

charges in Whitby and Peterboro; chiefly through his exertions the present handsome church was erected.

ZION CHURCH

stands on the south side of Queen's square, and is a neat frame building. The congregation was formerly in connection with the U. P. Church of Scotland. It was organized about twenty-five years ago, and had for its first pastor the Rev. Mr. Falconer, now of Trinidad who was succeeded by the Rev. Thomas Cumming, late of Stellarton and now of St. Joseph street, Montreal. The present pastor is the Rev. J. M. McLeod.

THIRD PRESBYTERIAN CHURCH.

This congregation, which claimed connection with the Free Church of Scotland, was organized about the year 1844 with the Rev. Mr. Sutherland (now of Australia) as its first minister. The church was kept open for about eight years, when it was considered prudent to amalgamate with the other two congregations; consequently the neat little church, which occupies a nice situation, is vacant.

The members of our Church on the island are of Scotch parentage, with a sprinkling of American and Irish. They are warmly attached to the mother Church and feel proud that on this their island home they can worship the God of their fathers according to the light of their consciences without molestation from man. I was pleased to meet here our genial friend Mr. D. McGregor, of Halifax, who was pushing with characteristic ability the interests of the "Presbyterian Witness" of that city. With two such organs as the CANADA PRESBYTERIAN and the "Witness," Presbyterianism should be well represented. K.

Rankin House, Charlottetown, Aug. 8th, 1883.

PASTOR CHINIQUEY IN GREAT BRITAIN.

MR. EDITOR,—At the end of last year the British Protestant Education Society had requested me to go and help them to stem the formidable waves of Popery and Ritualism which are threatening to bring England again to the feet of the idols of Rome.

It seemed to me, at first, that my seventy four years of age ought to prevent me from accepting such a task. But, to-day, I bless my merciful God who has, once more, proved that He chooses the weakest instruments to perform His greatest works, that the praise and the glory may be His.

I have lectured more than 100 times in the cities of London, Liverpool, Glasgow, Bath, Edinburgh, Portsmouth, York, etc., etc., to warn the English and Scotch people against the dangers ahead from the combined efforts of the Jesuits and the Ritualists to enslave them again under the heavy and ignominious yoke of the Pope; and almost everywhere 't has pleased God to bless the humble efforts of His unprofitable servant, much above my most sanguine expectations.

It is impossible, in the short limits of a letter, to give you the details of the conversions which have filled my heart with an unspeakable joy: I will give you only a few of them.

A few days after I had addressed the large congregation of Rev. Dr. White, he told me: "After your lecture a most respectable French lady came to tell me that your address on 'Christ, the Gift of God,' had completely demolished her Roman Catholic notions about salvation. She has not only given up the errors of Popery at once, but she has joined one of our Evangelical churches—more than that, she is preparing herself to go back to France to speak to her relations and friends about 'The Gift' she has received and in the possession of which she feels so rich and so happy to-day."

Not long after one of the most zealous Episcopal ministers of London said to me. "Do you remember that venerable old gentleman who was sitting just before you, in our large hall. He is one of the rich and influential men of London, my personal friend, and a member of my church for many years; but, unfortunately, last year he fell into the hands of the Ritualists who soon led him to Romanism. He had made the acquaintance of a shrewd Jesuit who had persuaded him, that the Church of Rome was the only Church of Christ, out of which there is no salvation; and, in spite of all my efforts and entreaties to prevent him, next week was appointed to make his public recantation and submit himself to the Pope. But having learned that you were to lecture on Popery, he thought that he ought to hear you: and he was among your most attentive and intelligent listeners.

"What was my joy when, on my return to my parsonage after your lecture, I found him waiting for me bathed in his tears. He threw himself into my arms and said, 'Help me to bless the Lord! Now, I understand the errors of Popery, and, with the help of God, nothing shall ever shake my faith in the glorious Gospel truths which our heroic ancestors have purchased for us at the price of their blood.'"

A most interesting letter reached me not long after my arrival in London. One of the grand ladies of England was telling me in that letter that nine years before she had been enticed into the snares of the Ritualists, who, twelve months later, had handed her to Dr. Newman by whom she had soon been persuaded to join the Church of Rome, as the only ark of salvation.

"When once a Roman Catholic," she wrote "I had to suffer a real martyrdom from my husband, who had remained a strong Protestant; but I thought it was my duty to suffer silently every kind of humiliation and persecution and to obey the voice of my conscience which was telling me that I could not be saved out of the Church of Rome. Some six months ago, some business called me to London for a few days. There I received through the post, from an unknown person, your book, 'The Priest, the Woman and the Confessional,' which I read with the utmost attention. I had not finished its reading when my strong faith in my new religion was much shaken, for I could not conceal from myself that my own personal experience of the corruptive tendencies of auricular confession, were corroborating what you say. I showed the book to my father confessor, a very able Jesuit, asking him to refute you, but he absolutely failed in his effort to do it; and I was far from being satisfied with his answer. However, I have continued to remain a Roman Catholic till now, though much shaken in my faith. Now that you are in England I think it is my duty to put to you a few questions, and I hope you will have the charity to answer me." Her questions were about the words of Christ "Thou art Peter and upon this rock I will build my church" (Math xxvi. 18); and "This is my body this is my blood," (Math xxvi. 26). Two days later, my answer was in her hands. How can I tell you my joy when, three weeks later, she wrote to me that she had turned the Jesuits away, after having confounded them; and that she had been received again into the bosom of the Church wherein the blood of the Lamb is the only hope of sinners; and where the name of Jesus only is invoked to be served.

A few weeks later, the day after I had given an address on "Auricular Confession" in one of the northern cities of Scotland, a gentleman asked of me one hour of my time that he might have some explanation about our Saviour's words: "Whatever ye shall bind on earth shall be bound in heaven," etc. (Math. xviii. 18). After I had complied with his request he said: "I belong to one of those Scotch families which have remained attached to the Church of Rome when the great majority of the people were leaving that Church to become Protestants. But though, till last night, I have remained a Roman Catholic, I thought it was my duty to know what you had to say; and I was among your most attentive listeners. I will not conceal from you that at first I felt outraged at some things you said, and I came very near leaving the Church at the first impulse of my anger. But I was soon calmed and struck by the evident good and friendly feelings of your address, and your lecture was not finished when my former blind faith in the Church of Rome was absolutely shaken, not to say entirely destroyed. My wife, a devoted Roman Catholic, also till then, was sitting by me. It was easy to see that your words were making as much impression on her as on me. At her request, after the meeting, I bought your book, 'The Priest the Woman and the Confessional,' and we spent the greater part of the night in reading it from the first to the last line, with the exception of the Latin pages which we do not understand.

"It was past three o'clock in the morning when we finished. I then asked my wife, what do you think of this book? She wept bitterly and said: 'my dear husband, all that is said here is true. Many times I have been scandalized and horrified by the questions put to me, not by all, but by several of my confessors. It was from these questions that I got the first bad impressions of sin in my poor guilty heart when I was young. That is the reason why I have delayed till now sending our girls to confess. I have always concealed it from you; but, to-day, I think my duty is to

reveal it that you may not press me any more to send them to confess. I am fully persuaded that auricular confession cannot be ordained by the God of Holiness: It is a school of infamy.'

"You have nothing to fear from me hereafter on that subject," I answered, 'for my resolution is irrevocably taken, not only to prevent our children from going any more to confession, but I am determined to follow the advice which Pastor Chiniquy has given us: to rely only on Christ, His blood shed on the cross and His life given up on calvary for the pardon of our sins.' My wife expressed her joy at my determination, and she said that many times she had had the same thought; but she had never dared to express it. Now Mr. Chiniquy," continued that gentleman; "it is my determination to follow your example and join the great Protestant family as soon as possible with my wife and my seven children. But this cannot be done here in the midst of the blind Roman Catholics who surround me. I will emigrate to America, and there you will help me to know, love and follow the Gospel of Christ." I could give you several other facts as interesting if the short limits of a letter did not make it impossible.

It has been my unspeakable joy to give a helping hand to three most respectable priests in breaking their heavy and ignominious fetters. One of them is a French priest, the other an English and the other an Irish one. They all ask me for a place in the Converted Priests' Home to prepare themselves to preach Christ by giving some time to the study and the meditations of the Word of God.

Let us pray for all the priests of Rome, that they may receive the light, and that before long we may have a whole army of those regenerated priests rallying around the banner of Christ. C. CHINIQUEY.

St. Anne, Kankakee, Ill., Aug. 11th, 1883.

PRESBYTERIAN CHURCH IN CANADA—HOME MISSIONS.

The amount required for Home Missions for the year 1883-4, as set down in the estimates, which have lately been issued in circular form, is \$43,000. It should have been \$63,000, in order to carry out the deliverance of the Assembly in regard to the augmentation of stipends. A circular will in due time be issued.

W. REID.

General Agent and Treasurer.

Toronto, 10th Sept., 1883.

OBITUARY.

The old burying-ground of Indian Lands, hallowed by the dust of many of God's saints, was visited on the 15th August by a great concourse of people who came to commit to the tomb the mortal remains of one who was greatly esteemed and who had dwelt long among them.

Mr. John McRae, who died on the 13th of August, was a native of Lochcarron, Scotland. In 1842 he came to Canada, which was destined to become the land of his birth in a high and spiritual sense. Through the fervent and earnest preaching of the holy W. C. Burns, John McRae was brought under the transforming and renewing power of the truth, his eyes were opened to behold the glorious things of Zion. He was a man of sterling worth, sincere, generous, and possessing sound sense; and, like the diamond when opened to the light of heaven, those fine qualities were made radiant and lustrous by the grace of the Spirit.

The principles which are the bulwarks and pillars of our religion—the supremacy of Zion's King over all earthly potentates, the divinity of the Lord Jesus, and the completeness of His redemptive work—were most dear to him; and, when conversing of the past struggles and triumphs of the Church, his face would light up with animation and intense sympathy. A few years ago he became an elder in the Indian Lands congregation, and he will be sorely missed by session and people. Though now wrapped in the silence and oblivion of the grave, he rests in the sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ; and to the sorrowing widow and orphans we say, take comfort—he sleeps in Jesus.

A JUDGE of many years' experience gives it as his testimony that a large proportion of the suicides are caused by drink. "Drink, poverty, and domestic unhappiness," he says, "are the great causes of suicide. At least that has been my observation, and the victims of drink outnumber all the others combined."