Correspondence.

An Appeal on Behalf of the French Protestant Bonevolent Society.

Editor BRITISH AMERICAN PRESENTERIAN.

Sir,-Permit me to set before your readers some particulars additional to those stready published of the work and condition of this important Society. Its work of benevolence has been in active operation up to the pre-e at date, from the time of its formation, with the exception of one week, during which a total absence of con week, during which a total absence of contributions of any kind, save clothing, compelled it to cease. It has relieved the pressing necessities of a weekly average of over one thousand persons. The number at first was about 1 300, and up to the latest date is 969. Between two and three latest to the seasons has been described to see the seasons. hundred persons have been struck from it list on account of naworthiness, but as their places have been muc than supplied by new converts of better character, stand ing in need of aid, the decrease may be set down to the cheering fact that many of the dependent have obtained work, and are now supporting themselves. Those who were under the care of the Society were furnished twice a week with a sufficient quantity of bread, meat and potatoes, with other vegetables when they were contributed by banevolent friends in Montreal, to keep them from starving. Occasionally they received an eighth of a cord of wood; and every Friday the contents of the many cases of clothing which came from several of our congregations in Ontario, and from friends in Montreal, were distributed by the Ladies Committee to hundreds that stood sadly in need of them. The Protestant House of Industry assisted the Society with flour, tea and sugar, as well as with a small supply of bread weekly, and at the beginning of the season it also contributed twenty cords of wood. floor, ten and sugar were given to an average of twenty families per week in which sickness was found.

To feed, clothe, and warm a thousand persons during a considerable portion of the winter is no mean task. When to this is added the labour of investigating each individual case, it will be seen that the Society had its hands full of work. Many other difficulties beset its path. Benevo lent people wished to get its management into their hands, which meant speedy and certain ruin, and failing in this, opposed it in every way. It was threatened with a lawsuit for cutting a person off from its membership who was afterwards found ouilty of many serious crimes. Those whom it had discarded on account of unworthiness were taken up, and their cases advocated by private benefactors for a time, until the Society's judgment approved itself just. The Romanists have had spies continually working among the conspies communally working among the converts against it, and endeavouring to prejudice the public in the same direction.

Mutual jealousies between native French people and French Canadians have sadly interfered with the harmony of the work A highly respectable gentleman informed me recently that more French than Can-dians were relieved. Now as more in pro-portion of the French immigrants have be-came Protestants than of the native Canadians, this was not utterly impossible. But on referring to the latest statements on the books of the Society, I find that out of 969 persons relieved, 677 were Canadion you persons reneved, off were Canadians, 267 French, twenty-two Italians and three Belgians. Among the French some Swiss are included. As for the vile calumnics that have assailed the ears of Dr. MeVicar and myself in regard to almost every officer of the Society, and which we have probed to the bottom to find utterly groundless and the outcome of simple malevolence, these are endless.
One of the most discouraging features of the French work is to be found in the mutual jealousy and positive malice that those who profess to have received the Georal frequently but by the profess of the p Gospel frequently, but by no means universally, exhibit. Our good Father Chiniquy imagines that it is fostered by the enquiries made into the characters of his converts, but this is not the case. If no enquiries were made, and we had been willing to accept every one that professed a desire for enrolment, we should soon be left with all the bad fish, and none of the good on our hands. The fan has swept the floor, and a great deal et chaff one bale; Mrs. Walker, Chatham, two has been blown away. But much good grain remains attesting the reality, and cases; John Ferguson, E.q., Prescott, one grain remains attesting the reality, and case (the second); George H.v. Esq., promising the permanence of the work.

Still, however, Mr. Blouin, our missionary, one case; Miss Short, Woodstock, two meets occassionally with the expression with cases. was not worth while turning for so little. But on the other hand, he and Miss Clark the Bible woman, find many who are sincerely attached to the truth, and a well filled Church, even in the ab-ence of Father Chiniquy's attractive power, with a a flourishing Sabbath School and well attended prayer meetings, shows that encouragement in the work is far from

The Societe de Bienfaisance has acco n. plished an important task of partitionation which no ecclesiastical organization could have achieved, seeing that it could only deal with the question of Church member ship when will not be before the session for come time. It has had the effect of retaining the converts in Montreal when persocution and want would have dispersed them over the country or driven them to the United States. As it has been chiefly connected with our own congregation of St. John's Church, out of which it originated, it has been a link to bind many of those whom it relieved to the Church. Indeed, many have regarded it as part of the machinery of the Church, although other denominations have been made ever welcome to its benefits. The Society welcome to us beneats. The Society has helped us to know one another; sometimes in rather an unpleasant way; yet in every case a salutary one. Of some of our converts I think very much loss of our solves of his been in operation, and of others a great deal more. We have also learned a lesson of faith, and of patience, and of charity towards the unthankful, for many seem to think that we are doing no more than they have a right to expect when we impoverish ourselves to satisfy them, and as soon as aid is necessarily when we impoverish ourselves to satisfy them, and as soon as aid is necessarily directed, not against M. Chiniquy, for refused, become the enemies of their bene-

factors. This is again the dark side. There are many homes in which thanksgiving rises constantly to God for the light of His truth, and the gifts of His Providance, dispensed through the Societe de Bienfaisance.

A common impression among the higher begging class of our converts is that the Assembly's Board of French Evangelization furnishes the funds of the Society, and the sums given in private benevolence. They know that a golden stream flows into Tyther Chiniquy's pockets, thence to flow forth in his great but u isystematized work of alms giving, and imagine that Principal MacVicar and myselt are the recipients of similar treasures out of which we dispense to their necessities, and nothing will drive this French, Romish, or whatever other kind of idea it may be, out of their heads. It is hardly necessary to state in this letter that the Board of French I vangelization has given, gives and will give not one cent for any more work of benevolence, even although the existence of its congregations should depend upon it. All the Society's funds must come from private subscribers, congregations or communities, whose heart, are touched with the wors of their brethren in the faith, the wors of their orethren in the larth, weak though that faith may be, and who, while spurning with indignation any offer to buy con ersions, yet see it their duty to help those whose troubles have fallen upon them because of their attachment to the truth. It is not worth while to turn for so little is true, for the Romish Church offers them a great deal more to stay.

The Society has a debt amounting to almost half its expenditure. That penditure, or the cost of feeding, clothing, warming, healing, and in many ways comforting over a thousand people from the time of the Society's organization up to present day has been about two thousand dollars. Two dollars is not much for carrying a human being through half a cold Lower Canadian winter. Not much over a thousand has come into the treasury (I speak generally, for the accounts of the treasurer are not before me), so that a large debt has yet to be discharged. It should not be large in the eyes of such a Church as ours, and the blessing that falls on him who considereth the poor should make the removal of it a cheerful Zotique Lefebvre, Esq., British and Canadian School, Cote St., the Treasurer of the Society, will be happy to hear from subscribers, and Principal MacVicar requests that all who send money to him for this purpose will kindly specify the fact, and distinguish between the Brard of Evangelization with its charge spiritual, and the Benevolent Society which attends to the necessities of the poor. Mrs Campbell requests me on behalf of the Ladies' Committee of the Societe de Bienfaisance, to thank the various benevolent committees and individuals who have kindly made up boxes and parcels of clothing for those under its care, and while intimating that for the present the necessity for contributions of clothing is past owing to the large supplies sent, and to the lateness of the season, to request that similar contributions be kept in mind for the coming winter.

Apologizing for trespassing to such an extent upon your valuable space,

I remain, dear Sir, Yours very faithfully, JOHN CAMPBELL.

114 McKay Street, Montreal.

The Treasurer, Zitique Lefebvre, of the Societe de Bienfaisance Protestante, begs to acknowledge the receipt of the following sums :- Citizens of Bowm inville, \$108.70; sums:—Citizens of Bowm unville, \$108.70; Auonymous, Rev. per Dr. McCulloch, Truro, N.S., \$4; J. Henderson, E. q., St. Cather-ins, \$5; A Friend, Albany, N.Y., \$85; Rev. A. Kennedy, London, \$40; St. Andrew's Church, London, \$25; George Hay, Esq., Ottawa, \$13; A Wellwisher, Ottawa, \$4; S. J. Willcocks, Esq., Arkona, \$2; A Reader of the Witness, \$5; Miss Superson Sup Montreal, \$10.

The Honorary President of the Ladice Committee, Mrs. Campbell, 2cknow-lodges with thanks the receipt of the following cases and pare is of clothing.

meets occassionally with the expression, "It | cases ; Mesers. McCrae & C., Guelph, one parcel of wollens; Mrs. Redpath, Mon-treal, one parcel; A triend, Montreal, one quilt; Mrs. Stewart, Cabarne, one case; Anonymous, one parcel.

It is earnestly requested that subscribers of money or clothing, whose names have not appeared in the columns of this pournal, will inform the Treasurer or Mrs. Campbell of that fact as som as possible, that the reason for the same may be discovered and due ackn ledgement be

Professor Campbell has an advertisemont in the Montreal Workers, asking for employment for over 130 men, representing some thurty-eight different occupations, Three of the young men have gone west to the neighbourhood of Guelph as farm placed as domestic servants, and it is noped that soon all willing and able to work will be employed.

How to Use Christmas.

Editor British American Presbyterian.

Sir.-As a short letter which I wrote to you some time ago was not at all intended as a reply to "An Old Fashioned Presby-terian's" letter about Christmas, but merely contained a passing reference to it, permit me now to say a few words on the subject,—not, however, with the hope of convincing your correspondent,—for I fear he is hardly open to conviction,—but for the sake of making some suggestions which I think it would be well to consider. First of all, however, let me remark that the

against the Protestants who received his remarks with "great laughter," and who had not his excuse. The ignorance of this by your correspondent is an illustration of the very evil I complained of in controver-sialists,—the neglect of "the weightier matters of the law," of which I take perfeet farmess to be one.

"A Ganadian Presbyterian" is perfectly

correct in saying that we have not to consider whether we shall keep Christmas, but how we shall keep it, in twithstanding the contemptons epithet applied to his reasoning by "An Old-Fashioned Presbyterian," who seems to regard courtesy as little as he does Christmas. We have nothing to do with its authenticity or antiquity, but with the simple fact that, as a community, and to a great extent as individuals, we do keep this day distinguished from other days, and in commemoration of the greatest of all events, the Incurnation of our blessed Saviour. It is a legal holiday, and even "old-fashioned Piesbyterians" are generally willing enough to take it as such, and do not think of resisting "the powers that be" to the extent of pursuing their ordinary avocations on that day. Now St. Paul, while he leaves to Christians pertect liberty of conscience regarding the observance of "days, 'lays down one rule only—"whosoever regardeth the day, regardeth it unto the Lord." Since we do "regard" the day called Christmas, can any one show us reason why the holding of a religious service is not a good way of "regarding it to the Lord," and just as appropriate to Christmas Day as to the other "man-appointed" holiday that we call Thanksgiving Day? If "An Old-Fashioned Presbyterian" will show us any good reason why it is "deing cvil" to hold "an holy convocation" on that day,—to meet to praise the Lord "with cheerful voice" for His unspeakable gift, to conwill admit that we should not "follow a multitude" to do it. In the meantime, why a Christmas service should be less in nocent than a Christmas turkey, of which I have partaken even in Scotland, it is not easy to see; and I do not think it is a Christian rigidity which would object to our utilising for the spiritual improvement of our people, the leisure hours of an idle day. Unless we are prepared to maintain that Scottish Presbyterianism possesses a monopoly of the wisdom of the Christian Church,—what was done or not done in Scotland where the day was not generally regarded—can furnish no rule for us who have the Word of God and Christian common sense to wild are in near different mon sense to guide us in very different circumstances. The above considerations do not apply to the other days mentioned by "An Old-Fashioned Presbyterian," with one excep-

tion; simply because they are not generally regarded among us,—are not, like Christmas, an "institution" in the community, recognized by all, and we are not considering whether we shall keep "days, but how to use those already kept. Outside of the particular Churches which do observe them, these days are hardly heard of or remembered at all; and while no one could object to any individual Christian "keeping" them if he found it profitable to do so, we do not need to consider them at all. The one exception I have referred to is Good Friday, which, like Christmas, is a legal holiday, a landmark of the year, and above all, an idle day,—devoted by our people generally to nothing higher than purposes of mere recreation. Now apart from the question of the profit which Presbyteriaus, as well as Episcopalians, might derive from having one day set apart for the more special remembrance of the Passion of our Lord, it seems to me that Good Friday might be turned to good account in supplying a want felt by none more strongly than by some excellent "old-fashioned Presbyterians." I allude to the almost utter disuse of the good old Scottish custom of "preparation days" for the Lord's Supper, which, as all Presby-terians know, were wont to be held on a Friday. They afforded a much needed season for solemnising meditation and preparation of the heart for worthily obeying our Lord's dying command. have fallen into disuse simply because in a mixed community it is found almost impossible to collect a congregation largely composed of those whose business relations me such as to make it most inconvenient to give up business hours to attending Church. Now, since this is the case, why, in the name of Christian liberty and expediency, should we not make use, for so desirable a purpose, of an idle day made ready to our hand, by, whonever possible, having one of our Communion seasons on Easter Sunday, and using Good Friday as has be a done in some of our congrega-tions, and with good results. Why might it not become general? Surely no one can think that it would displease our Master to meet to remember His love and sacrifice, and thank Him for its blessings, on any day, whether we call it Christmas, Good Friday, or Thanksgiving Day. When worldliness and secularity are so eating out our Christian life and benumbing our Christian efforts, I see no reason, in the Bible or out of it, why we should not seek to turn idle days to serious thought and spiritual profit; but on the contrary everg reason why we should. I have myself for years been accustomed to attend Christmas or Good I'riday services,—in Episcopal Churches when I could not in my own, and I can thankfully testify that I have found it a means of much spiritual profit. Why should not our people generally have the opportunity of such profit? It would be no hardship to those who did not care to atlend, since they would be at perfect liberty to stay at home; while those who did go would surely be the better for it. And, be it remembered, we are not "stickling for days," but only pleading for the Christian. tian use and spiritual improvement of those which are now observed as more "holidays."

Yours, etc., A MODERN PRESBYTERIAN.

from as well as what they are saved by. WHENEVER the love of Christ is possess ed by a man it brings with it such sweet-ness that the believer may well know that it is of God.

They must learn what they are saved

Anstor and Leople.

The Difference.

Justification is an act; Santification is a work.

Justification is the act of the Father; Sanctification is the work of the Spirit. Justification is completed at once; Sanctification makes gradual progress.

Justification is the unpating of Christ's ighteonsness to us : Sanctification is the implanting of Christ's

grace within us. Justification is the act by which we are

accepted as righteous in the sight of God; Sanctification is the work which quali-fies us to stand in the presence of God.

Justification is an act which can never

Sanctification is a work often retarded in its progress.

Justification is an act to be done in time Sanctification is a work to be finished in

eternity. Justification produces a change of state

in relation to the law of God; Sanctineation produces a change of heart and conduct.

Justification entitles us to the blessings of heaven; Sanctification puts us into possession of

them.

The Sympathy of Christ.

Perhaps no quality of our divine, yet human, Saviour, wins our hearts so irresistibly as this. We may admire his all-consuming zeal, His condescending love, His matchless self-sacrifice, but His quick and perfect sympathy reaches the inner citadel of our affections, and claims a swift response. In whatever scene we find Him, whether at the marriage feast, in the sick chamber, or beside the newmade grave, we witness the same complete made grave, we witness the same complete sympathy with those around, and the same regard for their feelings. We often pain-fully realize, when in trouble, that earthly friends are wanting in that "tender dis-ciplined feeling" which can fully under-stand and appreciate our sorrow. But here is one who has that feeling in its full perfection, who knows all the circumstances of the case, and can fill the blank or heal the wound as no other can. Every trial that we can know he has borne. His brow felt the pressure of every thorn in the harassing circlet of earthly troubles. Pain, bereavement, loneliness, misunderstanding were His in full measure, that He might know how to sympathize with us, and they are ours, that we may fly to the asylum of that sympathy. His sorrows now are all over, and He is prepared to make ours His own. To realize the perfection of His sympathy, we need to surrender ourselves entirely to its sway. Then shall we find it as much superior, in satisfaction and fulness, to all other comfort, as His life is superior to all others.—Boston Watchman.

A Struggle for Reform.

At one of Mr. Moody's meetings in New York, a reformed drunkard gave the fol-

lowing experience: "I was very young when I began drink—not more than sixteen. But the appetite grew upon me with alarming rapidity, till at last, though a young man, I sank to be one of the most confirmed drunkards in Philadelphia. I used to wander to Baltimore, New York, and other wander to Battmore, New York, and other cities, for I wanted to get as far away from home as possible. Oh, how my mother used to plead for me to reform, to return home, and lead a better life. God knows how I loved that mother! but accursed drink kept me away from her. I took a terrible oath once, that I might never see my fether and mother in leaven if I aver my father and mother in heaven if I ever touched liquor again. But oh! I broke it! I broke it as I had many before, and continued as bad as ever. God must have taken pity upon me at last, for He put it into my heart to return home. It was night when I got to the threshold of that home. I waited till every light had been turned out, and the house was all dark. I rang the bell then. I knew it would bring one to me if all the others slept. I knew it would bring that dear one who waited through all my wanderings for me to come back. At last I broke it as I had many before, and con-tinued as bad as ever. God must have wanderings for me to come back. At last I heard a foot-fall on the stairs. The door opened, and I stood before my mother. She had no reproof for my waywardness, my ingratitude, my unnatural return for all her love. Her greeting was what a mother's always is, "O, my boy! my son! how glad I am you have come back to me." I couldn't stand that. I rushed past her, up the stairs to my own room, and cast myself upon the bed. I felt sick, and she and the family took care of me, until at length I became convalescent and rose from my bed well, only to find that kind mother who had watched me night and day unceasingly, had been prostrated upon a sick bed through exhaustion and fatigue. They thought it was her death bed! Oh, what remorse was mine then. I went to my brother, who was a physician, and who my brother, who was a physician, and who had tended me, and beseeched him to tell me if there was hope, but he said, 'No, Ned; I'm afraid very little.' My heart almost burst with grief. If my mother died, she died through grief at my conduct; if she died, I was nothing but her murderer. Oh, I resolved then to reform my life, to turn to Christ, so that at least I would be a Christian when she died, if I had not been while she lived. She did not die however but got better. When convalescing she said she had not known how she had escaped death, but she knew now. God had let her live to see her boy turned to Christ. He had let her live to see her prayers answered at last. I am not cured of my taste for liquor yet. But I thank God for it, for it is the thorn in my side,

Our Gospel is a free grace Gospel; and if it is, it is to him that worketh not, but believeth on Him who justifieth the ungodly.

which keeps my face turned to my Saviour,

who I dare not desert for fear of falling

(For the Presbuterian.) Bongs in the House of My Pilgrimage.

V.

THE CHILDREN OF LIGHT AND THE CHILDREN OF THE DAY."

We, a last and rescued race In a world by sin defiled, Pardoned, justified by grace, To our Father reconciled. Children are of God above, Objects of His grace and love.

Dark shove us brood- the night, Sin and woo around we see Bright within us shines the light. Children of the day are we. Travelling to our home above Joyful in our Father's love

We in pain and care have wrought, Yet m ust work in care and pain , Daily we with sin have four bt, And with sin must light again. Children still of God above, Hai py in His care and love

Our salvation is secure, More than victors we shall be, To the end we shall endure, And our Lord in glory see, Children we of God above. He will no'er deny His love.

Sing we then with joyous heart, Move with steps unwearied on, Bravely do and bear our part Patient till the night is gone; Then we rise to Jod above, Evermore to sing His love. New Edinburgh, Ont.

C. J. C.

Lead Thou Me.

Lead thou me on : The night is dark, and I am far from home, Lead thou me en; Keep thou my feet; I do not ask to see The distant scene; one step's enough for me. I was not over thus, nor prayed that thou Shouldst lead me on: I loved to choose and see my path; but now Lead thou me on I loved the garish day; and spite of fears, Pride ruled my will, remember not past years.

Load, kindly Light, amid the energling gloom,

So long thy power has blest me, sure it still Will lead mo on, O'er moor and fen, o'er crag and torrent, till

The night is gone, And with the morn those angel faces smile,

Which I have loved long since, and lost awhile.

Bandom Readings.

WE grow up in the assurance of our salvation in the pathway of holy obedience. Look at the cup He drank, and the ingredients that were in it. Curse—wrath
—ignominy—agony—hell—all were in that cup.

DR. J. W. ALEXANDER says :- " It is by a rapid ingathering of many souls that Gcd has heretofore condescended to elevate His Church to its highest properity."

The dial Receives many shades, and each points to the sun;

The shadows are many, the sunlight is one. Life's sorrow still fluctuates; God's love does not, And His love is unchanged, when it changes our lot. KINDLING wood answers very well to

start a fire, but must not be depended on to sustain the heat. Evangelistic services are very useful, if followed up faithfully by those who regularly occupy the ground.

MAURICE says: "The life of David is the life neither of a mean cflicial fulfilling a purpose in which he has no interest, nor of a hero without fear and without reproach, but of a man inspired by a divine pose, under the guidance of a divine teacher, liable to all ordinary errors, as likely as any of us to fall into great sins. The interest we feel in him is strong and personal. It is not won from us by a single exaggeration of his merits, by the least attempt to surround him with some unnatural halo of glory. We should have wished, perhaps, to see his sun setting with peculiar splendor, to be told of some great acts, or hear some noble words which acts, or hear some notice words which would assure us he died a saint. The Bible does not in the least satisfy this expectation. . . We must turn elsewhere than to the books of the old or new Testation. ment for death-bed scenes.'

A ZANZIBAR correspondent furnishes an English contemporary with a new phase of the slave traffic—one, too, that raises a serious question as to the attitude of British ships towards the traffic. He asserts that a regular practice exists of buying female slaves in Cairo for harems in Mahommedan countries; that the best means of conveying them to their destination is a line of steamers running under the British flag; that in order to get them so conveyed they are furnished with trumpery certificates of freedom; that, however, they are accompanied and guarded on the voyage by eunuchs; and that, on leaving the ships, they again lapse into slavery and bondage The question the correspondent puts is whether British captains in these encumstances (which are perfectly well knownthe certificates of so-called freedom, in many cases, not even being asked for) are justified in receiving such passengers on board?

THE brief account which Luke gives of our Lord's visit to a chief Pharisee, on the Sabbath day, conveys an illustrative les-son. The Divine Guest was surrounded by unpleasant persons, who were watching over him for evil, in order to find, even in His good works, an occasion for some accusation against Him. But what did He? He also was on the watch, but for opportunities of doing good to the bodies and souls of men. Amongst the party, or somewhere in the courts and passages of somewhere in the courts and passages of the house, He noticed a person afflicted with dropsy, who probably had no faith in, or special knowledge of the Divine Visitor. But the Lord seeing him in that case, at once proved Himself the Great Physician, and He healed the deceased person them and the healed the deceased person then and there. In like manner He is ever ready (though chiefly when solicited in prayer) to do good to all His creatures. And in innitation of His perfect example, Christians should seek opportunities of being useful to others, or all censions, even in festive parties, or amongst gatherings of strange and uncongenial persons.