

to sacrifice all other interests to her own selfish aggrandizement.

It is well known that the English and Irish judges (some of them being Roman Catholics) have held such terrorism as the priests exercise as being a contravention of the same election law as ours, and if such an interpretation applies in Ireland it must apply still more strongly in Quebec, where the influence of the clergy is greater and more absolute. The question seems to be simply this, is there danger to the country? Legal theories fall under the maxim *salus populi suprema lex*—the safety of the people is the highest law. The fact that there is danger to the country hardly needs further proof than what has lately become public, and the opinion of such a well informed statesman as Sir A. T. Galt. A large proportion of the people receive the voice of the Roman Catholic clergy as the voice of God, and scarcely hear any other. The Romish clergy by claiming to submit whatever they choose to an alien authority,—are an enormous conspiracy against the supremacy of the state in law-making. This is rendered all the more dangerous and powerful for mischief from the claim of the clergy to immunity from being brought before civil tribunals, which has been lately sanctioned by Judge Routhier, speaking in the name of the law in the Province. This claim is also upheld by the *Canadien*, the organ of M. Langevin. Bunsen in his "Signs of the Times" says, "the highest authorities of the Roman Catholic church declare that they waive the unconditional claims only in deference to the overpowering force of circumstances, that they will never give way except under coercion—and then only as a matter of fact, not of principle." It is therefore evident that to ignore the aggressions of this power upon electoral liberty is to resign the government of the Province of Quebec, and possibly of the Dominion, to the dictation of the court of Rome.

Theory is an easy matter for abstract reasoners and men far removed from the facts; but it seems possible for conduct which might be permissible for individuals to become, when it is the joint action of a very large and powerful body, a necessary subject of legal interference. This principle is acknowledged in law. Every man has a right to stand at the street corner, but if ten men stand at the same corner they will have to be bid to move on.

Individuals may say the most egregious things with regard to eternal damnation, but when a body enjoying great influence with the majority of the population seriously sets itself to the enforcement of similar doctrines, thus intimidating large masses of voters from following their own convictions, public law should then step in and say this is going too far.

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.]

Rev. John Leishman's Church, North Mountain, has undergone a large amount of repairing of late, making it a very comfortable place of worship.

The Rev. Archibald Stewart, of Moss, has received a unanimous call to the Congregation of North Easthope, formerly ministered to by the Rev. Daniel Allan.

This United Charge of Molesworth and Trowbridge, in the Stratford Presbytery, has called the Rev. A. Glendonning, who returned from the Province of Manitoba recently.

Since the induction of the Rev. Geo. M. Clark, on May last, the Presbyterian congregation of Kemptville have erected for their minister an elegant brick manse adjoining the church. Rev. Mr. Clark has evidently infused new life into this important charge.

The Congregation of Chalmers Church, Montreal, have been cited to appear at a meeting of the Presbytery of Montreal, to be held on Thursday the 14th inst., in the matter of the call to their pastor, Rev. W. Mitchell, B.A., from the Congregation of St. Andrew's Church, St. John, N.B.

A CONGREGATIONAL and Sabbath School Temperance Association has been organized in connection with Knox Church, Montreal. A constitution and by-laws were adopted at a numerously attended meeting last week, when nearly all present signed the pledge. The pastor, Rev. Jas. Fleck, is President of the Society.

The Rev. J. J. Casey has received a cordial and unanimous call from the United Congregation of Elgin and Atholstone, the salary offered being \$825 per annum and manse. At a meeting of the Presbytery of Montreal, last Friday, the call was sustained and accepted by Mr. Casey. The Ordination and Induction was fixed for Tuesday next, the 12th inst., in Elgin, at half-past two o'clock, the Rev. W. A. Johnston to preach and preside, the Rev. J. B. Muir, M.A., to address the minister, and the Rev. Jas. Patterson the people.

A meeting of the congregation and Sabbath-school of Knox Church, Montreal,

was called on Monday evening, Nov. 27th, for the purpose of forming a total abstinence society. The pastor, Rev. Jas. Fleck, occupied the chair, and after free discussion it was unanimously agreed to, and the work was begun with vigour. The constitution, pledge, and by-laws were submitted, approved, and promptly signed by nearly all present. The Society is called "The Knox Church and Sabbath School Temperance Association."

The spacious school room of St. Paul's Church, Montreal, was filled to overflowing on the evening of Monday, of last week, the occasion being a Conversation, given under the auspices of the Young Men's Association of the Church. Rev. Dr. Jenkins occupied the chair. Among those who took part in the meeting and helped to make it enjoyable were: Miss L. Taylor, who gave two songs; Miss Lyon, a piano solo; Miss Henderson, a reading; Mr. E. Houghton, a piano solo; Messrs. Orell and Kerr a piano duet; Messrs. G. Houston and Bain, a vocal duet; Mr. W. Stephen, a reading; and Mr. C. P. Davidson an address. Refreshments were served during the evening. The entertainment was a very pleasing one and a thorough success.

The congregation of Keady and Desboro, in the Owen Sound Presbytery, has called Rev. Hugh Currie of Napier. The Stipend is \$700 and a Manse. A young man and women's association exists in connection with the Unionists from St. Andrew's Church, Montreal. The society inaugurated for the season, on Tuesday by a very pleasant and social gathering, Rev. O. A. Dondiet presided and gave an address; a number of pieces of vocal and instrumental music were given, as also a reading by A. T. Drummond, Esq. The attendance of the congregation and friends was large, and the meeting a most successful one.

HERETO the Presbyterian congregations of Blyth and Belgrave have been under the ministrations of the Rev. Mr. McLean. The rapid growth of the Blyth charge has induced the congregation to consider the propriety of securing a minister for themselves. At a congregational meeting recently held, this step was unanimously agreed to, and Mr. McLean was with equal unanimity chosen pastor. We congratulate the congregation and the esteemed pastor on their progress, and feel convinced that under the able and earnest ministrations of Mr. McLean the progress will be continuous and even more rapid in the future than it has been in the past.

On Wednesday evening, the 22nd ult., a large number of the friends in the congregations of Perrytown and Knoxville, paid their annual visit to the manse, took possession *pro tem*, and appeared quite at home. Agreeable conversation soon sprang up, and the company seemed bent on enjoyment. Several young ladies furnished music, while the older ones prepared for the entertainment of the gathering at supper. The company retired in due time, leaving the minister and his family much indebted for their words of sympathy and cheer, and for the material benefits deposited in these several places. The most cordial feelings exist between the minister and the congregations of his charge.—Com.

The new Presbyterian Church in the village of Lonsborough was opened on Sabbath, the 26th Nov. The Rev. Dr. Ure of Goderich, preached morning and evening, and the Rev. Mr. McQuig of Clinton, in the afternoon. There was a soiree on the Monday evening. The Rev. Mr. Young occupied the chair, and addresses were delivered by Rev. Messrs. Sieveright of Goderich, McLean of Blyth, Andrews of Manchester, and Hartley of Exeter. The Lonsborough choir, under the leadership of Mr. N. Warner, were also in attendance, and did much to add to the enjoyment of the meeting. The church is a well-finished and comfortable building, and though the Presbyterians are not very numerous in and around Lonsborough, yet they have with commendable liberality subscribed sufficient to cover the entire cost.

The new Presbyterian church just completed at Wellington, township of North Gower, was opened for divine worship on Sunday, the 12th inst. Rev. O. I. Cameron, M.A., of New Edinburgh, preached excellent sermons morning and evening, and Rev. G. M. Clark, of Kemptville, delivered an eloquent discourse in the afternoon. The day was clear and fine, and the church was crowded at each service, many being unable to gain admittance. It is a plain, though tasteful structure, of brick material, and seats about 800 persons. The pulpit, pews, etc., are of modern style, the design throughout being neat and well-executed. The entrance is surmounted with a lofty tower, which, with the beauty of the situation, facing down the Nelson River, gives it a most desirable appearance. The work is entirely finished, the cost in all being about \$1,500. The pastor, Rev. Alex. G. Stewart, is to be congratulated on having a church opened,

with a liberal and rapidly increasing congregation, at Wellington, previously a school-house preaching station, all within the first year of his pastorate. The congregation, too, are deserving of credit for their hearty co-operation and liberality, and are admonished not to relax in the good work until the last farthing of church debt be wiped out.

Contributors and Correspondents.

EVANGELISTIC WORK.—V.

"ACCORDING TO YOUR FAITH."

The following remarkable history of God's dealings with one of our congregations has been recently received partly from the lips and partly from the pen of a brother in the ministry:—

"We had heard of the showers which were falling in Scotland and England in connection with Mr. Moody's labors, and the rumour made us both glad and sorry. Tidings reached us of revival scenes nearer home—indeed almost in our immediate neighborhood. My own soul was parched and thirsty. I went to town and spent several days among the 'disciples,' breathed the intense spirit of earnest workers and new born converts, and returned home convinced that something must be done for my own beloved people. At a meeting of session I suggested a series of daily meetings. The proposal was received with interest—indeed for some time had been—with the desirableness of something of this kind. Yet each hesitated to suggest it to his brethren, for all our hearts had filled with some degree of dislike for what were popularly called 'revivals.' We resolved upon a series of meetings at once, and held our first prayer-meeting that day. Each one in turn pled for the presence and power of the spirit of God. Already we felt the quickening of his breath, for we prayed as we never did before. On Sabbath our theme was, 'Not by might nor by power,' etc. Our public meetings began on Monday evening. Our ordinary prayer meetings averaged about twenty-five up to this period. Our first special meeting brought one hundred and fifty persons together. We first only proposed to hold them one week. We reduced them to three meetings per week at the end of nine weeks. Eternity will not offset the impressions of those weeks of blessing—embracing within them more than the joys of nineteen years of previous ministry. We had amongst us a noted septic; a moral, educated, intelligent man, whose influence we had long felt to be a serious barrier to the progress of the truth, and for whom we had recently agreed to unite in earnest prayer. He sometimes attended service, but we had never seen him at a prayer meeting. He was present at our first special meeting—again at our second. Then I felt impelled to go and speak to him. I found him alone in his office at the bank, for which he is agent. Across the counter I said to him, Mr. — I wish to ask you a question, 'Do you believe on the Son of God?' With considerable emotion he replied to this effect, 'If you mean, do I believe that Jesus was the Son of God? I can now say I do. But that I believe in him as my Saviour I cannot yet say. Yet this I must say, that for some time back I have been much concerned about the matter. Yesterday alone in that vault I spent some time crying to God for mercy, and I hope he will speedily answer my prayers.'

The next night he rose and stated that he had all his life long looked upon religion from a speculative standpoint, but now he felt his need of a Saviour and made an unconditional surrender of himself to the Lord Jesus Christ. Up to this point our meetings had been solemn, but we saw no special indications of religious interest. The effect of this dear man's statement was like an electric shock. We bowed as before the rushing mighty wind of Pentecost. Our church was full and not a dry eye could be seen. When the speaker, till now so proud of his intellectual and moral qualities, with a broken voice said, 'Pray for me that I may be enabled to stand fast in the Lord!' There was not a man in the whole congregation who could command his voice to pray. For at least ten minutes nothing could be heard but sighs and sobs—some weeping in an agony of joy, others in an agony of conscious guilt before God. At last our new found brother lifted his own voice for the first time in public prayer, and his humble petitions and thanksgivings for the light deepened the impressions. One of our elders whispered to me, 'Pastor, the blessing is coming sooner than we looked for it!'

OTHER INCIDENTS.

One or two evenings afterwards at the close of a quadrille party a young man said laughingly to a young woman with whom he had just been dancing, 'List us go up to the Presbyterian Church and see what they are doing at the prayer meeting.' They came, and that very night the Lord arrested them both. They went to the dancing parties no more. The young man was a married man, his wife's mother was also among our inquirers, or rather she had borne public testimony to her peace in Jesus. This lady had a single daughter—a wild reckless person, whose character may be gathered from the fact that she was greatly disgusted with the conversion of her mother and brother-in-law. This young lady sent in a request that prayer should be offered for her conversion. This was done wholly in mockery, and at the evening meeting she was in the front of the gallery laughing and carrying on with some young companions. Her letter was read all except the name, and the band of persons acquainted with the facts made her case a speciality before God. She left the church that night with a troubled conscience, and the next morning her mother sent for me, and when I entered the house the young woman met me. Her hair was hanging loosely over her shoulders, her eyes were swollen with weeping, and her first inquiry was if I thought there was any hope for a sinner like her. She was for many days in deep distress, but emerg-

ed at last a hopeful believer. She made many requests for prayer afterwards that were not in jest.

We had many special answers to prayer in those weeks and since. I will only add one more. A man whose wife and daughter had entered the fold, was sitting in his pew just before the beginning of a meeting. I felt moved to speak to him, and I went and told him so, and said that 'I should be so glad to count him in too.' He said with much levity, 'I think you will have to count me out.' I said, 'Take care my friend that the Lord Jesus does not count you out when he comes to call his own.' I told my fellow workers of the incident, and we prayed specially for his conversion that night. Next morning I was called out of my bed unusually early. A man wanted to see me. I found my close friend of the night before with his head between his hands weeping like a child. It was a striking testimony of God's power. He had not slept, he said. The words 'Christ may count you out' were ringing in his ears all night. With tears of joy and gratitude I sat by his side and preached to him Jesus. Blessed be God the light came, and it has tarried with him ever since."

Our brother adds that about two hundred were added to the church, whose walk and attainments are still, after the lapse of two or three years, of a high character—above the average. Amongst them, "our friend, the septic, is now one of our most zealous and efficient elders, and teacher of the married men's class in the Sabbath school. He told me not many days ago that he is not conscious of any abatement in the fervency of his Christian feelings since the day he gave his heart to Christ. I have in hand quite a bundle of letters received from anxious ones at that time. I read some of them when I want to get stirred up sometimes. They are a precious souvenir of our time of blessing for which we cannot sufficiently praise the Head of the Church."

Other details, equally striking, from other quarters might be added, but that this might be wearisome to the readers of this paper, besides being unnecessary to the object in view, viz., to show the importance, practicability, and effectiveness of "evangelistic work," wisely conducted, and its value as an addition to our ordinary methods of church work. God has evidently been making this plain. Let us give to Him all praise, and show due consideration to the indications of His providence. "If the Lord delight in us He will give us the land."

November 29, 1876.

W. M. R.

(For the Presbyterian.)

A Sunday in an American City.

Watertown is a thriving city in the Northern part of New York State, and contains about 18,000 inhabitants. It is situated on the Black River, and is the principal manufacturing centre for that section of country, and was until a short time ago the terminus of the Rome, Watertown and Ogdensburg Railway,—a line of travel which has been largely patronized the past season. In Watertown there is published two daily and two weekly papers, the leading one is the *Despatch*, which is the only morning paper, and which is owned by Mr. O. J. Hyner, and edited by Mr. Geo. Moss, cousin to Mr. Justice Moss of Toronto. On the whole the Sabbath is well kept in Watertown, and a fair proportion of the population turn out for "Church," which includes Presbyterian, Episcopal, Wesleyan Methodist, Episcopal Methodist, Baptist, Universalist, and Roman Catholic. Your correspondent went to the First Presbyterian Church, which is situated on Washington Street, a beautiful part of the city and which is a very handsome building. The pastor is the Rev. Dr. Porter, who has been in charge some dozen years or more, and whilst he would seem to be verging on the "three score," yet it can be said of him "that his eye is not dim nor his natural force abated." The sermon was based upon the last clause of the 24th verse of the 9th chapter of St. Mark's Gospel, "Lord I believe, help Thou mine unbelief," and the subject discussed was "Defective faith," which was treated in a masterly manner, and exhibited in rich vein of thought throughout. The discourse occupied less than thirty minutes; but presented in that compass a large amount of Gospel truth, and I wish to state here that I have no fear for the cause of truth, or the progress of Presbyterianism in the great Republic so long as her pulpits are filled by such men as Dr. Porter.

The Sabbath School met immediately after the congregation was dismissed—twelve o'clock sharp—and continued for an hour. An important part of the exercise being singing—some five or six hymns having been sung at the opening, among which was the National or "American hymn," was engaged in evidently with much heartiness. One feature noticeable here is the elegance and comfort of the church, parlour, or Sunday School room, which is admirably adapted for the purposes, and which is conducive to health and comfort as most of our drawing rooms are. The floors are carpeted, the seats cushioned, and suitably arranged for the classes, the walls frescoed, and at the end a nice balcony or gallery for the infant class. Another feature noticeable in the Sabbath School was the large proportion of grown up and elderly persons present. The class to which your correspondent was invited was composed of elderly ladies not a few of whose hair was silvered with age, and a number of whom is in the enjoyment of a ripe Christian experience. I noticed further that a number of the Elders waited to assist in the Sunday School and of whom it might be said: "That in old age, when others fade, thy fruit still forth shall bring."

No doubt the place and time of meeting has something to do with the attendance and composition of a school. The school room instead of being repulsive and unhealthy offers every inducement to both old and young, and whilst sitting there I could not suppress the wish that a deputization consisting of the Minister, Elders, managers, and all the members of some of our Toronto congregations could make a visit to some of these schools, as I think on their return to their homes and congregations, they would take the furniture out of their

damp dark "basements" and consign it to the flames, and consider that what they call a school room or lecture room would be a fit and proper place to keep coal and wood in.

The time of meeting may also have something to do with the prosperity of a school. At twelve o'clock the congregation is not wearied with much walking or tedious services. The people know when they go in and they know exactly when they will get out, and they can arrange accordingly. I will not here stay to argue what is the length a forenoon service should be, whether an hour, an hour and a half or two hours; but what I submit is that our Presbyterian service might be more regular and uniform, that is if the service is understood to be an hour and a half it should not be occasionally stretched to two hours without some good reason. When a service is prolonged past the usual hour (if there be any hour fixed) the congregation begin to feel uneasy—they flag, and the possibility is that the effects of a good sermon is much lessened in consequence. But this is a little digressive from my point, let me get back to Watertown on Sunday. At two o'clock the new Methodist Episcopal Church was to be opened for public worship, with a sermon by Bishop Peck, and the announcement that a Bishop was to preach attracted me thither, not that I never had heard a bishop preach, as I generally hear one every Sabbath from some Presbyterian pulpit, but who in the ordinary sense of the term are called Pastors. The new church was crowded on the occasion, and the magnificent discourse delivered by Bishop Peck will be long remembered. His text was: "The sword of the Lord and Gideon." Only that your space is so limited and I fear that I have trespassed too far on it already, I would give a few extracts of the more eloquent parts of the sermon, but suffice it to say that no matter by what form of ordination, or designation, Bishop Peck holds his office, one thing is sure, he preaches Apostolic doctrine, and that too with a power and eloquence not often to be met with, even among the exalted ranks of Bishops.

At seven o'clock I attended the Second Presbyterian Church, which is a good substantial brick building, but which at present is, I understand, without a stated pastor. The pulpit, however, was effectively supplied by a gentleman, whose name I was unable to learn. In this church as well as in Dr. Porter's there is an organ, which seems to add to the attractiveness of the music; but as this is not a general admitted principle among our Canadian churches perhaps the less said about it the better. I might be permitted to say, however, in conclusion, that a little more uniformity in the "praise" part of our services would be a decided improvement. Some congregations sing nothing but Psalms, others hymns only, whilst others sing Psalms, paraphrases and hymns. May I hope that the day is fast hastening when we all shall see eye to eye on this very important subject.

A TORONTO PRESBYTERIAN.

The Late Dr. Nathaniel Paterson.

We beg leave to direct the attention of our readers to a book written by the Rev. Alexander Anderson, of Helensburgh, Scotland, and published by Mr. Andrew Elliot, Princess St. Edinburgh. It contains a short memoir of Dr. N. Paterson, and as Mr. Anderson very modestly designates his volume, "Letters to his family,"—also a very fine selection of exceedingly well written and useful letters. The book is very highly spoken of, and favorably reviewed as one of the most interesting biographies of recent date. It goes on a principle somewhat different from most compilations of the kind, but allowing the subject of the memoir to speak largely for himself by his own writings, and is very free from the ordinary beaten track of such narratives. The letters are addressed to Dr. Paterson's family during intervals of church business and relaxation from the ordinary duties of a large and important city charge, and the memoir is a short account of the leading incidents of his life, and the scenes of the great disruption conflict, through which he was called upon in the providence of God to pass.

While the reader is not fatigued in his explorations of long details of personal experience, which we imagine sometimes enumber books of this kind, he is cheered by the natural and loving utterances of a truly great and good man. The happy and useful side of Christian life is continually presented to his mind, and the strong aversion which Dr. Paterson always manifested to anything like display, summed up in a favorite expression "I am ashamed of a nothing but sin," is well illustrated by the painstaking manner in which Mr. Anderson has done his work. The best way, however, is to read the book, and the student will be pleased by the sympathy which it manifests for true science, the aspirant to the ministry will be interested by the letters addressed by the Doctor to his son Nathaniel, who is a minister in Canada, and the general reader will experience no regret in perusing a reasonable number of pages of amusing and instructive matter. Messrs. Olougher & Bros., King street, Toronto, have copies for sale. One dollar each.

Knox College Temperance Association.

The first regular meeting was held in Class Room No. 1 on Wednesday Evening, Nov. 29th. The attendance was large, and much interest was manifested by the Students in the proceedings. An excellent essay was read by F. R. Beattie, M.A. and appropriate speeches delivered by A. F. McKinnis, D. Beattie, and H. McKellar, Missionary to Prince Albert. Sweet music was furnished at intervals by the choir, composed of several of the students. Officers for the ensuing year: President, F. R. Beattie, M.A.; Vice-President, J. Johnston; Secretary, D. C. MacKenzie; Treasurer, A. Leslie, M.A.; Counsellors, W. M. Hunter, D. Munro, B.A., D. Beattie, J. Wilkie, M.A., H. Mackay. After having determined to hold a public meeting during the Session, the benediction was pronounced and the meeting closed.