

of Unitarianism and Ritualism, and showed that a strictly moral life and a belief in the perfection of Christ as man would not atone for human guilt, or satisfy the longings of the human soul, that it required more than the absolution of a priest or the elevating of the "Host" to produce faith in the heart and cleanse it from pollution, that the gospel which Unitarians offer is not a genuine article, that it is spurious and must fail to accomplish the end in view. The preacher then proceeded to show that Christ, the true bread of life, could alone satisfy human wants, and to secure this end, Christ must be received into the heart, a religious frame of mind must be cultivated, and that we should endeavour to be surrounded by religious influences. The follies and dangers of an irreligious life were eloquently dwelt upon, and young men (of whom a large number were present) and others, were entreated to eat of this soul-satisfying food and drink of that water of life of which if a man once drink he will never thirst again. Mr. Mitchell was formerly in Millbrook, Ont., and later in Chalmers' Church, Montreal, and was regarded as a popular and attractive preacher. It may be interesting to mention that the communion service of St. Andrew's Church which is of solid silver and which was a gift from the Earl and Countess of Dalhousie, was saved from the fire, it being deposited in the vault of the Bank of New Brunswick.

#### ST. DAVID'S CHURCH

separated from St. Andrew's at the time of the Disruption in 1845. The Rev. Dr. Thompson was the first minister. He was succeeded by the Rev. Neil McKay of Summerside, P.E.I., who was succeeded by the present pastor, the Rev. Dr. Waters, who is well and favorably known in the West for his learning and eloquence, and was at one time the minister of Port Hope, and at another of St. Mary's. He is brother to Dr. Waters of Cobourg, Ont., who is a leading physician in that important town, and whose valued friendship your correspondent has enjoyed for some years. St. David's is situated on Sydney street, and will be an ornament to that section of the city. The building is of brick, with stone dressings, and is 100x60 feet, with a handsome tower. Some of the members of the congregation are putting in memorial windows in honor of their deceased friends. The church will seat about 1,000 persons, and is to have an organ the cost of which will be borne by one member of the church.

#### ST. JOHN'S CHURCH,

which escaped the fire, is situated on King Street east, and is a wooden building, left somewhat in the shade by the appearance of the new churches. The first minister of St. John's was the Rev. Dr. Irvine, one of the foremost of Canadian preachers. Dr. Irvine was succeeded by the Rev. James Bennett a licentiate of the Irish Presbyterian Church, who has been the pastor of this church for nearly a quarter of a century, and who, in recognition of his literary and theological attainments, had lately conferred on him the degree of Doctor of Divinity—an honour seldom more worthily conferred.

There are also "Calvin" and St. Stephen's churches, which both escaped the fire. Of the former the Rev. Dr. MacIsaac is the minister, and the latter,

#### ST. STEPHEN'S,

was organized by the Rev. C. A. Kaic, who was for some time tutor to the Marquis of Lorne, the new Governor-General of Canada. The present minister is the Rev. Mr. McRae. The congregation was organized about twenty years ago.

#### THE REFORMED PRESBYTERIAN CHURCH

I was not a little surprised to find a church in connection with this denomination, which I esteem very highly for their fathers' sakes, but somehow their principles do not seem to grow or spread either at home or in Canada. I understand that at one time there were two Presbyteries in these Provinces which now are reduced to two or three congregations. Whilst I have always respected their scruples, I have for a long time thought that for many years back there was no need for their separate existence, as they did not seem to have a special mission. The Presbyterian Church as at present constituted comprises all the important principles for which the "Reformed" contended, and the reform that is sought for and desired in the present age is in quite a different direction, as many good people of the present day think that our "creed" is even too severe, and would like to

see the "Confession of Faith" remodelled, which day I hope is very far distant, for whilst the "Confession," like every other human production, has faults, still what guarantees have we that what would be given us as a new creed would not have more serious faults. If there is anything above another to distinguish Presbyterians from other denominations it is the soundness of their creed and the purity and simplicity of their worship.

The organizing and sustaining of so many Presbyterian churches in this city we regard as a matter of the very greatest importance. It is a testimony to the fact that our people here have not deserted the faith of their fathers, a faith which was maintained and proclaimed not only in the face of persecution but even of death, and it is also a pledge that these doctrines and principles will be handed down to future generations. "For he established a testimony in Jacob and appointed a law in Israel which he commanded our fathers, that they should make them known to their children, that the generation to come might know them." K.

Part Held, St. John, N.B., 13th Nov., 1878.

#### THE ANXIOUS SOUL COMFORTED.

Poor erring soul! thou art not yet forsaken!  
A Father's loving heart still beats for thee;  
Renounce the steps in sin which thou hast taken,  
And thou shalt have a pardon full and free.

Let not the sins of former days deter  
Thy heart from seeking after truth and God,  
Thou shalt not seek in vain, do not defer,  
Fly to the cross and Christ shall ease thy load.

A Father's arms are open to receive,  
A Saviour's blood is freely shed for thee,  
Trust not thy erring self, in Him believe  
Who bore thy sins upon the accursed tree.

No more in darkness shalt thou doubting tread,  
A brighter light shall guide thee on thy way,  
No more in sin shalt thou be blindly led,  
Nor in the paths of vice be found to stray.

Thy soul shall then in glorious measure feel  
The Spirit's power, which changes mind and will;  
And thou shalt not be able to conceal  
The love which thy enraptured soul shall fill.

Then shalt thou grow in grace from day to day,  
And thus be fitted for thy home above;  
Till God shall call thy ransomed soul away  
To swell the praises of His matchless love.

Toronto.

—J. IMRIE

#### NOTRE DAME CHURCH, MONTREAL.

This church is often called "The Roman Catholic Cathedral of Montreal" no doubt, on account of its great size—but it is merely the parish church (*L'église paroissiale*). It is said to be the largest church in North America. It has two galleries, and can hold ten thousand persons. The towers in front—which catch the eye in every view of Montreal—are very lofty. One of them has steps on the inside, all the way up. From the top, the visitor can, on a fine day, see a great distance all around him. The charge for permission to go up is twenty-five cents, and many avail themselves of the opportunity to do so, thus afforded them. In this tower is the largest bell in America seven feet in diameter at the mouth. Formerly the inside of the church had a very bald appearance. This has, of late, been exchanged for a very tawdry one. New galleries have been put in, and from the ceiling to the floor, the church has been adorned with gilding, and most of the colors of the rainbow, with two or three others. The style of ornament adopted is better suited for an oyster saloon, a railway car, or a theatre, than a church. At one end of the railing in front of the high altar, is a marble statue of the Virgin—the gift of the late Pope, which fact is duly recorded on a pillar beside it. Of course, it is, for the reason just stated, held in great veneration. At the other end, is an image of Peter—no doubt, a copy of the famous one in Rome which, at first, represented Jupiter, but was afterwards made to represent Peter, by simply taking the thunderbolts out of one of the hands, and putting in their place a pair of keys. The toes of the right foot have somewhat of the appearance of gold, while all the rest of the image is of a dark brown. Why is this? Here is "the philosophy of the thing"—they are worn by the kisses of the worshippers! It is said that the toes of the one in Rome just referred to, were worn away in the same manner. On the front of the second gallery, to the right of the high altar, is a cross, on which is an image of Christ

painted like life. Above one of the side altars, is a picture representing, I suppose, the Virgin and Child. For what it is remarkable, I know not. I know that it is not for its beauty, for it is very like some of those which adorn tea-chests. Above it if I rightly remember—is a picture of the Virgin and Child. Before them, on their knees, are a monk and a nun. The Virgin is giving the monk a scapulary, and Christ is doing the same to the nun. In the centre of the left aisle is what is called a "privileged altar," named after some saint, but who he is, I must confess, to my shame, I have forgotten. Above this is a large picture, which I am sure Archbishop Lynch would regard as a most powerful help to devotion. It represents a priest—doubtless the saint referred to saying mass. In front of him. At the bottom of the picture is a pit about the size of a potash kettle, that is in proportion to the surroundings. This is full of flames, in which stand two or three men and women. These, of course, are saints in Purgatory—lukewarm Christians it is true, but still saints, at the top is a young person, no doubt, a saint freed from Purgatory by the priest's prayers. God the Father, who is represented as an old man, is welcoming him to glory. If the priest go on with his masses, the others will by and by be freed too. But while he is praying, their friends on earth must be praying, "It'll ak' them baith" to make matters all right for the third party. In a picture in another part of the church, God the Father again appears as an old man. Between the privileged altar and the front door is a life-size image of Christ on the cross, painted in imitation of the reality. On the right side—where a doctor would say it should not be—is the wound made by a soldier's spear. On different parts of the body are scars, no doubt, representing those supposed to be made by the end of the scourge coming round and taking off portions of the skin when He was scourged. Blood is flowing from them, and they are black at the edges. How such a representation can aid devotion I cannot see. To any person of good taste it cannot but be very disgusting.

In days gone by Chiniquy has preached in this church to a congregation which filled it. T. F.

#### A SUGGESTIVE LETTER.

MR. EDITOR,—A few weeks ago, I received the following letter, which, with the permission of the writer, I send you, in the hope that it may induce others to make like effort in aid of the mission work of our Church. It is not for the amount realized, nor in the hope that it may induce others to help us here, but with the belief that such a spirit of interest in the work of the Church ought to be encouraged both in young and old:

SIR,—Be kind enough to find enclosed \$5.00, for the building fund of your Church. It is the proceeds of a children's Bazaar. My two nieces heard you preach in Knox Church, Toronto, some months ago, and they thought they should do something for what you asked assistance for. Mentioning the subject to the children next door, their united efforts resulted in netting \$5.00, which I have been requested to forward to you. I remain, etc.

Toronto, Oct. 10th, 1878.

The object mentioned above was the erection of a Presbyterian Church at the Town Plot of Fort William. The building, 30x48 feet, with a small vestry and porch, is in course of erection. It is already enclosed and shingled, and now the work inside is being done. It is not intended, however, to complete it until next spring. It is the first and only Protestant church in the place. On the opposite, or south side of the Kaministiquia river there is a Roman Catholic church and Indian Mission. I have been told that was established about sixty years ago. Our sincere thanks are due to all who have aided us in our undertaking, both in the city of Toronto and in the Presbytery of Bruce. We shall need all the help we can get before the church is completed, and especially as work is stopped for the present on the construction of the C.P.R. to the west of us. Yours, etc., D. MCK.

"Manse," Prince Arthur's Landing, Nov. 20, 1878.

DURING the past season a handsome residence has been erected in the village of Ashburn by the Presbyterian congregation of that place for their pastor, the Rev. W. M. Roger, M.A. On Thursday, the 21st ult., the pastor, having obtained possession, gave a house-warming social to the members of the congregation. Addresses were delivered by Rev. J. Carmichael of Columbus, Rev. Mr. Hogg of Oshawa, and the pastor.