

The following paragraph announces the issue of the petition of Rev. Gavin Laing and others with respect to the Temporalities Fund. It may be added that the Governor-General in Council is to be petitioned for a disallowance of the Union Bills. There can hardly be any doubt but that the result of this step will not be more fortunate for the petitioners than the attempts they have already made to get the control of the Temporalities. Quite an audience was assembled in court this morning, when Mr. Justice Baughey delivered judgment in the case of the Rev. Gavin Laing vs. the Temporalities Fund of the Presbyterian Church in Canada. The judgment of the Court was that the petition, in which plaintiff prayed for the issuing of a writ of *mandamus*, in the nature of a writ of injunction to stay proceedings of those holding the money, cannot be granted, inasmuch as no such writ is allowable or known under the Code of Procedure of Lower Canada, and as the order of Mr. Justice Mackay was given improvidently and could not legally restrain the defendants from performing the acts which plaintiff alleged were being contemplated by them, defendants' motion was granted, and plaintiff's petition quashed with costs. The same decision was rendered in the case of Rev. Mr. Simpson vs. the Widows' and Orphan's Fund.

We see by the *Presbyterian Witness* that a very pleasant conference of the Kirk-Sessions of the Presbyterian congregations in Halifax and Dartmouth was recently held in the Fort Massey Church. The ladies of the congregation served the company with a bountiful repast, to which there sat down about fifty pastors, professors, elders, and students of theology, who, after tea, adjourned to the large basement room. Dr. Burns presided, and, after the preliminary services, called attention to several subjects that would be profitable to consider and discuss. Several parties present gave reminiscences of the olden time. Strong expression was also given to the gratification felt because of the happy union of the Churches; Mr. Grant, Mr. McGregor and others said that every day they felt more and more the value and importance of it. Professor Pollok endorsed what was said in that regard, and hoped the work would soon be complete, and that no obstacle to its completion would be raised by controversy or otherwise. Professor McKnight spoke of the Eldership of the Primitive Churches. Particular attention was given to the necessity for a new building for the Theological Hall, and there seems to be a general disposition to move in this matter with the least delay possible. The Rev. John Campbell, on behalf of the ladies and session of his congregation, invited all present to a similar conference in St. Andrew's Church on the first Thursday of February. It is intended to continue these meetings quarterly.

Correspondence.

French Evangelization.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—Thanks for your urgent appeals in behalf of this work in recent issues. Will you be so good as to publish some very instructive facts, and they are only a selection from the mass of a similar nature in my possession, touching the triumphs of the Gospel among the followers of the Pope, the dangers and sufferings of our missionaries and converts, and their need of the prayers and sympathy of God's people.

I know that some say, "Don't publish what you are doing, for the priests will then know it, and hinder and destroy your work. No wise general discloses his tactics to the enemy." I answer, such counsel is folly. "The weapons of our warfare are not carnal." We rely not upon cunning, or skill, but upon God and His Truth in this battle. We cannot conceal our efforts from the priests. They are too numerous and too vigilant for this; and we know them too well to fancy that they are so simple as to allow the country to be evangelized without their knowledge. The Reformers of other days did not go from house to house hiding themselves or disguising the truth of God which they preached; and we are doing nothing of which we are ashamed, or which requires concealment.

Besides, we have to deal with Protestants who, unless we publish and authenticate our facts, refuse to believe that we are doing anything; and who, in some instances after we have done so, by their apathy and inactivity help the priests to keep the Gospel from the people. We have to try to rouse, if possible, those who are unconsciously but rapidly falling under the stupefying spell of Romanism.

THE WORK IN MONTREAL.

Father Chiniquy preaches every Sunday to large assemblies of Roman Catholics. Last week he sent to Bishop Bourget the names of 167 recent converts. On Monday morning after hearing his fearless exposure of the inquisition, fifteen renounced Romanism. His house is daily visited by many persons seeking guidance and instruction in the Word of God. Ten days ago I presided over a meeting of converts which filled Russell Hall to its utmost capacity.

They exhibited as much intelligence and Christian decorum as assemblies in any of our Presbyterian Churches. I wish all who are sceptical and holding back their prayers and their money could have seen this meeting. The Kirk Session is about to be strengthened by the addition of elders; and the Sabbath School is thoroughly organized under the superintendence of Professor Campbell, with Mr. O. E. Amaron, student, as assistant superintendent. I hope ere long to see more than a hundred children in attendance. Our French students, with very commendable zeal and earnestness, under the direction of Professor Campbell, do a large amount of pastoral work in visiting converts and Sunday School pupils in their homes. A day school, with an attendance of over fifty pupils, is taught in one of the class-rooms of Russell Hall. This is carried on now at the expense of the City School Commissioners, who have another French school in the east of the city, while many Roman Catholic children in other parts avail themselves of the sound education given by the Commissioners. This is a very hopeful indication of the growth of independence among the people.

The ladies of our several congregations have entered into our work with much spirit and hope. They have organized themselves as "The Ladies French Evangelization Society of the Presbyterian Church in Canada."

This organization is destined to do much for the work of Christian education, and to extend needed sympathy and aid to the poor and the persecuted among the people. Similar societies will, in due time, be established throughout the Dominion. We have in contemplation the opening of other preaching stations in addition to Russell Hall in the city.

THE WORK IN NOVA SCOTIA AND NEW BRUNSWICK.

Some time we published a notice sent us by the Presbytery of Pictou of the very great success attending the labours of Mr. E. D. Pelletier. He laid on the table of the Presbytery the names of 125 converts, representing some sixty families. His work has continued to progress; and I have been assured that a visit from Father Chiniquy would bring over the entire people of that district. But we cannot spare him from headquarters just now. His work here is too large and prosperous to be abandoned, and it is hoped that we shall not be forced to ask him to go out to collect money. This, however, is in the hands of our people, and specially our ministers.

Last summer Mr. A. F. Rivard, French student, enjoyed remarkable success in a field on the border of New Brunswick and the State of Maine. Fifteen heads of families were brought to the knowledge of the truth, and more than fifty families received copies of the Word of God, in whole or in part, from his hands. Many other families were visited and instructed, and a wide-spread desire kindled among old and young to enjoy the benefits of a Christian education.

ST. PAUL DE CHESTER, P.Q.

This station is worthy of special notice, and must always, as will be presently seen, possess peculiar interest in the history of our Church. The summer before last Mr. Mousseau, student, broke ground among the French Papists of this district. He followed the usual method, distributing the Word of God and teaching the people from house to house. So deeply were they impressed by the truth that they petitioned to have Mr. Mousseau return to them last summer. He did so, accompanied by Mr. Philip Blouin, missionary-teacher. A mission school was established in a room given for the purpose by Mr. Laprise, one of the converts, and religious service conducted every Sabbath. The names of the converts who are heads of families are, Noise St. Cyr, Benjamin R. Berge, Regis Laprise, Xavier Fortier, and Octave Dupuis. Other families are well disposed towards the truth, and are reading the Word of God; but the people have no Church and no school house, and are subject to the most cruel and barbarous treatment on account of their attachment to the Gospel. They are not, however, without faith and courage. One of their number has offered a gift of a large lot on which to place a school house and chapel. Who will send us money to aid them in building it?

PERSECUTION OF MISSIONARIES AND CONVERTS.

On the 9th of October last, Mr. A. F. Rivard arrived at Pointe Lévis in charge of seven children, on their way to the mission schools at Pointe aux Trembles. He left them in the waiting-room of the railway while he crossed the river to Quebec on business. On his return he found them greatly alarmed, through false representations made to them by Romanists. A mob of about one hundred persons speedily assembled, took possession of two of the children, threatened Mr. Rivard with violence, tore his coat, heaped abusive epithets upon him, and tried to get him out of the car, into which he and five of the children had with difficulty escaped. He was subjected to this sort of treatment for more than an hour, and appealed in vain for protection to two policemen. Some of the roughs came on the train with him all the way to Richmond, openly expressing a desire to throw him through a high bridge upon the railway. The two children who were detained, Paul Michaud and his sister, were promptly sent to Popish schools at Quebec, and are there still. Mr. Rivard made two journeys to Quebec to rescue them. The mother forwarded an affidavit declaring that they had been placed under his care, and the matter was brought before two judges with the issue just stated. The mother is too poor to come from New Brunswick to have her children released from the Jesuits' school and nunnery; and there they must remain in spite of all we can do. Do we enjoy British freedom in this Province, or are we practically in the hands of the Pope?

Messrs. Mousseau and Blouin, two other missionaries, about the same time, on their way with fourteen children from St. Paul de Chester, were insulted and abused

at Three Rivers, and on the steamer between the and Montreal. The priest of the place nursed himself in the matter, and efforts were made to intimidate the missionaries and retain the pupils. The Rev. Jas. McOll, our minister at Three Rivers, being apprised by telegraph that danger was anticipated, promptly interposed, and by his presence dispersed the followers of the priest, and thus prevented a repetition of the scene at Quebec.

HOUSE-BREAKING WITH MURDEROUS INTENT.

Enraged by the success of the work of God at St. Paul de Chester, Romanists resorted to violence of the most dangerous and disgraceful sort.

On the night of October 29th, the house of Regis Laprise was surrounded by a mob from eleven to one o'clock. The night was unusually dark. Mr. Laprise, who had retired before ten, was roused by shouts of execration against himself and his family, and attempts to force in the door. Failing in this, the mob sent showers of stones through the windows, smashing all the sashes as well as the glass. A bucket full of stones gathered in the house was afterwards produced in court, and one stone weighing two pounds, found in the cradle close by the head of an infant a few months old. Several gunshots were fired through the windows, and the most abominable epithets addressed to Mr. Laprise and his wife, who could do nothing to protect themselves but keep the house dark, and avoid appearing before the windows. This continued nearly two hours, when the mob dispersed. In the morning the house was found to be unfit for occupation, and the terror-stricken family took refuge with another of our converts.

Mr. Laprise had warrants taken out, and a number of arrests were made. The matter was brought before Stipendiary Magistrate E. J. Hornig, Esq., on the 11th, 12th, and 18th Nov. Eight witnesses were examined. It was clearly shown in evidence, that the talk in the parish all last summer was to the effect that the Protestant school master must be driven out; and thus Mr. Laprise and his family were assaulted in the manner described because they had become Protestants, and had given a room in their house for the obnoxious school. Four persons were convicted of having been implicated in the matter, viz., Pierre Cantin, Missotin Mandart, Philéas Fournier, and Edmund Poisson, and were bound in one thousand dollars each to appear for trial at Arthabaska on the 19th Feb. next. All these facts, which are now made public for the first time, I have from our zealous and energetic secretary, Chas. A. Tanner, who was requested by the Assembly's Board to attend and watch the trial. The case is suggestive of several reflections: First—It may show some Protestants who affect to see very much good in Popery, its true spirit. The papers of the Dominion have of late treated us to very full accounts of the vengeance of Bishop Bourget against the bones of Guibord, the good printer. He has isolated them perpetually from the whole cemetery, and placed it under the guardian care of the Virgin Mary. He has cursed them in full ecclesiastical form to his heart's content, and doomed the printer's soul to eternal perdition for the crime of thinking for himself and differing from the church! We could laugh at the old man's vengeance thus directed against the dead who are beyond his reach, were not the very same spirit ever cherished, and when occasion appears, exhibited towards the living.

Human freedom and human rights, except as accorded by haughty ecclesiastics, are things unknown to Romanism, especially to the Ultramontane type, which is now the ruling one in this Province.

Second—This case proves beyond doubt the correctness of the opinion expressed at the outset, as to the folly of concealing our work of truth and mercy among this people.

We published nothing hitherto respecting St. Paul de Chester, but this silence did not shield our converts and missionaries from the grossest violence. It is vain to fancy that the priests of Rome will quietly sleep like good children, and not meddle with us while we are teaching all their people the gospel, unless we indiscreetly wake them up with our noise!

Third—This case may show some who think it a sore trial to contribute a few cents or dollars per annum to give the gospel to this people, how much more they have to endure for its sake when they accept it. Giving, and giving very much more than many are accustomed to do, is the easiest part in the battle of human freedom, in the work of reformation, and of saving souls. It would be easier for Laprise, had he the money, to give thousands of dollars than to spend that one dark night exposed to stones, and gunshots, and unmeasured abuse from his countrymen, and to be driven, in this inclement season, from his home with his wife and children. Easier for our heroic missionary teacher, Philip Blouin, to do the same, than to have his life threatened, and to be driven from house to house, "having no certain dwelling place," like the first apostles of our religion, and having no house or chapel in which to instruct the people. Still, he does not complain. At the bidding of the Church he continues there cheering and comforting his converts in this struggle, trusting in the God of truth for protection, and willing to risk his own life, as all our missionaries have to do, that he may be the means of saving souls.

Reader, you cannot in person go among this people teaching them the gospel. Then show your gratitude and obedience to the God who has saved you by sustaining others who are willing and able to do this work, and send your contributions to our Treasurer, Mr. A. B. Stewart, Montreal.

I apologize, Mr. Editor, for the length of this communication, and yet I have only touched upon a few points of our work. Yours, very truly,

D. H. MACVICAR,

Chairman of the General Assembly's Board of French Evangelization. Presbyterian College, Montreal, Nov. 30th, 1876.

THE American Bible Society has received for its library a copy of the Gospel of Luke in Japanese, printed at Yokohama.

Our Work at Sault Ste Marie.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—As no recognition has ever appeared of the many kind contributions made towards the Building Fund of the Sault Ste Marie Presbyterian Church, and as it is unlikely that such will now emanate from the quarter whence it ought, our last boat for the season being expected tomorrow, permit the undersigned, through the medium of your columns, to acknowledge the amount received on behalf of the above object, from friends called upon during the early months of the current year.

The sum total collected amounted to \$630.25, (six hundred and thirty-six dollars and twenty-five cents), which includes the generous gift of a sewing machine, valued at \$10, presented by the firm of R. M. Wanzer & Co., Hamilton, Ont. Donations were promised by many leading merchants in Toronto, Hamilton, and the large towns visited westwards, who did not then feel at liberty to give, and also a collection from Knox Church, Galt, which we understand has been taken up from the congregation of the Rev. Dr. Cochran, Brantford; from each of the three Presbyterian congregations in Guelph, or more strictly, from but two, that of the Rev. Messrs. Ball and Torrance, those gentlemen undertaking to recommend the object to the Rev. Mr. Wardrop, whom I was unable to see. The Rev. Mr. McAlpine's congregation, St. Mary, pledged itself to assist; the mode of raising a sum, either by canvass or collection, however, to be left to the discretion of its session. Knox Church, Hamilton, agreed to appropriate a certain sum on the above behalf from their aggregate annual contributions in aid of missions. I have much pleasure in acknowledging the sum of eighteen dollars (\$18) received from the congregation of Motherwell, and kindly forwarded by their pastor, the Rev. Robt. Hamilton.

The subscription list circulated among the congregations here shows some \$800, though at first it amounted to over \$1,000, the diminution arising from certain parties having withdrawn from the project on account of a change of the church site, or rather, because a majority of the congregation decided to accept a site in preference to paying for one. However, the amount yet remaining will abundantly prove, considering the meagre proportions of the town as yet, and how sparsely the surrounding townships are settled, that the congregations have made really generous efforts, and in the main heartily co-operate in the object.

A site for the church has been received from Henry Pilgrim, Esq., whose large-hearted liberality is otherwise well known in the district. The site was, however, primarily given upon condition that the church would be at least begun this year, but as this would entail difficulties upon individual members of the congregation, the lowest tender being equivalent to \$8,500, and the funds in hand being at the same time limited, the Building Committee thought themselves justified in not commencing the work. It was hoped the church could be erected for \$2,500, but this fell short by \$500, the party tendering allowing no offset or consideration for the building stone, which cost over \$400, and amounted to one hundred cords, which had been conveyed from the American shore, over the ice during the months of March and April last, to the "site," where it now lies, as also a large quantity of sand drawn during the past summer. I may remark that the difficulty as to shortness of time allowed before beginning to build has been removed, last mail informing us that the donor has kindly extended the time until the 30th September, 1877.

There can be no question that the amount collected would have been much larger, but for the great financial depression seemingly so prevalent throughout the whole Province. Although that sum fell far short of the amount anticipated, still we cannot see that any grounds exist for disappointment, and to evidence this we need only mention that prior to our entering the field it was occupied by two others, similarly engaged, and who had to abandon their undertaking through sheer want of success. The monetary stringency caused business men to be particularly guarded as to their disbursements, and in view of this, as well as our total isolation from the outside world throughout a winter of almost six months' duration, having only postal communication by means of dog-trains, we think the response is encouraging, and promises well for any future appeal. Judging from the past, we feel warranted in expressing the conviction, that when times improve, and our cause here requires aid in maintaining its ground, the necessity of extending help will be cheerfully recognized and liberally met.

Presbyterianism was, I may say, first planted here some six years ago, the importance of maintaining this as a station being then for the first time acknowledged—the church sending a missionary. The matter had, however, been frequently represented before, but no steps had been taken to make provision for a supply. From that time till the present, worship has been conducted in an old rickety building, formerly used as a school-house, but considered as unfit for that purpose even in summer time. It has, however, been made tolerably habitable by some outlay, and is well supplied with "forms" purchased some years ago by the congregation. As a contrast, I may mention that our Roman Catholic friends are just finishing a magnificent stone structure, truly an ornament to the town, and of the four denominations represented among us, ours is the only one without a suitable church edifice. We earnestly hope that at any rate, some time in the ensuing summer, building operations will be commenced and vigorously carried forward, so that Presbyterianism may have something more than a mere nominal existence.

In the adjacent townships of Korah, which, thanks to the liberal policy pursued by our Ontario Government, is fast settling up, the people are principally Presbyterians. However, services have been discontinued, at any rate for some time, as the minister does not consider his health, which is not very robust, in a state to

justify his holding services at the station, which is in the middle of the township, and five miles distant. This is much to be regretted, as the people are really anxious for services, but the lack is somewhat supplied, as either the English or Mother-tongue minister have for some time constantly held Sabbath services.

In town we have the beginning of a nice Sunday School, originated last winter through the Christian zeal and enterprise of the wife of our respected judge, the Hon. Walter McCrea, assisted by the Misses Irouside, whose indefatigable exertions in behalf of the church merit the highest praise. The school is held on Sunday afternoon, and is opened by the pastor.

Trusting I have not encroached too long upon your patience, I am, truly yours,

CHARLES P. BROWN.

Sault Ste. Marie, Dist. of Algoma, Nov. 21st, 1876.

The Westminster Confession of Faith

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—While your correspondent, "A Lay Presbyterian," expresses his dissatisfaction with the Westminster Confession of Faith, he does not condescend to specify any of its false and doubtful statements. He cannot surely expect us to bring in a verdict of guilty against "the Confession" on such vague and general charges as he has made. His communication reminds one of the Jews when they delivered Christ up to Pontius Pilate on the charge of stirring up the people against the Roman authority, but refused to enter the judgment hall to give evidence in the case. After some communication with the accused, Pilate, prompted by a sense of justice, went out to them and said that he would not condemn a man against whom no crime was legally found. "I find in him no fault at all." For all your correspondent has said, we find in "the Confession of Faith" no fault at all.

To me the moral perceptions of "A Lay Presbyterian" appear somewhat peculiar, seeing that he believes the Presbyterian Church "to be a Scriptural and living branch of the Christian Church," and yet it demands "that every candidate for the ministry" shall "pledge his adherence to the whole of a series of theological, metaphysical propositions, some of which . . . to say the very least, are 'exceedingly doubtful.'" "The Westminster Confession undoubtedly dogmatizes and draws conclusions in regard to points on which it would be far better reverently to accept the similar (sic) words of Scripture than to attempt to build dogmatic conclusions on premises so little understood. Some of the conclusions it thus draws, 'I cannot but regard, in common with a great majority of Christians, and even of Presbyterians, as unwarranted by Scripture, and conveying dishonouring conceptions of God.' If the last statement is true I cannot understand how a Church exacting from candidates to the ministry a 'pledge of adherence' to such monstrous propositions can be 'a Scriptural and living branch of the Christian Church.'" Really your correspondent and those worthy men whom "the Confession of Faith" prevents from entering its ministry had better withdraw from its communion, and form a Church for themselves which shall have no Confession of Faith, or at least have one to suit their own taste; for I fear "the Westminster Confession" will not be modified or abandoned in their life time.

To attribute the deposition of the semi-Pelagian, Dr. John McLeod Campbell to Moderatism, is not strictly correct. I believe that the Evangelical party who were led by Chalmers and Cunningham had as much to do with it as those led by Cook and Robertson. But Mr. Campbell "was presented with the degree of Doctor of Divinity by one of the Scottish Universities," and your correspondent seems to think that a proof of his Evangelical character and soundness in the Faith. It may be so, but many will hardly rely upon it in every case as a sufficient testimonial of Gospel soundness. I am,

A PRESBYTERIAN.

Presbytery of Glengarry.

At an adjourned meeting of the Presbytery of Glengarry, held in St. Andrew's Church, Martintown, Rev. Mr. McDonald, of Alexandria, intimated his acceptance of the call from Indian Lands. The Presbytery unanimously agreed to concur in Mr. McDonald's translation, and fixed Tuesday, the 7th of December, as the day of his induction. The Moderator, Rev. Mr. Ross, was appointed to preach and preside, Mr. Barnett to address the minister, and Mr. Binnie the people. Mr. Patterson was appointed to preach in Alexandria on the 12th prox., and declare the charge vacant. The Home Mission Committee were instructed to make arrangements for a series of missionary meetings within the bounds. Mr. Binnie, in behalf of the Committee, appointed at a former meeting, handed in the following draft minute in reference to Mr. McIntyre's removal from the Presbytery, which was unanimously adopted:—"The Presbytery, in accepting the resignation of their brother, Rev. J. M. McIntyre, desire to record their sense of his earnest and devoted services in the ministry of Jesus Christ. They bear willing testimony to the faithful discharge of pulpit and pastoral duty, to his regular attendance on the business of the church courts, and to the brotherly spirit manifested on all occasions. They express regret in parting with him. They follow him with their best wishes for his future welfare and of his household, and pray that God in his good providence may soon open up another field of labor, where he may exercise his gifts in winning souls to Jesus."—JOHN S. BURNETT, Pres. Clerk.

Eight thousand tons of copper ore have been shipped this year to Swansea from Bell's Cove, Newfoundland.

The canon of the Roman Catholic Bishop of St. John, N. B., has been seized for a school tax he refused to pay.