

perhaps we have said too much about his faults, for they are few and far between. But what of the country through which he conducts us? What of its people? Well, they both seem to be as bad as ever, any worse than ever, for it is as true of countries and nations as it is of individuals, that they never stand still—that, if they do not improve, they degenerate. Let the following paragraph serve for proof:—

"As we sail down the river in this approaching harvest season, we are in continual wonder at the fertility of the land; a fertility on the slightest cultivation, the shallowest ploughing and without fertilization. It is customary to say that the soil is inexhaustible, that crop after crop of the same kind can be depended on, and the mud (limon) of the overflowing Nile will repair all wastes. And yet, I somehow got an impression of degeneracy, of exhaustion, both in Upper and Lower Egypt, in the soil; and it extends to men and to animals; horses, cattle, donkeys, camels, domestic fowls look impoverished—we have had occasion to say before that the hens lay ridiculously small eggs—they put the contents of one egg into three shells. (They might not take this trouble if the eggs were sold by weight as they should be.) The food of the country does not sufficiently nourish man or beast. Its quality is deficient. The Egyptian wheat does not make wholesome bread; most of it has an unpleasant odor; it tends to speedy corruption; it lacks certain elements—phosphorus probably. The bread that we eat on the dahabeah (Nile boat) is made from foreign wheat. The Egyptian wheat is at a large discount in European markets. One reason of this inferiority is supposed to be the succession of a wheat crop year after year upon the same field; another is the absolute want of any fertilizer except the Nile mud; and another, the use of the same seed forever. Its virtue has departed from it, and the most hopeless thing in the situation, is the unwillingness of the fellah to try anything new, in his contented ignorance. The Khedive has made extraordinary efforts to introduce improved machinery and processes, and he has set the example on his own plantations. It has no effect on the fellah. He will have none of the new inventions or new ways. It seems as hopeless to attempt to change him, as it would be to convert a pyramid into a Congregational meeting-house.

The Mohammedans have appropriated many beautiful sentiments belonging to Christianity; and their speech often indicates habits of mind, grooves of thought which might well put the Christian to shame. Mr. Warner's dragoman, who is one of the most intelligent of his class, furnishes an example, as the following episodes show:

"The next morning as we were loitering along, wishing for a breeze to take us quickly to Bellinah, that we might spend the day in visiting old Abydos, a beautiful wind suddenly arose according to our desire.

"You always have good fortune," says the dragoman.

"I thought you didn't believe in luck!"

"Not to call him luck. You think the wind to blow 'bout the Lord know it?"

On another occasion, during a severe storm.

"When it somewhat abated, the dragoman recognized a Divine beneficence in it, 'it shows that God member us. Not so? A friend of me in Cairo, was never in his life ill, never any pain, toothache, headache, nothing, always well. He began to have fear that something should happen. Mebbe God forgot him. One day I meet him in the Mooskee (market) very much pleased; all right now, he been broke him the arm; God member him."

One extract more, describing the present condition of the site of the ancient capital.

"When Herodotus visited Memphis, probably about four hundred and fifty years before Christ, it was a great city. He makes special mention of its temple of Vulcan, whose priests gave him a circumstantial account of the building of the city by Menes, the first Pharaoh. Four hundred years later, Diodorus found it magnificent; about the beginning of the Christian era, Strabo says it was next in size to Alexandria. Although at the end of the twelfth century it had been systematically despoiled to build Cairo, an Arab traveller says that 'its ruins occupy a space half a day's journey every way, and that its wonders could not be described. Temples, palaces, gardens, villas, acres of common dwellings—the city covered this vast plain with its splendor and its equal. The traveller now needs a guide to discover a vestige, a stone here and there, of this most magnificent capital. Here came Moses and Aaron from the Israelitish settlement in the Delta, from Zoan (Tanis) probably to beg Menephthah to let the Jews depart; here were performed the miracles of the Exodus. This is the Biblical Noph, against which burned the wrath of the prophets. 'No (Heliopolis or On) shall be rent asunder, and Noph shall have distresses daily.' The decree was 'published in Noph':—'Noph shall be waste and desolate without an inhabitant; I will cause their images to cease out of Noph.' The images have ceased, the temples have either been removed, or have disappeared under the deposits of inundations; you will ride over old Memphis without knowing it, but the inhabitants have returned to this fertile plain. It is only in the long range of pyramids, and the great necropolis in the desert that you can find old Memphis."

It only remains for me to say, that the Messrs. Belford, the Canadian publishers, have done their part with their usual ability. The typography and binding are excellent; and the taste evinced in the ornamental department is admirable.

SELF-CONFIDENCE is the offspring of pride, presumption and self ignorance. Self distrust is the child of Divine teaching.

Prayer in youth presents a heart to God, untroubled by the world; like the morning fire, it burns clear, being free from ashes.

#### Letter from Mr. Chéniquy.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR.—Please allow me to ask your Christian readers to help me to bless the dear Saviour for the new humiliations and dangers through which he has been pleased to make me pass last night.

Shortly after I had given my lecture to an immense audience in the largest hall of Charlottetown, the capital of the Prince Edward Island Province, when coming out from the house of that true servant of the Lord, Mr. John Scott, I was attacked by a furious mob of Roman Catholics. It was about half-past ten at night, and the night was dark, which added much to the horror of our position. Provisionally there were no stones in the streets through which we had to pass. The mob then had recourse to the mud and the dirt of the street to throw at me. The few brave friends who surrounded me received their good share of the mud and dirt. The yells of the mob were the most savage I ever heard—they were really like the howls of bloodthirsty wolves. When we were half-way to the wharf, a faithful friend came in haste to tell us: "Hurry on, the number of the assassins is instantly increasing. I am just come out from their midst; they evidently mean mischief, if they can overpower us—hurry on." But it was impossible to go fast, Mrs. Chéniquy, with my elder child, was fainting in our arms. At that moment a tall Irishman tried to tear away my youngest child, three years old, from the arms of the gentleman who was carrying her; but he failed, and my hope was that the danger was over on that side; but in a moment after, the monster rushed again with an horrible imprecation to tear that dear little one away from the arms of her protector. Surely it was happy that I had no pistol in my hands in such a terrible instant for a father's heart, for the brain of the villain would have been quickly scattered to the four winds. But the noble hearted friend to whom I had trusted my child administered such a blow in the face of the brute that he forced him to go to the rear.

Then the yells and the imprecations of the mob became really frightful, their number had so increased that it seemed to me absolutely impossible that my few heroic friends could prevent me any longer from falling into the hands of the assassins. But the merciful God who has already so often saved His unprofitable servant, was still there to save my life. In the moment that the mob was making a last and supreme effort to break the closed ranks of my noble defenders, the doors of the Revere Hotel opened to relieve us. We remained there about half an hour, besieged by the mob, who did not dare to break the doors, knowing that there were inside a good number of gentlemen who were ready to repulse them. After half an hour that we had to remain as prisoners in that hotel, the police came to our rescue, dispersed the mob, and took us safely to the steamer which brought us this morning to Nova Scotia.

Thus it is that in Charlottetown, as well as Halifax, in Montreal, as well as in Ottawa and in Antigonish, liberty of speech is a crime which must be punished by the death of those who want to tell the truth. Thus it is that from one end to the other of Canada, the sentence of death against liberty of conscience must be executed by the slaves of the Pope.

If the half of the outrages I have received in Canada when preaching the truth had been inflicted on a Roman Catholic bishop or priest, when exalting their water god, what cries of indignation you would have heard from your Government of Ottawa; what severe punishment would fall on the Protestant who would throw the mud or the stones of the streets at the face of the venerable (?) Archbishop Taschereau, of Quebec, or the saintly (?) Archbishop Bourget, of Montreal? How the guilty man would soon be found and incarcerated. How the governors, the judges, the police, the great and the small fry of the humble servants of the Pope, who rule the Dominion of Canada, would be unanimous in inflicting the highest penalties of the law against the guilty man. But it is a Protestant minister who is insulted, pelted with the dirt and the mud of the streets; it is a Protestant minister who is stoned and bruised and wounded. What have the governors, the judges, the police, to do with that?

I ask from the Roman Catholic Bishops of Ontario, Quebec, Nova Scotia and Prince Edward Island, how long will this state of things last?

I know it. A single word from their lips, a little motion of their smallest fingers would stop those riots for ever.

Do the bishops and priests of Rome really think that we Protestant ministers of the Gospel and laymen will forever endure those things? They are surely mistaken if they think it; there is an end to human patience, and was to the bishops and the priests of Rome when our endurance will be at end.

I pray God that my eyes will not see what will happen the day when the Protestants of Canada will be forced to take the law in their hands to protect themselves.

In that terrible day, governments and bishops and priests will have to pay to the last cent for the outrages we receive to-day, almost every where we go.

I have no bad feelings against my would-be murderers. I ask God to forgive them. But the pages of past history are there to tell me that those great iniquities never remain unpunished, even in this world. The blood of more than 20,000 priests and scores of Romish bishops had to flow in France to atone for the blood of the disciples of Christ. Let the priests of Rome understand it. The day is approaching fast that the British Protestants have shed, on the plains of Abraham, the blood to establish liberty of conscience in Canada; and that liberty of conscience will remain the fundamental corner stone of our social edifice in Canada, even if, to attain that object, the last priest of Rome will have to be hung at the high steeples of the Roman Catholic Cathedrals of Quebec, Montreal, Halifax and Charlottetown.

O. CHÉNIQUY.

[We learn that a person who has been recently lecturing in the West on Roman Catholicism, claims in his advertisement some kind of connexion with Father Chéniquy, and that in the belief they were help-

ing our own Church's French work, some of our people have liberally contributed to the lecturer. We remind our readers that all contributions for the French Evangelization scheme of our Church, including Father Chéniquy's work, should be forwarded to the Rev. R. H. Warden, 210 St James' street, Montreal.—Ed. B. A. P.]

#### Presbytery of Barrie.

This Presbytery held its quarterly meeting on Tuesday last in the church at Barrie. About thirty members were present. A large amount of business was transacted. A call was sustained from Alhaston and Carlisle in favor of Rev. J. A. McConnell, of Tecumseth, but, on being presented to him, was declined, and so aside by the Presbytery. Calls were also presented from Guthrie Church, Oro, in favor of Rev. Smith Hutchinson, of Toronto, and in favor of Rev. W. Fraser, of Barrie, from the Presbytery Church of St. Thomas. It was agreed to hold a special meeting of Presbytery on Tuesday, the 10th Oct., at 11 a.m., within the Presbyterian church at Barrie, for the purpose of considering the calls. Instructions were given to summon the congregations of Guthrie Church, Barrie, and Toronto, to appear at said meeting, and notice was sent to the St. Thomas congregation. Arrangements were made for the ordination of the Rev. S. Acheson, and induction to the pastoral charge of 1st Essex and Cookstown, on Wednesday, Oct. 11th. The services to be conducted in the First Essex Church at one o'clock p.m., Mr. Cleland to preside, Mr. J. J. Cochrane to preach, Messrs. Wm. and J. A. McConnell to address the newly inducted minister and the people respectively. There was much time occupied in considering the Home Mission business of the Presbytery. Grants were carefully considered, and the work of the mission field reviewed and arranged. A very interesting report was submitted by the Rev. A. Findlay, superintendent of missions in Muskoka. It was resolved to get the report printed in the BRITISH AMERICAN PRESBYTERIAN, and brought under the notice of the Home Mission committee of the Assembly. The resignation of the Rev. J. B. S. Burnett of his charge of Nottawa and Dunroon was considered, and decision on the subject postponed till the special meeting on 10th Oct. Reports were given in by several members in regard to mission work performed, and the dispensation of ordinances throughout the mission field during the summer. The question of Home Mission finances was considered, and steps taken for the payment of missionaries, and expenses of Presbytery, and superior courts.—ROBT. MOODIE, Pres. Clerk.

#### Presbytery of Owen Sound.

This Presbytery met in Division Street Church, Owen Sound, on the 19th day of Sept. at 10 a.m., for the transaction of business. The Rev. Mr. Sloc, a minister of the Congregational Church, being present, was introduced to the court by Mr. Wilmster, and invited to sit as a corresponding member. The Session Records of St. Vincent, etc., of Knox Church, Sydenham, and of North Keppel and Sarawak, were produced for examination, and committees appointed to examine them. At a subsequent stage of the proceedings these committees reported, and the records were ordered to be attested in terms of the respective reports. A circular letter from Dr. Cochrane was read, stating that the sum of \$213.90 was allocated to this Presbytery as its share of the debt resting on the Home Mission Fund at the time of the meeting of the General Assembly. To provide for this sum it was enjoined upon all congregations and mission stations to contribute at the rate of fifteen cents per member, and to remit the same to the Rev. Dr. Reid, Toronto, with as little delay as possible. To provide also for the sum required of the Presbytery for the Assembly and Synod Funds, it was resolved to assess the Congregations and Mission Stations at the rate of six cents per member. On motion of Mr. Stevenson it was agreed to consider verbatim the remits sent down by the General Assembly at the next ordinary meeting. Mr. Somerville gave notice that he would move the following motion at the next meeting:—"In view of the report given in at the last meeting of Presbytery agent North Keppel and Sarawak by Mr. Stevenson, it is hereby enjoined on all congregations within the bounds of the Presbytery that they comply with the rule in force in the late Canada Presbyterian Church, that no congregation change the site of its church, or plant any permanent preaching station without first obtaining the sanction of the Presbytery therefor. The afternoon sederunt was occupied chiefly with the Presbytery's Home Mission business. The grants for labor for the past half year in mission stations were considered, and the applications on behalf of supplemented charges revised. Messrs. Morrison and Somerville were appointed a deputation to visit the mission field in the Indian Peninsula, and authorized to obtain a suitable ordained Missionary for that field. Mr. McInnes was appointed to dispense the Lord's Supper at Parry Sound at his earliest convenience. A committee was appointed to prepare a plan for holding missionary meetings in congregations and missions within the bounds during the coming winter months. Mr. Stevenson was appointed Treasurer of the Presbytery. Mr. Rodgers tendered his resignation of the pastoral charge of Leith and Johnson. The resignation was ordered to lie on the table, and a deputation appointed to confer with him, with a view to secure the continuance of his services to these congregations, and if not successful in that, then to site all parties concerned, to appear for their interests at an adjourned meeting to be held in Division Street Church, Owen Sound, on the 17th day of October, at ten o'clock, a.m. The next ordinary meeting was appointed to be held in Knox Church, Owen Sound, on the 3rd Tuesday of December next.

THE little things that try us! and we cannot make others understand why they try us—they are full of meaning, but the Lord understands it.

#### Presbytery of Hamilton.

This court met on the 26th and 27th Sept. There were present, twenty-five ministers and twelve elders. A great deal of important business was transacted. The resignation by Mr. S. C. Fraser of his charge at Thorold and Merriton was accepted, to take effect on the 15th of October, when Mr. Bruce is appointed to preach and declare the vacancy, and to act as interim moderator. Mr. Herald, minister of St. Andrew's Church, Dundas, sent a letter tendering the resignation of his charge, in consequence of infirm health, and Mr. Smith of Hamilton, was appointed to visit the congregation, confer with parties, and cite them to appear for their interests on the 10th of October. Mr. Isaac Campbell, minister at Bronte, also tendered in writing his resignation, as he feels unable to remain there since the death of his wife and babe. The paper was laid on the table, and arrangements were made for supplying the pulpit by the Presbytery. Mr. Fletcher stated that in a letter addressed to him, Mr. Milligan had intimated that he declined the call from Knox Church, Hamilton; but the Presbytery took no action until the Presbytery of Detroit should dispose of the call which is now in their hands. Attention was called to the infirm health of the Rev. D. Smyth, who has for months been laid aside by severe and painful sickness; this case was referred to the committee on infirm ministers. The report of the Home Mission Committee was most satisfactory, and provision was made for continuing the mission work, and if possible extending it during the winter. The station at Port Dalhousie was reported as doing well, and a new station on the eastern part of the city of St. Catharines as associated with it. A call from Lynedoch and Silverhill to Rev. James Pullar, late of Richmond, was sustained, the stipend is \$600 with a manse. Mr. Pullar accepted the call, and his induction is appointed for Wednesday, 10th October, Mr. Livingstone to preside, Mr. McNeill to preach, Mr. Craigie to address the pastor, and Mr. Chrysal to the people. Also a call from Ancaster and Alberton to Mr. J. H. Ratcliffe, probationer, was sustained, the stipend is \$700 with manse. The call was accepted, and trials for ordination were appointed for the 10th October. Reports regarding the raising of the share allotted to this Presbytery, of the Home Mission Debt, were on the whole very satisfactory. Some congregations have contributed more than was asked from them, and the whole amount will soon be paid in to the Treasurer. Assessors were appointed to the sessions of Simcoe and Dunville. The stated meetings of Presbytery were fixed in the future for the third Tuesday in the months of March, July, September and December in each year. The Moderator preached in the evening, an excellent sermon on missions. It is to be regretted that the attendance was not encouraging. A committee was appointed to arrange for holding missionary meetings early in the winter; and a second to arrange for a conference of Sabbath School teachers and officers connected with the church, to be held in Hamilton during the winter. The granting of supplements was fully considered, and it was resolved to apply for \$200 for Vittoria, \$150 for Kilbride, \$100 for Grimsby, \$150 for Pelham and Port Robinson, and \$150 for Duville; also for \$4 per Sabbath for the missions at Fort Erie and Ridgeway, and at Delhi. The propriety of opening new stations at Port Rowan, Hawtrey, Kelvin, and Lowth, was remitted to the H. M. Committee for consideration. After much earnest discussion, the following resolution was unanimously adopted:—"That this Presbytery, while anxious for the prosperity of the mission work of the church generally, and prepared, as in the past, to do all in its power to maintain it efficiently, would respectfully direct the attention of the General Assembly H. M. Committee, to the grievous inequality of stipend which obtains in many instances in consequence of the grants made by the committee in the hope that some way may be devised, by which the evil complained of may be lessened." Mr. Smith gave notice that at a future meeting he would move for the appointment of an agent to superintend the Home Mission work within the bounds of this Presbytery. Messrs. Scott and Geddes, students, delivered their discourses as required, with acceptance, and Mr. Alexander Henderson delivered three discourses as part of his trials for license. Owing to infirm health he did not take the other trials at present.

JOHN LAING, Clerk.

#### Presbytery of Saugeen.

This Presbytery held a special meeting at Olifford, on Sept. 7th, for the consideration of a petition presented at a former meeting by certain members and adherents of Knox Church congregation, Mount Forest, praying that Rev. John Macmillan be "relieved of his charge of the congregation." The assessors appointed by the General Assembly to the Presbytery in dealing with the case were present, namely, the Rev. Professor McLaren, Rev. John Smith, Toronto, and Rev. John Scott, North Prince. Parties having been fully heard, the Presbytery adjourned to meet at Mount Forest on Sept. 12, when the Presbytery having met, the following motion by Professor McLaren was carried: That the Presbytery, having heard the petition together with the reasons in support of it, and the answers returned thereto by the session, congregation, and minister of Knox Church, Mount Forest, and having duly weighed the pleadings of the parties, finds: 1. That about one-third of the congregation of Knox Church desire the removal of Mr. Macmillan from the pastoral charge, while about two-thirds continue satisfied with his ministry, and have shown themselves able and willing to sustain the means of grace, and to carry on the work of the congregation. 2. That notwithstanding the strong language used by the petitioners regarding Mr. Macmillan, there does not appear anything in Mr. Macmillan's conduct or bearing for which any special blame can be attached to him. 3. That the petitioners appear in various ways to have sought by irregular means to compel their minister to abandon his charge, and especially that without waiting for the issue of a regular application to the Presbytery for

the removal of their pastor, they seem to have withdrawn from attendance on Knox Church, and from the support of ordinances therein, while still claiming the right as elders and members respectively of attending and voting at meetings of the session and of the congregation. 4. That the course adopted by the petitioners in so withdrawing and acting while claiming the rights of membership is in itself disorderly, and in view of previous decision of the Presbytery unbecoming and reprehensible. 5. That in view of these facts, the Presbytery declines to grant the prayer of the petition, and earnestly exhorts the petitioners to endeavour to lay aside those feelings which have caused so much disturbance in the congregation, and introduced so much alienation among Christian brethren; and further, that in the case of any who may feel that they cannot avail themselves longer of the services of their pastor, they be instructed that the proper course for them to follow is to apply without delay for their certificates of membership, and that the Kirk Session be directed in view of all the circumstances to grant certificates to such of the petitioners as may so apply.—The Presbytery held their ordinary quarterly meeting at Darham, on Sept. 19th and 20th. The prayer of the petition from Rocky Saugeen Station for separation from Priceville and Darham Road was granted. Mr. Greig gave in his resignation of the charge of the upper station of Normanby congregation, on the ground that his field of labor was too large, and parties were cited to next meeting. Mr. John McQueen was taken on public probationary trials, which he passed to the satisfaction of the Presbytery, and he was licensed to preach the gospel. The committee appointed to draft a minute expressive of the mind of the Presbytery towards Rev. D. McDonald, late of Arthur, gave in the following, which was adopted: That the Presbytery in parting with Rev. D. McDonald, late of Arthur, would express its hearty appreciation of his Christian deportment, life, labors, and success, its regret at parting with him, and its best wishes for his future welfare and prosperity. Certain references from the Session of Knox Church congregation, Mount Forest, and an appeal therefrom, were presented, which it was agreed to take up at next meeting. A committee was appointed to apportion to the several congregations the amount of the debt resting on the Home Mission Fund apportioned to the Presbytery. The report of the Home Mission committee given in by Mr. Crozier was fully considered. Next meeting of Presbytery to be held at Harrison, in Knox Church there, on the last Tuesday of December, at 4 o'clock p.m.—WM. PARK, Pres. Clerk.

[The notice of the "Mount Forest case," which appeared in our last issue, we regret to say, was unofficial and incorrect. The clerk's report as given above, places the matter in its proper light.—Ed. B.A.P.]

#### Presbytery of Stratford.

This court met on Tuesday, 26th inst., in Knox church, Stratford. Thirteen ministers were present, together with twelve elders—the proportion of elders being thus as it ought to be, but seldom is. The Rev. J. B. Scott and the Rev. Samuel Russell were invited to sit as corresponding members of court. Mr. Fotheringham reported that he had preached to the congregation of Shakespeare and Hampstead, and declared the pastoral charge thereof vacant, according to appointment, and Mr. Drummond's name was removed from the roll. Mr. Hamilton reported in behalf of the Home Mission committee, and gave a specially favorable account of Burns church, East Zorra, under the care of Mr. R. P. Mackay during the summer. Session records were ordered for examination next ordinary meeting of Presbytery. It was agreed that each minister be instructed to bring the subject of mission before his people during the ensuing winter, in such a manner as may be deemed best, and report at the spring meeting. Replies from the congregations of North Easthope and Shakespeare and Hampstead in regard to the re-arrangement of their ecclesiastical field, were taken up, and commissioners were heard. It was moved by Mr. Hamilton, seconded by Mr. McAlpine, and agreed, that Presbytery having heard delegates from the congregations concerned in the re-arrangement, and finding them still cherishing diversity of views, recommend these congregations further to consider and, if possible, dispose of the matters of difference in such a way as may be most for the interest of the cause of Christ, and report at next ordinary meeting of Presbytery. Presbytery took up the resignation of Mr. Wilkins of the pastoral charge of the congregation of St. Andrew's church, Stratford. He stated that he adhered to his tender of resignation. Mr. Henry appeared for the congregation and stated that he was instructed to present no opposition to Mr. Wilkins' resignation. It was moved by Mr. Croly, seconded by Mr. Gordon, and agreed, that Mr. Wilkins be allowed to resign his charge of the congregation, and that the pastoral relation be dissolved on and after the last Sabbath of December next. In the meantime it is understood that Mr. Wilkins has leave of absence from the pulpit while he provides for its supply, and that the congregation shall have the power of selecting its supply through him. Mr. Hall was appointed to preach to the congregation on the first Sabbath of January and declare the vacancy. Messrs. Boyd and Croly were appointed to prepare a minute in relation to Mr. Wilkins' resignation. Mr. Ball was appointed to moderate in a call to a minister at Molesworth at his earliest convenience. Mr. Macpherson stated that while he did not feel less able than formerly to discharge pulpit duties, he was no longer able, by reason of age and the increasing requirements of his congregation, to discharge his other pastoral duties, and desired that the Presbytery and congregation would consult with a view to meeting the case. It was agreed to delay consideration of this matter till next ordinary meeting of Presbytery. The remits from General Assembly were appointed to be taken up at next meeting, which was determined to be held in St. Andrew's church, Stratford, at ten o'clock, a.m., Tuesday, the 19th December next.