

British American Presbyterian,

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FOR TERMS, ETC., SEE FRONT PAGE.

C. BLACKETT ROBINSON

Editor and Proprietor.

TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tues. by noon.

All communications must be accompanied by the writer's name, otherwise they will not be inserted.

Articles not accepted will be returned if, at the time they are sent, a request is made to that effect. Efficient postage stamps are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

OUR GENERAL AGENTS.

Mr. Wm. Sney, General Advertising and Subscription Agent, will visit places East of Toronto in the course of this and following weeks.

Mr. Charles Nicol, General Agent for the PRESBYTERIAN, is now in Western Ontario pushing the interests of this journal. We commend him to the best offices of ministers and people. Any assistance desired in his work will be taken by us as a personal friend.

British American Presbyterian.

FRIDAY, AUGUST 24, 1877.

A SUBSCRIBER'S Bond Head sends us \$2.00 in a registered letter but fails to give his name.

Rev. Robert Campbell, M.A., pastor of St. Gabriel Street Presbyterian Church, Montreal, returned home on Tuesday. His congregation and many friends will be pleased to hear that he has returned to them wonderfully improved in health and feeling, as he himself says, "ten years younger than when he left." His sojourn in Britain he thoroughly enjoyed.

We call attention to the advertisement of the Ottawa Young Ladies' College and Conservatory of Music, which will be found in another column. This institution is under efficient management and furnished with competent instructors in the various departments. Its object is to give parents even with very moderate means an opportunity of giving their daughters a first-class education. While decidedly religious and Protestant, it is non-sectarian within these limits. It affords a thorough training in all the branches of an English, classical and scientific education, and when desired, in the Modern Languages and Fine and Useful Arts. It is located in a large building erected for the purpose, and capable of accommodating one hundred boarders with every necessary comfort.

From the report of the proceedings of the Presbytery of Paris, published in this issue, it will be seen that the Rev. John McTavish, of Woodstock, has accepted the call to the East Free Church, Inverness, Scotland. We pen these lines with a feeling of regret which we have no doubt will be shared by very many. The Woodstock congregation will meet with abundant sympathy in the grief for the loss they are about to sustain; for their minister was well known and his visits eagerly looked for in many a backwoods settlement—especially wherever a few highlanders could be got together to hear the gospel in their own language. We hope he has a long and useful career before him where, at what he deems the call of duty, he is now going. His locks are white, but his eye is not dimmed, and the old energy to a great extent remains. No doubt Scotland needs such men; but it is hard for Canada to spare them.

We sometimes hear it said that Calvinism is "played out." Not so, however. It is only becoming better known. In the present age historians, orators and literary men are proclaiming the merits of what was so long and so fiercely denounced. To the gentlemen who in the pulpit, or through the press display their ignorance by speaking of the decadence of Calvinism, we commend this telling paragraph from a recent number of the Contemporary Review:

"In fine, Calvinism, stripped of its wrappings of theology and ecclesiasticism, means a systematic recognition of the Order of Nature. If it is stern, so is Nature. If it teaches that punishment follows crime, if it says that what a man sows that also he shall reap, so does Nature. It may be said that in such respects Calvinism is at one with common sense, and, for that matter, with common law; but its great triumph has been that, in the case of two European peoples in particular, the Scotch and the Dutch, it has made this great principle dominant in the realm of conscience and of conduct, and fruitful of robust national and individual virtue. Whether Calvinism can exist without its theological sanctions remains to be seen, and to that extent it may be said to be on its trial. But it will ever remain the creed of the sober and the strong, the best tonic against fatalism, the best breakwater against the surging enthusiasm of humanity. In opposition to fatalism, it gives the maxim, 'Apostrophe to the best, hope for the best, and take what comes;' so the advocate of 'Liberty, Fraternity, and Equality' says: 'The best thing that I can do for my neighbor is to let him alone, and set him the example of a rational, a successful, and a virtuous life.' Thus playing the part allotted to us, we may with no terror or revolt in our hearts, but with the Antonine watchword of equanimity on our lips, face the last fact on earth that the Order of Nature allows us to know."

THE DUNKIN BILL.

The voting on the Dunkin Act has thus far proved adverse to the wishes of its friends. It could hardly be otherwise when everything is taken into account. Hitherto it has been extremely difficult to get within the outer enclosure of the polling place. How much more trying to obtain a place in the line of voters! Even then the utmost patience and endurance were required to reach the point where the vote had to be given. All this has involved a loss of time and temper, which has proved to be anything but encouraging to those voting in favor of the Act. In view of the prospect of the By-Law being submitted in other large cities, let us hope it will be amended, during the coming session, so as to allow the voting to proceed as it does in Parliamentary elections. It would have been some relief had there been two places set apart for recording votes—one for those supporting the measure, and another for its opponents. Let us hope the measure will be amended to the extent of providing a number of polling places, and of thus allowing the work to be done in a few days.

It may appear to many that this disadvantage was common both to the supporters and opponents of the Act. But we have to consider that the Anti Dunkinites, deeming the measure to be one that touched their pockets, were not deterred by the consideration of loss of time. In their view such loss was gain, if devoting it to the contest, they succeeded in defeating the measure. They considered—whether justly or otherwise—that defeat was to take their bread from them. And therefore they pressed forward to the poll—eager for the fray and regarding defeat as worse than death. It is certain that many of the supporters of the measure have been crowded out. After waiting for hours, they have left in despair. Their business demanded their presence and attention. It seems reasonable to expect that by the time these words are being read, the pressure shall have ceased. It will then be more easy to reach the Mayor. It will take but a few moments to vote. The *modus operandi* will prove a much more pleasant ordeal than now, and we confidently expect that a larger number of the friends of the measure will consequently present themselves.

The supporters of the Act were sanguine of victory when they commenced this contest; because, in the first place, a previous canvass of the electors led them to expect a majority; and, in the second place, a great temperance wave had passed over the city and the land, which promised to issue in a wide-spread enthusiastic support of the measure. We still believe that the public sentiment is strongly in favour of restricting the liquor traffic. For the time being, many have been carried away by the cry that the Dunkin Act is for the rich and not for the poor, and that it is tyrannical and oppressive towards the workingman; and others have thought that the by-law is founded upon a principle of compromise rather than being thoroughly prohibitory in its character. But in spite of all this, we believe that the temperance sentiment remains; that it is active even with many who have voted with the majority; and that like leaven it is destined to grow until it touches the whole lump of society. We fear nothing for the deep conviction that has been growing gradually in the hearts of the people, that the liquor traffic in its entirety is nothing but a curse, and a blot upon the civilization of the age. But what of the great mass of electors? Up to the present writing not much more than half of those qualified to vote have come up to the poll. It is certain that the remainder contains a large number of those who pledged themselves to support the Act, or said otherwise that they were in favor of it. Let us trust that all these will rally around the good cause, and that even many, who do not consider total abstinence a duty binding upon them, will cast their votes in favor of the measure.

They have only to consider what the Dunkin Act is intended to accomplish, or what may reasonably be expected from it. Were it to pass it would shut up all groggeries, taverns, saloons, hotel-bars, in fact it would deal a death blow to the retail liquor traffic. Could this be done, surely the poorest might say, this measure is our friend. It keeps us away from the horrid temptation to drink. It makes it no longer compulsory to greet friends with liquor, to carry on business through liquor, to take a drink for every ailment under the sun. In many senses the Dunkin Act would prove the friend of the working man. By its aid, if he thinks he cannot do without beer, he would be able to purchase it at a much cheaper rate than now. He would enjoy it at home rather than amid the din and noise of the bar-room. But we are sure it would prove his friend in other ways than this—by teaching him that he is better without the beer; that he will be healthier and happier by substituting good food in its place; that he will be delivered from the snares and dangers connected with its use; that he will become rich and influential by means of the money he will learn to save; that he will have more enjoyment with his family and in his home, because he

has learned to love the "cup which cheers but not inebriates;" that he will discover resources within himself and his friends that are of far more value than those upon which he depended in the pot-house and the saloon. Oh! that we could by an edict like that which the St. John authorities were obliged to pass during the great fire, stop for one week the outflow of drink from tavern barrels and hotel bottles, and its ingress into the mouths and stomachs of its devotees. Let it be for one week only, and we could present an argument from experience against the use of stimulants, which would silence even King Dodds himself and his host of thirsty followers. Nay, if they would give us only one day of absolute abstinence from drink in this community, it would afford an ocular demonstration that society would be better without the use of liquor in its every form.

It may be that the present state of the poll is an indication that the measure will not be carried this year in Toronto. What then? We believe that such a result will only be a prelude to victory. The cause of temperance is too deep rooted to be thus set aside. If the contest has done anything it has only shown the awful evils connected with drinking customs. It will prove that might is not always right. It will set the friends of the measure upon the proper track. Defeat will not discourage them. It will not dampen their spirits. They will rise up with new strength to undertake for the Lord. The conflict through which we have passed will bring the causes of failure to the surface and to the light. There will be more organization. There will be a greater determination against the iniquitous traffic. There will undoubtedly be thorough reliance upon the grace and strength of God. The temperance cause will become still more the cause of the cross and the gospel. And it will be sure to conquer in the end. Perhaps in other years we shall have reason to thank God that he has opened new paths before us, and given us a grander and a nobler enterprise than even that which now engages the prayers and efforts of the Christian community.

MISSION WORK AT LAKE SUPERIOR.

The Rev. D. McKerracher, our esteemed missionary at Prince Arthur's Landing, has lately visited the railway labourers on the Pacific Railway, and spent two weeks among them, preaching to them every evening at the close of work. He reports the attendance good, and deep anxiety in many cases, on religious matters. If our Home Mission Committee could see their way clear to appoint an additional missionary in this field, we are sure blessed results would follow.

MARITIME PROVINCES.

The readers of the BRITISH AMERICAN PRESBYTERIAN have already heard of the disastrous fire of St. John, and of the loss which two of our congregations have suffered. The loss of the church buildings is not all, many of the members and supporters of these as well as of other congregations have been crippled in means. Both congregations are arranging to build again without delay. It is said that the people of St. David's mean to have the basement ready for occupation this fall, and will afterwards proceed with the work as funds are available. The people of St. Andrew's Church have got plans for a church and schoolrooms that will cost \$40,000. That amount they can raise partly by subscriptions and partly by the disposal of property. Both congregations are sternly opposed to the being saddled with debt. The people of St. John have seen enough of church debts, and these congregations are to be congratulated on the resolve to which they have come. They are quite right in going no further than they can pay.

At a meeting of the Presbytery of Miramichi held last week, a call in favour of Mr. McBain of Drummondville, in the Presbytery of Hamilton, was sustained and ordered to be forwarded. The congregation calling is that of St. John's Church, Chatham. This is one of the oldest congregations in the Province. For two successive generations it was ministered to by Rev. James Thomson and Rev. John McCurdy, D.D., respectively, the latter being the son-in-law of the former. Both spent their life work there. Since the death of the latter, some nine years ago, there have been three pastors. It is not because the people love change that such has been the case. A son of the first minister is now the senior elder, and the wife and several members of the family of the second are among its most active members. If Mr. McBain sees his way to come to the seaboard he will get a hearty welcome, both from the congregation and the Presbytery. I see from the papers that the congregation of Prince Street, Pictou, has called the Rev. Wm. Donald of Port Hope. This is a very fine charge, and one of the oldest in Nova Scotia. It was originally a part of Dr. Macgregor's wide field, he being the first minister in the county. When it was separated, the Rev. Thomas McCulloch,

afterwards D.D., father of the Rev. Dr. McCulloch of Truro, became the minister. Since his day the Rev. John McKinlay, and the Rev. James Bayne, D.D., have been successive pastors. The people of the West are well aware that Pictou is a stronghold of our Church. We have in the town another congregation which once was Free Church, and there is still another, a Kirk congregation, that has not as yet come into the union.

While speaking of vacancies calling men to break the bread of life among them, which is always a pleasant duty, we have seen at times to record removals, from death, from old age, or from infirmity. The Rev. Angus McMaster, one of the fathers of our Church in this Province, has just sailed to the old land, having retired from the active duties of the pastorate. He was a native of the Island of Arran, and was educated, in part at least, by the lord of the soil. It must be nearly forty years since he came to the Province. He labored for a time at Tabusintac, but about the time of the Disruption he removed to Newmills in Restigouche County, and there he remained ever since. Most of his congregation at Newmills were from Arran like himself, and so he was at home among them. Up to within three or four years past he was ever in his place at meetings of Presbytery and Synod. He now carries with him into retirement the respect and good wishes of all who knew him. It is not at all likely that we shall have another Gaelic speaking minister in this Province; he was the only one so far as the present writer knows that ever was in the Province.

The late meeting of Assembly in Halifax lives now in pleasant memories. It is a gratification to us in the East to hear from time to time that the Western brethren were so well pleased with their visit to the seaboard. There is still a hitch somewhere about the way in which committees are appointed, both the temporary and standing committees. The action of the elders will likely lead to a reform as regards the former, a reform of wider application it is to be hoped than even the elders contemplated. As to the standing committees there is an impression that so far as this section of the Church is concerned, there never was greater blundering. It could hardly be anything else, considering the composition of the nominating committee. Nominally we had three representatives on that committee, really we had only one, and that one of very little experience in such matters. The other two are highly respectable brethren, they are men whom everybody esteems, men too of good judgment, but they themselves will hardly claim that they are the proper men for such work as was put on them. They would have made good representatives of the West, and in process of time they will know the East too. How it was that they were put on that committee is a mystery. Some of the blundering was corrected in open Assembly, a very unsuitable place for dealing with delicate questions; and some of the blundering was allowed to pass; it was inevitable in the circumstances. But it is to be feared that the interests of the Church will suffer—that some of the schemes will feel the effects during the year.

SIGMA.

Ministers and Churches.

(We urgently solicit from Presbytery Clerks and our readers generally, items for this department of our paper, so as to make it a general epitome of all local church news.)

The Rev. W. Donald, of Port Hope, has received a very cordial invitation to become minister of Prince Street Church, Pictou, N.S. Reference is made to the subject in another column by our correspondent in the Maritime Provinces.

Rev. S. Jones, pastor of Knox Church, Brussels, has just gone on a month's vacation. He will visit friends in Toronto and Illinois. We regret that the reverend gentleman's health has been rather poor of late, and trust that his trip and rest from the pulpit will restore him to vigor.

The annual picnic of the Hastings Presbyterian Sunday School was held last Thursday. About 450 persons old and young crowded the *Whistling* and enjoyed themselves heartily during the sail up the river and on shore at Idyl Wild. The charming scenery of the Trent River, and Rieo Lake well deserves a visit from our dust begrimed city consins. It needs no sea serpent to make it popular when its beauties are better known. Norwood congregation sent its quota of Sunday School workers and their friends, accompanied by the Norwood band.

The new Knox Church, Beaverton, will, D.V., be opened on Sabbath, 9th Sept., when the Rev. John McTavish, first pastor of the congregation, will preach at 11 o'clock; the Rev. J. L. Murray, of Woodville, at 8 o'clock; and the Rev. Prof. Mackerras, M.A., of Queen's College, Kingston, at 7 p.m. On the following Monday evening a social meeting will be held, when addresses will be delivered by a number of ministers and others.

A SOCIAL, for the benefit of the Oil Springs Presbyterian Church, was recently

held in the Masonic Hall there. The attendance was large; and after refreshments provided by the ladies were served, short addresses were given by the Rev. Mr. McDonald (pastor), Mr. A. J. Moore, and others. Recitations, tableaux, music and singing followed, the entire entertainment being of a very satisfactory and enjoyable character. About \$25 was realized by the social.

The congregation of the Central Presbyterian Church, Hamilton, which has been without a pastor since the death of the Rev. John McColl, some months ago, has extended a call to the Rev. Dr. Duryea, of Brooklyn. It is stated that prospects are very favourable for the rev. gentleman's acceptance, which is enthusiastically desired by the whole congregation. The salary offered is \$4,000 per annum with a manse. Hearty congratulations will be in order if the congregation succeed in securing the services of Dr. Duryea.

The Sacrament of the Lord's Supper was dispensed in the Presbyterian Church, Waldemar, on Sabbath, Aug. 12th, by the Rev. D. Stewart, of Arthur, whose interesting and impressive sermons on that occasion were highly appreciated by the congregation. R. McIntyre is laboring amongst this people as missionary, and, as the result of his ardent work, twenty-six have joined the Church, seventeen of whom joined on profession of faith. We hope the blessing of the Lord may continue with this people, and may many more be led into the fold of Christ, and prove themselves faithful servants unto the end, when they will hear the master say, Well done, enter thou into the joy of thy Lord.

At a meeting held on Thursday evening, the Building Committee of St. Andrew's Church, St. John, after having had under consideration plans from architects in New York, Boston, Montreal, Toronto, Halifax, St. John, etc., decided to accept a design prepared by Messrs. Langley, Langley & Burke, Toronto. The church will have a frontage of 74 feet on Germain street, and the extreme length of church and school house will be 150 feet. The interior is in the shape of a fan, with a circular gallery, and is to seat one thousand persons comfortably. As the congregation is very desirous of having their first service in a church free from debt, the architects were restricted to \$40,000 as the cost, but notwithstanding the smallness of the sum they have been able to guarantee a building, showing a very fine front which is to be constructed wholly of stone. The school house stands behind and consists of a two-story building, with a lecture room, committee rooms, etc., on the ground floor, and a large school room and smaller class rooms above. The lecture room and large school are each capable of seating 400 people. Altogether St. Andrew's Church will be worthy of its name, and is to be congratulated on its prospect of having no debt when the new edifice is completed.

About thirteen or fourteen years ago a preaching station was opened on the east side of Kinloss, on the townline between Kinloss and Wawanosh, about three miles west of Zeland and what is now called Whitechurch. At that time the number of settlers were not many, and the Presbyterians did not exceed ten or twelve families. This station was united with the Presbyterian congregation at St. Helens, and these congregations thus united formed one pastoral charge. These few families in Kinloss determined to erect a place of public worship and immediately set to work, and on account of their zeal, energy and perseverance soon were enabled to finish the church and occupy it. About twelve years ago these congregations united in a call to the Rev. Robert Leask, their present pastor. He was settled among them and by judicious patience and persevering efforts has been enabled to see his labours bearing fruit. The congregation at St. Helens erected a manse, and after several improvements have been made, it is now a comfortable residence for the minister. But the Whitechurch portion of his congregation has made most remarkable progress. The numbers that were in attendance there on Sabbaths were so great as to become uncomfortable, and it was determined to enlarge the church. The church was doubled in capacity this summer, or nearly so, and the contractor was paid as soon as the work was done. The Rev. A. D. McDonald, of Elora, presided and conducted the opening services on Sabbath the 15th inst. The building was crowded on both occasions. It was befitting that Mr. McDonald should receive this token of respect from the people in that quarter, and have the honor of re-dedicating this building to the purpose of God's worship. He was the first minister to preach in that settlement, organized the congregation, opened their first church, presided at the ordination of their minister, and now takes a part in closing another chapter in their history. We wish the minister and good people in Whitechurch all success and prosperity in their enlarged church, and hope to hear before long of the necessity of enlarging the church still more, or of building a new one altogether.—Cox.