

# British American Presbyterian.

Vol. 2

TORONTO, CANADA, FRIDAY, JUNE 6, 1878.

No. 69

## SCOTLAND.

St. Andrews—Antiquities, the Cathedral, &c.—Samuel Rutherford—The Old Castle—The Martyrs—Action of the Established Presbytery of Edinburgh—Dr. Wallace's Case.

In going from Dundee to St. Andrew's it is necessary to go round by Broughty Ferry, but the fine railway bridge across the Frith already begun will ere long save the traveller repeated changes and delays. From the ferry we had a fine view of Broughty, with its villa-covered hill in the rear, where dwell the jute and linen princes of Dundee. In that lordly castle upon the top lives one who, with his neighbor and brother, prior to the American war, were mechanics with their bag of tools on their backs, passing from factory to factory seeking "hacksles to mend." Now they have more money than they themselves can tell, and what their business does not absorb is lavished on mushroom palaces or hoarded for the contention of legacies.

Passing through the well-worked fields of Fifeshire I read the remarks of a Vienna correspondent of an English paper as to women hod-carriers, with the inference that "Austria had much leeway to make up yet," and it struck me that he had only to look out the window with Canadian eyes to say the same thing of Britain, for within sight were gangs of women at work in the potato-field, and did I not see at Dundee, on starting, a dozen fish-wives with creels of fish enough to load as many horses, and farther south, close to the highway from the railway station into the town of Kello, a group of young women and young men, both with their legs bound in straw bands, hard at work forking manure, and perhaps strangest of all, last week, within range of the windows of the northern home of the noblest woman in Britain, a member of her sex asfield between the stails of a plough. Much has been done, but much remains undone.

But here is St. Andrew's. It is but a small place, (population 4,000) but full of interest for the lover of Scotland and its hallowed antiquities. Under the guidance of a kind friend we are soon in one of its four ancient streets, (South street) all of which converge at the central point of interest, the Cathedral. Leaving behind the massive archways of the west port, we visit the spots made famous by the residence of Chalmers in modern times, and in older days of Rutherford and Blair, Mary of Guise, and the Queen of Scots, &c., &c.

The remains of the Cathedral, 300 feet from porch to altar, dating back to the twelfth century, are magnificent even in ruin. More ancient by six or eight hundred years are the still better preserved tower and chapel of St. Rule or St. Regulus, supposed to be a Greek monk directed by heavenly vision on a mission to Scotland, and wrecked upon this spot, he gave it the name of St. Andrew and founded a church of pure Caldee faith. But the most interesting spot in the enclosure, if not in St. Andrew's, is the humble grave where rest the remains of that holy, eloquent, ardent lover of Christ, Samuel Rutherford. I shall not attempt to express the feelings and thoughts produced by the scene, especially with the simple and truthful epitaph before me:

"What tongue, what pen or skill of man,  
Can famous Rutherford commend?  
His learning justly raised his fame,  
True greatness did adorn his name.  
He did converse with things above,  
Acquainted with Immanuel's love."

Following along the top of the cliff, past the sandy knoll where witches used to be burned, we come to the ruins of the old castle upon a portion of the rock, having the sea upon two sides, the remainder protected by a deep moat which has been recently cleared. The arched gateway, approached by a draw-bridge, with part of the main building above and on each side, still remains. From yonder window it was that the rapacious tyrant, Cardinal Beaton, who has been mildly termed the "Woolsey of Scotland," watched the execution of Wishart at the stake in that recess across the street. How the whole scene rises to view as if it might have been yesterday instead of three hundred years ago. It was from that same window that the body of Beaton was suspended to the gaze of the awe-stricken crowd when overtaken a few days after with such summary retribution. He was surprised by Norman Leslie and fifteen companions, all the more easily for the very efforts he was making to add to the strength of his position. With one hundred men they kept the castle one hundred and fifty days against the Earl of Arran and his army. The capitulation was speedily followed by its destruction. Among its ruins the great well in the centre of the court

yard and the dungeon beneath the tower in the North-east corner, were long matters of tradition, but they have now been cleared, and from the latter a large quantity of bones were removed. The old man in charge is eager to show this strange relic of mediæval barbarism to all interested in the history of the martyrs. The low door through the massive wall is unlocked, and while our eyes are getting accustomed to the darkness he lights a couple of candles in a wire frame, and turns to what seems the mouth of a well protected by a circular wall waist high. Of old there was a windlass above, and recently the old man has rigged a very serviceable rope ladder, by which we were invited to descend. My older companion declined to trust himself to it, but summoning all my gymnastic skill I was soon safely at the bottom, where, with the help of the candles lowered by a string, I made a leisurely and minute survey of the gloomy, bottle-shaped cell, hewn from the living rock, 24 feet deep and 10 feet in diameter, while our cicerone from above recounted the names and history of the most prominent prisoners, religious and political, confined here at different times, and how the sister of one of the latter (Ogilvie) with rare heroism and tact effected his escape by means of a change of clothing on the occasion of a visit. Here Wishart passed several weeks before his martyrdom, his promised safe-conduct faithlessly disregarded. Here his almost qually Christ-like companion in tribulation, Patrick Hamilton, was immured for a day and a night before being led to the stake between the old College and the new Fire Martyrs' church in the adjoining street. Our walk finished with the simple and stately monument to the Martyrs' memory, a little further on, which bears the honored names of "Hamilton, Wishart, Mill, and Forrest."

Amid such scenes as these I found it hard to repress indignation and disgust to find such men as Rationalistic Tulloch and Nambybamby Boyd (A. K. H. B.) occupying the room of Chalmers and Rutherford, and amid their luxury and ease self-complacently giving vent to expressions of pity if not contempt for the mistaken zeal and foolish self-sacrifice of such men as we have just been referring to, whose names will live and the power of whose lives will be felt amid ages yet unborn.

From the papers I see that the Established Church Presbytery of Edinburgh, in private meeting held yesterday, pronounced a decision in Dr. Wallace's case. Five separate resolutions were proposed, and by the one which was ultimately adopted the Presbytery declared that Dr. Wallace's "preaching is calculated to unsettle the minds of ordinary hearers, and to create doubts as to the fundamental truths of our religion; that in the circumstances, and considering the peculiarities of Dr. Wallace's style of preaching, it is desirable that an opportunity should be given him for explanation;" and therefore they appointed a committee to confer with him and report. This was not strong enough for Drs. Phin and Stevenson, but too strong for Dr. W., "inasmuch as the motion contains reflections on his ministerial behaviour that have not been established by regular proof." These three gentlemen dissent and appeal to the coming Assembly. A letter from Mr. Mack, of Brompton Falls, P. E., has been published, which shows that in him Dr. Wallace has a most formidable antagonist "with no button on his foil."

## CANADIAN ABROAD.

May 15, 1878.

## RIVIERE DU LOUP.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I think that the well-timed remarks which appeared in a recent number of the B. A. P., regarding the importance of more frequent reports, as a means of stimulating the interest of members and adherents of the Canada Presbyterian Church in her Home Mission work, should lead to some practical results.

With the view, then, of contributing a little towards the supply of this felt want, I beg leave to present to the readers of your valuable paper the following sketch of the small though interesting mission station at Riviere du Loup.

## SITUATION.

Riviere du Loup is a small town, very prettily situated on the South shore of the St. Lawrence, 125 miles below Quebec. It was until recently the terminus of the Quebec and Riviere du Loup branch of the G. T. R., but now, owing to the junction with the Intercolonial R. R., the trains run to Trois Pistoles, 90 miles further down. It is connected with Little Falls, N. B., by the Temis Couata Gravel Road—80 miles long, and will within a few years become the terminus of the Fredericton (N. B.)

and Riviere du Loup R. R. The Government built here, some years ago, a very fine wharf, where two lines of steamers call regularly.

## THE MISSION.

This place has been for a number of years a centre for the operations of the French Canadian Missionary Society. In May, 1871, the Rev. Mr. Dion, a graduate of the Presbyterian College, Montreal, was appointed to labor here, under the auspices of the Society, with the view of conducting services in English and French. In April of the following year Mr. Dion and the people here petitioned the Presbytery of Montreal to be taken under its care. Their petition was granted, and this place was then added to the list of Presbyterian Mission Stations. In July last Mr. Dion resigned and left the place. During the remainder of the summer they received more or less regular supply from probationers. No regular supply during winter.

In April last the writer of this sketch was appointed by the Presbytery of Montreal to labor here during the summer months.

The population of Riviere du Loup is about 2,500, of whom about 70 are Protestants—representing 17 families. Of that number about nine tenths are members or adherents of the Canada Presbyterian Church—the rest are Episcopalians, who have a church here, but service only during the months of July and August each year. The attendance at present is about 50. After the 1st of July we expect the attendance will be at least double what it is now, from the influx of visitors. At that time, also, we re-open the station at the Portage, 5 miles up the coast, where a number of people from different parts of the country, who own houses there, pass two or three months every summer.

We have yet no church, the room occupied as a place of worship having been at one time a shop.

By pulling down counters we have succeeded in making it very comfortable. Small though our numbers are, we are not without strong hopes of occupying a much better place of worship before very long. A few weeks ago, the Committee completed the purchase of what is said to be the most beautiful spot in the village as a site for a church and school house—cost \$300.00. This however, was not done without very great opposition on the part of the Roman Catholics, who made use of the Notary Public, to whom was entrusted the preparing of the papers to throw all the obstacles he possibly could in the way of the Protestants, in acquiring the property. In this they succeeded so far as to pay \$80 more than the amount first agreed upon.

I mention this merely to show how intensely those poor people hate the light.

It is the intention to commence the erection of a small brick church, with basement for school room, with as little delay as possible, in order to have it ready for use next spring. We, of course, expect to get outside assistance, more particularly from visitors here, as also of Cateuca, who have, in past years, been very liberal in that respect.

## FRENCH EVANGELIZATION.

The French Canadian Missionary Society has appointed a Colporteur to labor in this district during this summer. He makes Riviere du Loup the centre of his operations. I cannot yet speak of his work as he has been only a short time here.

## PROTESTANT SCHOOLS.

After a struggle of about twenty years, the Protestants at length succeeded, about two years ago, in establishing a Dissident school, which though in operation for so short a time, has already been the means of doing a great deal of good under the management of the present teacher—Mr. D. Campbell, an under graduate of McGill College, and a student of the Presbyterian College, Montreal. The school has been brought from a low to a very high state of efficiency. In addition to his ordinary work Mr. C. has done a good deal of excellent Mission work—superintending Sabbath school, visiting, conducting meetings, reading sermons, &c.

It is a matter of great regret to all the people that Mr. C. is obliged to leave in August to resume his studies. To a man of kindred spirit I know of no more inviting sphere of usefulness than this place offers, for I look upon the efficient maintenance of the school as second in importance only to the supply of gospel ordinances. This is the only Protestant school between Quebec and Metis, a distance of 210 miles.

Advantageous as a watering place—to intending visitors, I can safely say, that in respect to convenience, cheapness, &c., Riviere du Loup offers advantages not inferior to Murray Bay, 80 miles above, or Cateuca, 5 miles below this point.

## A MATTER OF INTEREST.

It may not be out of place to refer here to a fact perhaps not very generally known, and which, I doubt not, invests this place with a little interest to a large number of your readers, and that is, that in the beautiful little Protestant cemetery here sleeps the great and good Rev. Wm. Rintoul, of happy memory. From the beautiful marble monument that marks the spot I transcribe the following lines: "He closed a faithful and devoted life (18th Sept., 1851) while on a missionary tour to Metis, and thus sleeps here among strangers till the Lord shall come to gather His people to

Himself." Is there not some grounds for the thought that the existence of a promising Mission Station here now may be the fruit of the precious seed sown by that honored servant of Christ more than twenty-one years ago?

## CONCLUSION.

I need not dwell upon the importance of this place as a centre for Mission work. Its importance should not be estimated so much by the number of the people as their destitute and unfavorable surroundings. In this respect I think in common with other places similarly situated in the Province of Quebec. It has a strong claim upon the sympathies and prayers of the whole Church. It is a sad fact that not a few of those whose parents were Protestants have become French Canadians in language, habits and religion—changed in every thing but their names, which they still retain, for example such as Fraser, &c. It is clearly the duty as well as privilege of the Canada Presbyterian Church to supply these people with missionaries and teachers, and thereby not only counteract the influence of Romanism, but bring the people directly under the influence of the truth.

I shall now close with the hope that the facts I have attempted to state may prove of sufficient general interest to justify the large space which this will occupy in your valuable columns.

D. W. R.

## CHURCH BUILDING.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—The letter on "Church Building" in your issue of the 23rd, is one which, I think, will meet with a hearty response from all the friends of our Church, and especially from those most interested in mission work. It is cheering to see the manifold manifestations of energy in the Church at the present time, to see the liberality, the wisdom, the earnestness flowing out in varied channels, are good evidences of a strong, sound life; and without any unfavorable discrimination in regard to any of the proposed schemes, surely all must feel that the subject of your correspondent's letter on church building in its close relation to Home Mission work is one of the deepest importance. I shall not write at any length at present, as the subject has been so ably introduced, but having been so impressed for a long time with the great need of such a fund, that I had a communication almost ready to mail on the subject, when the PRESBYTERIAN came to hand, I wish, if nothing more, to express my satisfaction and gratitude to your correspondent. His scheme is indeed magnificent. It is so in its magnitude, and properly carried out, would be so even more truly in its results. So far as experience in actual work in new mission fields goes to strengthen or substantiate his position in regard to the great need of such a fund, the testimony of our missionaries will indicate with only too great unanimity. Such a scheme cannot be completed at once, but there is no doubt that it can be carried out if the Church is determined to do so. And nothing will so soon bring us to that determination as a knowledge of the condition of the mission field now, and its prospects for the future. What that is may be readily seen. Already the demand upon our Home Mission funds is considerably in excess, so that our contributions must be increased to prevent serious embarrassment, or the partial abandonment of a portion of the field; and the immense immigration to the almost boundless new territory of the Dominion indicates what the mission field will soon become in extent. In a few years, and during that time, the alternative before us will be either grandly increased contributions, in whatever form, or the sad spectacle of a church entirely unequal to her Home Mission work. The effort needed is great, but the results in success or failure will be a thousand-fold greater. Seldom has there opened to any church such a destiny. A country capable of sustaining many millions is being peopled, not as by the slow and regular growth of older lands, but with a rapidity almost bewildering, so that in a few years there will be presented to us a fact which will stagger even our western notions of the rapidity of the growth of nations—a mighty country of vast extent and great population, with scarce the history of a decade; and, in God's providence, it will devolve upon us as a Church to supply the means of grace to the people during these years. It will be argued that this very fact makes it impracticable to divert any of the means which will be so much needed for the immediate supply of stations into any other channel, even to church building. This does not follow. Contributions to a special fund, well understood and heartily approved of by the people, need not, and will not interfere with the ordinary contributions to the Home Mission work; and, besides, even if it did so to some extent, is it sure to be a loss? Immature experience of actual mission work will show the reverse. The grand principle of successful missionary enterprise in Canada is that new congregations be made self-sustaining as soon as possible. And nothing will so much contribute to this, for the amount of money actually spent, as the speedy erection of suitable churches. The adoption of such a scheme as that suggested by your correspondent would tend naturally to change the complexion of our mission work. This coupled to a system by which our missionaries were continued in the same field of labor long enough to become acquainted with the people, would bring about a revolution in church extension. Let men be placed, or go, not merely to preach a certain number of Sabbaths, and make a certain number of visits, but to do a certain work—that work the establishment of a congregation. Let the idea be once cordially admitted and entertained by our

Church, let our missionaries, as far as practicable, feel that in going to a new field they are voluntarily responsible for this. Let them encourage the people to look forward to this as a fact very soon to be realized. Let them have, to strengthen and encourage them in this, such a fund, and if the sphere is such as to warrant the planning of a congregation at all, its dependence ought to be of short duration. And not only so, but in this way, in a few years, the sphere from which the revenue of the Church is to be drawn will, by these very congregations, soon be immensely widened, and that revenue increased, and that, too, where it is most available, in strong, active centres throughout the newly settled country.

The work is arduous, but the need is great, and the reward is glorious. Courage and energy will, under God, lead us to great results.

Yours truly,  
G. BRUCE.

May 31st, 1878.

## THE LATE REV. R. KENNEDY.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I request once more room in your paper for a few sentences respecting the widow and children of the late Rev. Robert Kennedy. The former statements in your columns respecting the case made it pretty well known generally. I have now to say that in response to the appeal addressed to the ministers and people of the Presbyterian Church in Canada, a considerable number of contributions have been entrusted to me, doing much credit to the Christian sympathy and benevolence of those from whom they have come. The amount, however, is not yet such as was expected for the purpose intended, viz, to make some provision for the support of the bereaved family, in a great measure helpless. It was proposed that what might be raised should constitute some kind of investment for relief, until the children should be grown up so far as to do for themselves. Now, the amount which has hitherto come in, together with some contributions known to be forthcoming, will not reach \$250, whereas it was hoped that at least double that amount would be obtained; and that was a moderate calculation, spread over our Church. Some more donations are therefore respectfully solicited, and whatever may be the total sum realized, will be invested for the benefit of the family. Mrs. Kennedy will soon return to her native Scotland, where she has relatives. This is necessary; she could not maintain and educate her young children in Canada. In Scotland she will be able, if health be granted to her, to accomplish her parental task far more easily than here, as I know from her plans and her capacity.

Now, the expenses of giving them a cheap intermediate passage to Glasgow have been kindly provided for by friends, without touching at present the other contributions at present in my charge. These will remain a little longer in the bank at interest, until some more hearts are moved to make an increase. I may say that £100 sterling, or \$500, may be counted upon in behalf of this very deserving case; and I can confidently promise, from knowing Mrs. Kennedy's industry and wise management, that she will turn to the best account whatever may be bestowed for enabling her, when she gets to Scotland, to make a fair start for the right and godly up-bringing of her interesting children. She has won golden opinions as to character and capability in the minds of those who have become acquainted with her in Canada; and the remembrance of her fellow Christians in this country who have substantially sympathized with her in her affliction, will be engraven on her heart. May I then further ask that some more contributions from individuals and congregations be sent to me, towards making up the moderate sum that has been specified above.

ANDREW KENNEDY.

London, Ont.

## TO "A CANADA PRESBYTERIAN."

DEAR SIR,—It was only a day or so ago that I observed that you had replied to my letter, published some considerable time since in the BRITISH AMERICAN PRESBYTERIAN, in reference to a communication of yours touching the observance of Christmas Day.

Through some misadventure, the number of the 11th April, containing your letter, never reached me. I propose now to be at you full tilt, but cannot attend to the matter until next week. Meantime you may buckle on your armour.

Yours truly,  
T. D. B.

June 4, 1878.

Often in my way have I stood still, though but a casual passenger, so much have I felt the awfulness of life.—Wordsworth.