

tion turned upon personally addressing individuals on the subject of religion. Reference was made to the injudicious and even offensive manner in which this was sometimes done by a certain class of religionists, but I remarked that perhaps while we were finding fault with the improper ways in which others did it, we were not attending to the duty as we should. "Well," responded my companion, "suppose we make a beginning. What do you say to one going down and having a talk with this old man," pointing to one who was engaged hoeing in our host's garden. He presented rather a shabby appearance. His clothes were rough and worn. He was bowed and stooped, and while his appearance presented nothing repulsive, it was rather rude. I agreed to my brother's proposal and we immediately proceeded toward him. When we reached the spot where he was at work we at once entered into conversation with him, and after speaking for a little time upon such topics as are common on such occasions, we introduced the question of personal religion, asking him if he was thinking on the subject. He immediately replied, and with some eagerness, as if glad that the matter had been introduced, "Oh, yes. I have for some time." A long conversation followed in which however, my brother, who was older than I, took the lead.

My recollection will not serve to give anything like the order, but the substance of it I can never forget. He told us that he had been for some time anxious on the subject of religion, that he had been reading his New Testament diligently and also praying to the best of his ability. But he had not had religious instruction in youth and was now ignorant on divine things. He had been desirous of further information, but found none of those about him able to give him what he needed, and he welcomed our approach to him as of messengers of God. He told us of his history. He had been a man-of-war sailor and served throughout the Napoleonic war; had been in some of the desperate engagements of that period, in which as he described it, he had seen "the deck slipping with the blood and brains of men." During this period he had no more of the sense of religion than was common among the class to which he belonged, but he told us a strange dream which he had at that time which continued to dwell upon his mind. He saw like a great furnace with fire burning in it, but in the midst of it a huge beast, and he saw a file of men one after another drawn to be seized by this horrid monster. He felt himself drawn forward, but almost immediately after felt himself seized and drawn back, while at the same time he heard one saying, "I have got or I have saved this one."

We conversed with him for some time and instructed him in the way of salvation. He received the information gladly. Indeed, he seemed already under the influence of divine truth, but was highly pleased to have it made more clear to his mind, and he received the word as a little child. We were struck with the simplicity and humility of spirit that he manifested. With the view of testing his condition we asked him, "Do you love the Saviour?" In a tone I cannot forget, as possessing simple faith with a touch of something like surprise, that it should be thought probable that he could have any other feeling, he replied, "Oh, yes, I love Jesus."

We asked him then if he did not wish to commemorate the dying love of Christ by observing the Lord's supper. He said he would like to do so if we thought he should. Altogether he seemed so sincerely and humbly pious, that we recommended him to do so, and on the whole state of the case being submitted to the session they cordially agreed to his admission, and on the following Sabbath he joined with us in the holy ordinance.

I heard of him years after, and found that he continued to live an humble Christian life. He had severe trials, but under them exhibited much meekness and continued instant in prayer. He has long since fought his last battle and I have no doubt won a victory more glorious than Trafalgar.

I have only to add that a grandson of his, reported as a very excellent young man, lately finished his studies at one of our Halls and is now an ordained minister of our Church.

The incident suggests several lessons:

First, Does it not teach ministers and Christian workers not to despise or overlook any man?

Secondly, What encouragement does it afford to earnest personal effort with our fellowmen on the subject of religion. Such efforts may be sometimes repelled but we do not know how often we would find the soil all prepared to receive the word.

Thirdly, What a remarkable manifestation of the sovereign grace of God, and how wonderful the arrangements of Providence by which God seeks out his chosen and gathers them into His fold.

Lastly, See the influence of the conviction of one man extending to after generations, and in ever-widening circles.

Does it not then say, "In the morning sow thy seed and in the evening withhold not thy hand, for thou knowest not whether this or that shall prosper or whether both alike shall be good." "Blessed are they that sow beside all waters."

AN OLD PASTOR.

ST. LUCIA

BY REV. JOHN MORTON, TRINIDAD.

St. Lucia has probably been less heard of than Trinidad by your readers. It has, however, figured largely in history. Again and again the English took it from the French by fighting and restored it by treaty, before finally deciding to save further fighting by keeping it. Its importance arises from its position

near the centre of the Windward Islands, and from its possessing a small but secure harbour. There are few harbours in the West Indies. The Trade Winds blow from the east, and the anchorage is generally an open roadstead on the western side of the islands. In case of a gale from any point in the west these roadsteads are unsafe. The Gulf of Paria forms a harbour for the entire west coast of Trinidad; but the water is shallow so that vessels cannot come alongside of wharves. Now the harbour of Castries in St. Lucia is landlocked and the water deep. The local government have lately spent £85,000 sterling in improving it, and the largest steamers can come up to a magnificent concrete wharf. The British government are fortifying it as a naval coaling station. Should war ever occur with France St. Lucia will be heard of as a place of chief importance.

Many years ago Indian immigrants were brought to St. Lucia. The government sent to Trinidad some five years ago for a Hindustani interpreter. The young man sent was a Christian from San Fernando district. To James B. Cropper, a young man of twenty years of age, clerk in a government office, he suggested that something should be done for the children of the immigrants. These two young men, Messrs. Cropper and Jageshwar, went out on Sabbaths six and a half miles to Crown Lands and held meetings with the people. An interest was soon awakened, and Mr. Cropper applied to the administrator of the island for fifty pounds a year to support a school. This was cheerfully voted—the State provided a school house and George Sadaphal was sent over from Trinidad to take charge of the school. After a time Rev. Mr. Labihari spent a month in teaching and preaching among the people. A year later the writer spent three weeks in St. Lucia, and was pleased with the progress the work had already made. On that visit he baptized twenty persons and got the administrator to provide £100 per annum for two additional schools—the estates again providing the houses.

On his second visit twenty-nine persons were baptized and the Lord's supper dispensed for the first time in St. Lucia according to the forms of the Presbyterian Church.

Rev. Charles Ragbir and the writer have each paid a visit to St. Lucia within a year, and there are now 170 Christians out of 2,000 East Indians. George Sadaphal now devotes all his time to catechist work.

The East Indians are decreasing in St. Lucia. Since the crisis in sugar began no new immigrants have been received; last year three hundred returned to India. Very few have settled in the country. Indeed the first encouraging indication pointing in this direction has appeared among those taught and Christianized by our mission.

Whether the people settle in the colony or return to their native land, the duty and importance of evangelizing them is equally urgent.

The mission has shown how wonderfully God can work in using men, if only they are willing to do what they can. Opportunities lie at the door of all. We only need willing hearts to see the opportunity and ready hands to seize upon and improve it.

THE CONFSSIONAL.

The Rev. Mr. Seguin, of Chicago, an open communion Baptist minister, for fourteen years a Romish priest, has published a translation into English of those parts of Dens' and Kendrick's Theology relating to our seventh commandment. These have to be carefully studied in the original by those preparing to be priests, and used by them in dealing with penitents in the confessional. They are of the same kind as Chiniquy keeps in the original, in two of his books. Virgil says, "Can such angry feelings be in heavenly minds?" One can hardly believe that professors of divinity, bishops, yea, and even saints, could coin such abominably, dirty ideas as are to be found in the aforementioned book. They seem to wallow in a mental cesspool, with as great delight as a boy does in a gutter. The stench from some passages is so strong that Mr. Seguin keeps a cover on them. No wonder that the confessional is a mother of abominations.

Several years ago a gentleman in England published a book of the very same kind as Mr. Seguin's. He merely translated certain parts of standard works in the Romish Church. Notwithstanding that, he was fined for publishing an immoral book.

Elders Mills.

UNCLE AND NEPHEW "WIDE AS THE POLES ASUNDER."

The Rev. J. A. Derome, a nephew of Bishop Langevin, of Rimouski, Que., was lately ordained and inducted as pastor of the French Evangelical Church at Ware, Mass. He was born at Rimouski, and studied at the college there. In the providence of God, he was brought into the light of Protestantism and the Gospel. He is now a Protestant pastor, a scriptural bishop. His uncle, the bishop, says in a letter to me that he believes that all who have been "knowingly and wilfully" out of his Church, are damned when they die. Of course he believes that it shall be worse with those who have turned aside from "the true faith." They shall be "beaten with many stripes."

I may state that, just before his ordination, Mr. Derome was baptized. He gave in French and English his reason for desiring it, namely, "Because he had been baptized in the Romish Church under a belief so different that he felt it was not true baptism, and he desired to submit to the rite in its simplicity."

Elders Mills.

TO THE CHRISTIAN PASTORS AND PEOPLE OF CANADA.

DEAR BRETHREN IN CHRIST,—A good number of you had kindly invited me, last spring, to give some of my lectures on Romanism; and I had promised to do so. But providential circumstances have made it impossible to fulfil all my engagements. I ask you to pardon me the disappointment you must have suffered, when I can assure you that there is no fault of mine. I am happy to tell you to day, that I hope the Good Master will grant me the favour of giving those addresses from the end of September to the beginning of December, if it be still your desire. Let me tell you also, that, last spring, I have written to England and France to get the best and most reliable works ever written on the Jesuits, and that they have come. I have now the most authentic and irrefutable amount of facts and arguments you want and wish to know about the Jesuits. It will, then, be easy to show you that the Jesuits are the most deadly and pestilential plague which has ever infested the world. The plagues of Egypt were nothing compared with the Jesuit-Plague. The Egyptian people suffered only in their material interests from the ten plagues. But the Jesuit-Plague attacks, corrodes, vitiates, poisons, putrifies, paralyzes and kills the intelligences, the morals, the very souls and life of modern nations.

It is a public, an undeniable fact that Portugal, Spain, Poland, etc., etc., owe to the Jesuits the loss of their past glories and high positions in Europe. It is to the Jesuits that France owes her last war with Germany with all the awful humiliations of those days of unspeakable disasters. England would have been drowned in her own blood, long ago, had not the God of the Gospel granted her the will and the strength to crush under her heels, that seven-headed monster, in the days of Queen Elizabeth. France is still bleeding and weakened by the loss of her thousands and thousands of noblest sons and daughters slaughtered by the Jesuits at the St. Bartholomew massacre. She is still weakened, she will never recover from the loss of her hundreds of thousands of families destroyed by the dragoons of Louis XIV., or sent to exile to quench the bloody thirst of the Jesuits, who, through Pere Lachaise, caused the repeal of the Edict of Nantes.

My dear French Canadian countrymen are doomed to become the Pariahs of modern times, if the plague of Jesuitism is allowed, a few years more, to eat up the very marrow of their bones, poison their brains, corrupt their hearts, enchain their intelligence. It is with an unspeakable sadness that I see the Jesuits preparing the elements of a bloody civil war in Canada, when, I know it, my dear countrymen will be crushed to the ground if not annihilated. The Jesuits have foolishly and insolently fired their Sumpter gun at Quebec, the 24th of June last. They have unfurled the dark banner of slavery, ignorance, superstition, and they are alling honest, but too unsuspecting, countrymen under those banners, to fight against the sons of light and liberty. . . . How my heart is sad when I see the evident result of that fratricidal conflict! Though eighty years old, I offer again my humble services to the disciples of the Gospel. I may yet, by the great mercy of God, sound the trumpet of alarm at the approach of the foe, and help to rally the soldiers of Christ around the banners of right and liberty and truth, which the Son of God has brought from heaven to save the world.

Truly yours in Christ, C. CHINIQUY.

P.S.—My address these next three weeks will be St. Anne, Kankakee Co., Illinois. I respectfully request the editors of the Canadian press who take an interest in the impending Jesuit conflict to reproduce this letter.

St. Anne, Kankakee Co., Ill., Aug. 28, 1889.

MISSIONARY SUPPLY FOR THE NORTH-WEST.

MR. EDITOR,—In the North-West at this season there is great anxiety about winter supply. The departure of students from fields to their respective colleges leaves a number of congregations and mission fields without any supply and Kildonan, Selkirk and Fort William, Carman, Manitou, Carberry, Trenton, Holland and Regina congregations—all with one exception in Manitoba—are just now vacant. Killarney, Cartwright, MacGregor, Souris City, Elton, Elkton, Roseland, Alexander and Oak River mission fields are anxious to secure ordained missionaries. Can they get them? There are plenty of men in the East to man these fields and give an impetus to our work but they seem to be afraid to venture westward. The Methodist Church is sending in a strong force and there is no difficulty in getting men for their work. Can we not man our fields? We need also seventeen or eighteen young men students or catechists—for winter or rather for one year. Who will volunteer? Good work has been done all summer and we are unwilling that any loss should occur through lack of supply during the winter. A number of people came to the North-West this year. They have settled in the older parts of the country and increased the size of our congregations. All we need is that these congregations and missions should be taken care of a few years and then we should have good strong congregations. Last year five congregations in the Presbytery of Brandon became self-sustaining and the Presbytery doubled its strength in four years. The mission of this year becomes the supplemented congregation of the next and the self-sustaining congregation of the following; and the people are liberal in the support of ordinances. The average in the Synod last year per communicant was \$19.17 as against \$12.86 for the whole church. In the East men are crowded, let them come west and get room and work. In a few years Manitoba College will render unnecessary such urgent appeals, but help is much needed now and people are asking what is the matter with the Church when missionaries cannot be secured.

J. ROBERTSON.

Winnipeg, Aug. 30th, 1889.