

Pastor and People.

Manitoba and Saskatchewan Mission Field Report.

To the President and Members of Knox College Student's Missionary Society:

BRETHREN AND FELLOW STUDENTS:—I wish to lay before you a report of my labours as your missionary during the last few months in this portion of the master's vineyard. And in doing so I think it better to narrate in as simple and brief a way as I can what is to be recorded in the report, in the order of time and places, as it will make it more connected as well as more interesting perhaps. As Mr. Currie and myself have been sent out here not exclusively to take charge of a particular or designated Mission Field, as is ordinarily done; but left free to visit such portions of the province in which our people might be found destitute of the means of grace, and do what we could for their spiritual good, as well as to gather what information we could respecting the position and necessities of our people in the nearer settlements, and such other matters as affected the temporal and spiritual well-being of the community generally in this great north-west territory. And it is my earnest desire and prayer that I may be able to present this report in such a way as to awaken a still deeper interest in behalf of the thousands of our people out here, so far removed from the means of grace, and the many thousands more perishing in the midst of heathen darkness.

In company with my fellow-missionary Mr. Currie, I left Sarnia by the steamer "Ontario," early on Tuesday morning, June 9th; and after a pleasant trip to all who had procured first-class tickets, (but one of misery to those who procured the so-called second class fare) we reached Prince Arthur's Landing, on Friday, 12th of June. Here we met Messrs. Nicol and Tait, with whom we remained over Sabbath. At this point we met a large number of fellow travellers bound to Manitoba, a few of whom were going by Duluth, but the great majority by the much talked of Dawson route. On Saturday afternoon we were kept busy preparing for a start on Monday morning. On Sabbath (14th) Mr. Currie, preached for Mr. Nicol in the morning to a good congregation; Mr. Nicol preached in the afternoon at Fort William; Mr. Tait in the evening to the immigrants, and it fell to my share to conduct the services in the Wesleyan Methodist Church in the absence of their pastor. On Monday morning, the 15th, we started for Fort Garry per Dawson route. It is not my intention to give a minute account of our journey over this stage of the road, as the less said of the treatment the passengers received under the management of Carpenter and Co., the better. I would only express the hope that this route will be better managed next June and July than it has been during the corresponding months of this year. On Sabbath (21st), service was held on a rock, at Four Mile Portage. At this point we found our trunks were delayed, so it was arranged that I should return for them, and Mr. Currie push forward to Fort Garry; and owing to which arrangement Mr. Currie arrived at Fort Garry a week sooner than I did, where he met some of our ministers and other friends, who gave him valuable information respecting our work. I arrived on Wednesday the 8th of July, exactly a month from the date on which I left home, and twenty-four days from Prince Arthur's Landing. The pleasant feature of the journey was the many acquaintances we were enabled to make. As fellow-travellers we felt a growing attachment to one another. There was a large number of families from Ontario, especially Huron and Bruce, coming up with us. A number of them I had the pleasure of meeting again, which was like renewing old friendship. At the North-west Angle, about a hundred miles from Fort Garry, I had our trunks placed in French half-breed's carts, expecting they would arrive a day or two after us, but to our dismay we learned that our trunks had been left at a station between seventy and eighty miles from Fort Garry. Now it was friend Currie's turn to go in search of the precious cargo. But it must be said to the credit of the company that Mr. McInnes, one of its members, sent a conveyance expressly with Mr. Currie for the trunks. This detained us a week longer. We found the city of Winnipeg a busy place. It streets crowded with people, a large proportion of whom were strangers. Buildings were going up rapidly. It is amazing to see the progress made within the last two or three years. The old Fort is a striking contrast to the rest of the town with its old fashioned buildings and halls. The Governor's residence is within the walls of the Fort, a very plain looking building. I was pointed to the spot where poor Scott was shot. Certainly the darkest spot in the history of this old and delapidated Fort. Opposite the town on the east side of the Red River is the Roman Catholic Cathedral of St. Boniface, where Archbishop Tache resides. About five miles down the river on the west side is the old established parish of Kildonan, where the Rev. Mr. Black resides. Mr. Black's name has become a household word in this entire community. His faithful self denying labours amongst this people have secured for him a high place in their affection and esteem. It is most interesting to listen to the history of the old Scotch settlement of Red River, since its first establishment by Lord Selkirk down to the present time, as it is related by one of those who has been an eyewitness from the beginning. How manfully they faced the many hardships they had to endure; how quietly and peaceably they lived together, how steadfastly they adhered to the principles of the church of their fathers, how patiently they waited for a pastor of their own to come among them; how firmly they resisted the encroachments of the Episcopal Church, although Scotch Bishops had been sent, and her forms and services modified and arranged to suit the views and tastes of the Scotch people. And when Mr. Black was sent to labour amongst them how they rallied round the Presbyterian standard! Are not such a people, brethren, worthy of

the men who rallied round the standards of Wallace and Bruce, and of Knox and Chalmers?

On Sabbath (12th), I preached in Knox Church, Winnipeg, for Mr. Vincent, who went out to preach in the country for that day. The attendance was good at both services. In the afternoon I held a short meeting at the Government Sheds, where a large number of our fellow-passengers were congregated. I enjoyed this short and informal service very much, as I felt I was addressing a people into whose sympathies I could most heartily enter. We felt we were strangers and sojourners together, as yet without any certain abiding place. Monday, Tuesday, and Wednesday, I was waiting as patiently as I could for Mr. Currie's return, which he did on Wednesday evening with our baggage all safe. It was arranged between us after careful consideration, that Mr. Currie should go out to the Rockwood and Victoria section of the province north east of Winnipeg, and I to the Palestine district about a hundred miles west of Winnipeg. But now the question was how to get out! But it is an old saying "A friend in need is a friend indeed," and I found one in Hugh Grant, Esq., of Rat Creek, a highly respected and influential farmer who came to this country from Ontario over three years ago. Mr. Grant very kindly offered to take myself and trunks as far as his place, a distance of seventy miles, free of charge, which I readily and thankfully accepted. After parting with my friends and fellow-labourers, Mr. Currie and I started with Mr. Grant on Thursday (16th). We passed through a beautiful prairie country, reached Mr. Grant's place on Friday night, when I was hospitably received by Mrs. Grant and family. On our way we heard the discouraging intelligence that the grasshoppers had come, and were devouring everything before them, and it proved, but too true, as we discovered for ourselves next morning (Saturday), on walking around a magnificent field of wheat, containing forty acres, belonging to Mr. Grant. The grasshoppers would rise in clouds before us in every part of the field. It was a hard sight for the many honest and hard-working farmers, who had so recently settled in this new country, to see their crops, upon which so many of them depended, devoured almost in one night. It was to me a peculiarly sad sight to see the work of destruction going on in such magnificent fields of grain, as we passed on our way westward. I had yet about eighty miles to go to reach the nearest station of my Mission Field, and as I had sent word that I would preach there on Sabbath (19th) it was necessary for me to get there on Saturday. Here again Mr. Grant came to my assistance, going with me all the way, and thus conveying myself and baggage from Winnipeg to Westbourne, a distance of nearly ninety miles. I am sure you will all join me in thus expressing my sincere thanks to Mr. Grant for his valuable assistance at a time when it was really needed, and my best wishes for the temporal and spiritual welfare of himself and family. At Westbourne I was kindly received by Mr. and Mrs. Murdoch McLeod, whose hospitality I enjoyed during the period of my labours here. On Sabbath (19th), we held service twice, on Monday (20th) Mr. McLeod took me to the second crossing, when I was received with genuine highland hospitality by Mr. and Mrs. McCrea and family. On Tuesday (21st), Mr. McCrea took me to Palestine, my destination, where I was kindly received by Mr. and Mrs. Donald McLean, with whom I stopped during the three months I was laboring in this field. I commenced my labors here among a people who have recently settled in this district, chiefly from Ontario. There are also a few from England and Scotland; nearly all of them came from parts of Canada and the old country, where they had enjoyed all the privileges of an enlightened Christian community, and on this account they feel the more want of such privileges. For the last two or three years the improvements in the way of farming and building are very marked, but the grasshopper plague has been a great drawback to them. Many of them will not have even half a crop of wheat this year; barley and oats have been almost entirely destroyed, as has also the garden produce. The potato crop has been generally good, and in some cases far above the average yield, which will be a great means of support to many families this winter. The land throughout this district is fertile, and capable of being brought to a high state of cultivation; it has also other superior advantages, it is well supplied with water and timber. The climate is exceedingly healthy; I never saw such fine weather in Ontario as I have seen this fall. There are three large streams or creeks flowing through this district, in which the water is clear and beautiful. Along the banks of these streams there are belts of timber land, which supply the farmers with firewood, building, and fencing material; there are however, many inconveniences to contend with yet, such as the lack of good stores, grist and saw mills. The people have to go to do their marketing, and buy what they may need to Portage La Prairie, and even to Winnipeg, but these drawbacks will soon disappear, if the great drawback of all should not come viz., the grasshopper plague. There are three schools within the districts; those in Palestine and Second Crossing are public schools; the one at Westbourne is a mission connected with the Church of England.

There are four mission stations. That of Palestine is the largest. The meetings are held here in the school-house, the attendance ranging from forty to sixty—a Sabbath school is kept up, a weekly prayer-meeting alternately in Gaelic and English—a sketch class once a week, which was well attended by nearly all the Presbyterian children in the place. I enjoyed this part of the work exceedingly, I also endeavored to visit all the families as often as I could, and have reading and prayer with them in their homes. The number of families is twenty-one.

Station No. 2 is Golden Stream or Pine Creek Settlement, about seven miles south of Palestine. The Sabbath-school was held immediately before service; all the children in the settlement were generally present. The meetings were well attended, the attendance ranging from twenty to thirty. There are seven families at this

station, and several young men who have recently taken up claims; other families are expected to come in next summer.

Station No. 3 called Second Crossing, is about ten miles east of Palestine. The meetings have been well attended here also. I met with the children on Sabbath mornings an hour before service, as well as on Monday afternoon every second week, for religious instruction. The attendance at the classes was most encouraging; all the children came out, and the parents manifested the deepest interest in both the religious and secular instruction of their children. The number of families is nine, two of these have recently removed to other parts, but no doubt others will soon come to take their places. There are only two families here yet in full connection with our church, but they are both large families, having grown up sons, who have taken up claims for themselves, but the other families attend our meetings regularly, and send their children to the Sabbath-school, and received me with great kindness when I called to see them.

Station No. 4 is about twelve miles east of the Second Crossing, called Totogon. The meetings here were held in the house of Walter Lynch, Esq., who, though not a member of church, kindly permitted us to hold our services in his house. The attendance ranged from fifteen to twenty-five—I mean Presbyterian families. The Sabbath-school was immediately held after service in Mr. Morrison's house. I enjoyed our meeting with the children very much. I feel more and more persuaded that in a new field like this, that special attention must be given to the religious instruction of the young. All the families treated me with the utmost kindness whenever I called to see them, and I have no doubt but this will, in a few years, become a very important mission station. I must not omit to mention here, the kindness of Mr. McCrae, of the Second Crossing, in supplying me with a horse, free of charge, to come to this last station, a distance of twelve miles, during the whole time I have been labouring here. Indeed I could not undertake the work of supplying this station at all, without the kind assistance rendered me by Mr. McCrae.

The Communion of the Lord's Supper was observed in the school-house, Palestine, on the 4th of October last, by order of the Presbytery of Manitoba. The services were conducted by the Rev. A. Fraser, of High Bluff; the attendance was large, and the services solemn and impressive. The day being exceedingly fine, parties were enabled to be present from all the four stations. The number of communicants is about thirty, four of whom joined for the first time. My first communion season be a great means of blessing to all who were present on that occasion; may such seasons in future be times of refreshing from the presence of the Lord. The Rev. Mr. Fraser has rendered valuable services here by his occasional visits, and his private and public intercourse with the people. I must not omit to mention here also the affectionate regard in which the Rev. Mr. McNab, now of Beaverton, Ont., is held by all his former flock in this place; his own and Mrs. McNab's names are household terms.

[ED. NOTE.—We are reluctantly compelled to delay the rest of Mr. McKellar's interesting communication to another issue. Necessarily his report is long, but we are persuaded that our readers will not in this case think it too long.]

Report of Meetings of French Roman Catholics in Cote St. Church, Montreal.

FEBRUARY 11TH.

Father Chiniquy commenced the service by giving out a hymn, which he explained at length, setting forth the Gospel contained in it, and the reasons for gratitude to God that should be expressed in adoring praise. Then followed an exceedingly simple and earnest prayer, in which he invoked the Divine blessing upon the assembled congregation, and upon himself as God's poor ambassador; making fervent petitions for his fellow countrymen still in the darkness and bondage of Romanism. A second hymn was sung, and then the speaker announced his subject. At the former meeting in the French church on Craig street, a gentleman—evidently a man of culture and education—had asked him to show what right private Christians had to read the Bible. This he was now prepared to do. Taking up his Bible, he turned up in succession the passages: John, v. 39; Luke, xvi. 29; Acts, xvii. 11; ii. Timothy, iii. 15, etc., a companying the reading of each with a brief, animated commentary, or series of appeals to the judgment of his audience, the substance of which was that the commands and statements concerning the reading of the Bible were made in the case of private persons, not of ecclesiastics of any grade. Father Chiniquy then quoted passages from the works of the two greatest fathers of the Latin Church, Augustine and Jerome, in which these recognized authorities in the Church of Rome recommended all persons to the private and constant study of the Word.

Now he changed his ground, and illustrated his subject with the popular figures which he knows so well how to employ. The Bible is a book of light, a lamp, that which gives light. Turning to one of the pulpit gas-lights, he asked his audience if they could see it, and if it really enabled them to see what was in its neighbourhood. But the priest would say: "No, you can not; but I, who have better eyes, can. Shut your eyes; and leave me to tell you what is here." The Bible is called bread—the Bread of Life. Is bread only for the learned, the full, the rich? No; but for the ignorant, the hungry, the poor! It is the Word of God. Jesus, who was God, spoke to the multitude, to sinners, to the ignorant, as well as to the apostles, to the good, to the wise, when He lived a man of sorrows, here on earth. Let Him come to earth again, and stand here before you. The priest would come and interpose between Him and you. He would say: "You cannot understand Jesus, your God; it is dangerous for you to hear Him. 'Ah,' you would cry, 'good cure, let the blessed Saviour speak. Surely He who is all-wise will be able to make me understand.' The

Bible is a testament. The dying one leaves a will that tells of his gifts to all the members of his family—to this a farm, to the other a house, to another a sum of money. Yet you cannot understand it; and so any rogue may take all those gifts away. You are losing the bequests that your dying Lord's testament says are His gifts for you. Such illustrations as these, wrought out in calm, yet deeply moving language, and presented with singular clearness and simplicity, held the large audience enchained. Even those who had come for the purpose of creating a disturbance fell under the spell of the orator's divinely sustained eloquence. None could doubt that the prayer of Father Chiniquy, and many with him, had been heard, and that a month and wisdom had been granted from on high.

Again, he asked his hearers to go to their cure and enquire how it was that he understood a word which they did not. He gave the answer of the priest: "because of the grace which I received at ordination." Go to the Bishop and ask why he knows more than the priest of divine things, and he will tell you it is the result of the grace of consecration. Visit the Pope, and let him tell you why he is an infallible authority in the Scriptures, and his reply will be that the grace of the Papacy is his. And what is this grace? Priest, Bishop, Pope—all will reply, "It is the Holy Spirit." But you have all been confirmed, have you not? What did you receive then? Was it not the Holy Ghost? Now ask Priest, Bishop, Pope, how many Holy Ghosts are there, and they will all tell you there is but one. And yet this is strange, that while their Holy Ghost makes them wise, yours leaves you so ignorant that you cannot understand the Saviour's words. Yes, it is true, you cannot understand the Bible of yourselves. The Priest and the Bishop, and the Pope are right in saying this. But Jesus has said, if a father knows how to give good gifts to his children, much more will your Father in heaven give the Holy Ghost to them that ask Him. To every one that asks He will give the Spirit; and there is only one Spirit that leads into all truth, even those who are neither Priests, Bishops nor Popes.

In concluding, Father Chiniquy drew vivid pictures of the contrast between Protestant and Romanist countries; those that have the Bible, and those that have not. He showed that the open Bible was the secret of Britain's greatness, and adjured his fellow countrymen by the love of their native land to shake off the fetters that bound their souls, and to be free with the freedom that the Truth confers. Words are vain to give any idea of the convincing eloquence of the address from beginning to end. The fruits of it will appear through many years to come.

FEBRUARY 14TH.

Professor Campbell's Bible Class was to meet at three o'clock; but no sooner were the doors open (a quarter of an hour before that time) than the crowd of French Canadian Romanists began to pass in. It was vain to attempt the exercises of the class, so the Professor intimated in French that, as Father Chiniquy would not appear until four o'clock, he would hold a short service in English. At the first psalm (Old Hundred), all—French and English, Catholic and Protestant—arose, and the greatest decorum prevailed. The 46th Psalm was read, and after prayer, Mr. Tully, one of the third-year theological students, delivered an earnest evangelical address to the already large congregation, many of whom were English speaking people, who, although not understanding French, had come to see Father Chiniquy and to use the figure of jurymen) fair play. Professor Campbell, complimenting the French Canadians in their own language for the respectful manner in which they had treated the service, and expressing hopes for the order and beneficial influences of Father Chiniquy's meeting, gave out the well known hymn, "Jesus, lover of my soul," which being taken up by voices in many parts of the building, convinced the would-be disturbers of the peace that English hearts and hands were in their midst. A prayer was then offered, invoking the God of Peace, and asking the Divine blessing upon the Word soon to be spoken.

At the close of the prayer Father Chiniquy appeared, and with Professor Campbell, ascended the pulpit stairs. It was, we trust, an error of judgment rather than of heart that led the French Baptist congregation so to prolong its service that the choir, which is mainly Presbyterian, was not able to be present at the meeting until no room was found for them, and the service was well begun. Principal MacVicar, and at a latter period, Professor Coussirat and Dr. Burns joined Father Chiniquy in the pulpit, the four brethren thus testifying their respect for the venerable Father, and their readiness to suffer whatever might be in store for him. His hands were upheld by their presence and prayers.

After a brief prayer, he began. Again he alluded to the gentleman, whom he blessed for giving him such a subject to speak upon. That subject was "The divisions among Protestants." Father Chiniquy's first point was this: there were divisions in the Church long before Protestantism. This he illustrated at large from the Epistles to the Corinthians. Then he proceeded to his favorite mode of illustration. The forest furnished the first illustration. There are found all kinds of trees, very different, yet each beautiful and serviceable in its way. Some might expostulate with the Creator for not making uniformity. But God knows better than man; and the variety of his creation was the cause of its beauty. The orator spread forth the fingers of his left hand, covering the palm with his right, and said, "All these five fingers are separate, and of different sizes and configurations, yet," (taking away the right hand), "all unite in one hand." The two arms are separate; yet both have their work to do, and are attached to the same body. So Christ and His Church are by Himself called the Vine and its Branches. One of Father Chiniquy's greatest earthly pleasures was to cultivate his vineyard in Illinois. No two stems, branches, twigs, leaves of his vine were alike; yet so long as they were united to the stock they lived and bore fruit, or ministered to the health of the whole. Take this assembly, or embrace the whole world even in your comparison,

and you would find no two persons alike in feature or disposition. Unity in diversity, and diversity in unity mark all the glorious works of God. It is man that strives after dead, rigid, unnatural and displeasing uniformity.

His teachers once deceived him in regard to Protestant diversity. But they were themselves deceived. They saw a mirage in the desert, poor souls; an appearance that had no basis in reality. In appearance Protestantism was divided; but in reality true Protestants were one in Jesus Christ. The apparent diversity, the freedom of judgment in minor matters, is a sign of liberty. Christ's religion makes men free. That of Rome clothes men in the uniform of slaves. The fundamentals are the same in all the Churches. Only in regard to that which Christ has left in a measure free, or in which the Bible by private judgment may be read differently, are they separated. Yet he held that some must be nearer the truth than others. As an instance of unity in spite of diversity, Father Chiniquy alluded to the recent meeting of the Evangelical Alliance, where Protestants of all denominations celebrated in St. Paul's Church the ordinance of the Lord's Supper. Was not he himself received by all Protestant denominations, and welcome to all pulpits. In England he, a Presbyterian, had preached in Episcopal Churches; and Congregational, Methodist, and Baptist pulpits had all shared in his services.

An Irish friend of Father Chiniquy had asked him how he could become an apostate and ally himself with sectaries so broken up among themselves. He asked his Irish friend how many children he had. He answered, "Seven." Are they all boys? No; the second and fourth were girls. Have they all the same complexion? No; some were dark with black eyes; and some fair with blue. Have all the same occupation? No; while he was a farmer, one was a blacksmith, another a tinsmith, another a shop-keeper, and so on. Are all alike in disposition and way of thinking? No; he left them free, as long as they were good and obeyed their parents. Ah well, what matters it if your children are different in sex, and name, and complexion, and occupation, and mode of thought, if all love their father, and are obedient sons and daughters. So if we love Christ and obey Him, will he not leave us free?

You in Rome have sects. What would you think if we were to speak of the diversities of Romanism, because of your church of Notre Dame under the Bishop; your Recollet Fathers, your St. Patrick's Church? Yet our divisions are not so great as these. In the Church of Rome there are ten thousand different beliefs. You read that he who disbelieves infallibility will be damned. Yet how few believe it! Not four persons here; no, nor in Montreal. When infallibility was proclaimed, the great Montalambert said, "Our Church has become idolatrous." These were brave, true words. In 1682 there was a Council of French Bishops, and Bossuet, with Fenelon and many great men of the Gallican Church were there. They rejected with disdain the dogma of infallibility that is accepted to-day. We take this stand; nay, we look higher still. With us Protestants, Christ alone is great; Christ alone is infallible, and all we are brethren.

The audience listened in breathless attention as Father Chiniquy took out the "Summa Theologiae" of Thomas Aquinas and read his favorite passage that hands all heretics over to the temporal power to be exterminated. He read in "Maistre's Book on the Inquisition," in which he brands a heretic as the worst of criminals, and recommends him to capital punishment. Then he asked: "Do you believe that this is the religion of Christ? I know you do not. And so you are Protestants; for Protestants were those who protested against the Papal decree that would have made them abjure their faith or die by the executioners of Charles V., Emperor of Germany, and the Pope's obedient servant." Perhaps those who wished to kill him, and shouted the other evening to that effect, did believe Aquinas, and Le Maistre. If so, they could tell their friends, the priests, that kill him they must, if they would silence him, for he had no fear of the face of man.

In conclusion, Father Chiniquy touched the Romanists on their sorest point—the worship of the Virgin; and when he asked if they agreed with the words of Liguori, that she was entitled to the highest of all homage, a few answered guiltily, "Yes," while some near the door, hearing the blasphemous assembly, as it seemed to them, made a momentary disturbance, which the calmness of Principal MacVicar and those associated with him in charge of the meeting soon caused to subside. The services of the elders and deacons of Cote Street church in the cause of order cannot be too highly estimated, and mark them out as men pre-eminently fearless, discreet, and zealous for the truth. The work of Liguori contains certain legends concerning the Virgin, of the most absurd and derogatory character. After reading one of the worst of them, Father Chiniquy told his audience that it was wrong for them to refuse to hear it, as it was not a story of his; the Protestants had invented nothing so shameful; it was their own Church that, in the height of its sinful folly, had so offended common sense and decency.

Then Father Chiniquy adjured the victims of Romish superstition to come out of Babylon, to be free; and prayed them to read the Word of God, and reject the vain traditions of men. So the meeting was dismissed, after a brief, fervent prayer—one of the most successful, perhaps the most successful, meeting of Roman Catholics that has ever been held in Canada. The work grows daily, and the end is not yet. The confidence and prayers of the whole Church, its moral weight, its means, should be called forth on behalf of such a holy undertaking as that in which Father Chiniquy is engaged.

TERTULLIAN saith, 'If thou endurest wrong for Christ's sake, He is a Revenger; if sorrow, He is a Comforter; if sickness, He is a Physician; if loss, He is a Restorer; if life, He is a Revival.'

It is better to be above an enemy than even with him; he that revengeth is but even with him; he that pardoneth is above him.