not pleased with it, then it would cost them nothing for the time they had taken it, as I would pay it myself. Well, sir, as I said I did. I wrote to you stating these facts, and you sent the paper. At the end of the three months every one of these persons became regular subscribers; and not only so, but each recommended the paper to his neighbors, and the result is that now the PRESBYTERIAN is found in more than two-thirds of our families, and I have full confidence that it will not be long before we have it in every family. Now why could not ministers generally adopt this or some similar plan, and thus give our denominational paper a circulation that will be creditable to the strength and intelligence of our Church. And were the students of our Colleges, who are now engaged in Mission work, to take up this matter and get our paper generally circulated in our Mission fields, need I say how important the result might be for our Church and for the cause of Christ in those places.

While writing on this subject allow me to suggest to my brethren in the ministry that, as our Church pays a very large sum every year for printing the "Record," "Minutes of Assembly," &c., this surely ought, on every principle of good sense and justice, to be given to the editor of our own paper. Such a course as we are now following would never be thought of by any other denomination in the country.

As this letter has a personal bearing towards yourself, Mr. Editor, I would like to relieve you of a responsibility in regard to it by giving to your readers my name and address in full. But were I to do this many of my remarks might have the appearance of sounding my own trumpet, which I have no desire whatever to do. In the plan which I have proposed for giving a more general circulation to your paper, my sole object has been to stir up to a sense of duty our ministers, elders, and others, before it is too late. Will not some of my brethren, Mr. McKay of Elmira, for instance, not try my plan, and in due time give us the result.

I am,
Yours &c.,

May 6th, 1873.