

Contributors and Correspondents

LETTER FROM INDIA.

The following letter from Mrs. Stuchert was received in time for last issue, but was crowded out. It is addressed to the corresponding secretary of the Toronto Women's Foreign Mission Society.

My DEAR MRS. HAYN,—In this letter I purpose telling you about the Gupputi festival which took place about three weeks ago. This festival is held annually about this time of year. An image of Gupputi is brought to each house with as great pomp as the means of the family will allow, and every house is decorated with pictures, mirrors, and lights for its reception. The Brahmin priest comes and invokes the spirit of Gupputi to enter the images; his efforts are always supposed to be successful; and immediately after, the people come and worship the idol. Gupputi's appearance is not very interesting, he has the body of a little boy, the head of an elephant, and four arms.

These idols are kept from three to twelve days in the house, during which (puja) worship is offered and the room brilliantly lighted every evening.

When the worship is completed the Brahmin again comes and takes out the spirit of Gupputi, and the idol is carried off accompanied by bands of music, tom-toms, and brass instruments, with wild dancing, and an immense crowd of people, to the sea, where amidst incense burning and howling, he is cast into the sea. This year the common people seemed to be more mad after their idols than I had seen them before, and amongst the immense processions we saw many educated men of whom we expected better things. These sights, as you may suppose, sadden us, but if we turn from these sights to God's own words our hearts are soon cheered because we are not assured of the ultimate success of Christ's kingdom? Our very earnest prayer is Thy kingdom come speedily Lord.

We have been getting into a number of new houses lately. Last week we were asked to go to the house of a woman who had been attending our Medical Mission Dispensary. We went, but, we are able only just to make friends, almost nothing more. And why was this? The Brahmins followed us, also women and children, inquiring what we had come for, and looking very suspiciously at our books. The woman of the house said, "How kind of you to come," and my companion, (a dear Bible-woman), replied, "We have done nothing meriting thanks, but what has Jesus done?" He came from Heaven to save you and me, and He died for us. The woman smiled and said, "Yes." We took our leave immediately, thanking God for helping us to leave one little seed.

We both felt glad when we found ourselves at the end of the road, for the Brahmins looked angrily on us.

We visited that same day a rich family where there are seven or eight women, (I suppose I ought to say ladies.) Here we got a very warm reception, and my companion (the Bible-woman) is called auntie by these women, to show how much they respect her.

We had a long conversation with them, and they asked us to sing some hymns, which we did after reading them and giving a little explanation. There were three widows in this house, consequently we sang first, "Here we suffer grief and pain," etc., etc.; one of these widows looked particularly sad, and I made enquiries about her, thinking her husband must have died very recently, but such was not the case. Her husband had died twenty years ago when she was a tiny girl. Poor thing, I longed to rush to her and embrace her, and tell her that God would be her husband, and that Jesus loved her, and we loved her, and wished to see her happy. But I had to restrain myself, and be cautious. How much we feel for the poor young widows; their lives are in general very sad; many just live on, and because they have little or no spirit in them, naturally life is weary to them. There are exceptions where the widows are really loved and respected, but as yet these cases are rare. Our next hymn was, "What a friend we have in Jesus," etc., etc., which they all seemed to like.

One woman in this house is the wife of a young medical man who became a Christian about five years ago. She will not join him; indeed her love for him is very small, I suppose she hardly knows him, and as she has not any desire in the meantime after Christianity, she says, "Why should I go to him." Her husband was educated in our college many years ago, and the religious instruction received there was lost to him.

I must ask you please to remember Vitabai and her family very specially in your prayers. Her husband has been using her very badly, and the Roman Catholics among whom they live, are exerting their influence on him and the children, which is not for good.

The Roman Catholic priests wish to get possession of the children; as yet they have not been able to accomplish their purpose, and we hope the Lord may frustrate their attempts.

When you have time please do write, letters are a great source of pleasure to us, especially when they come from those so deeply interested in our work as you are. Meantime believe me, yours affectionately, KIRRIE STONBERT.

Dombay, 22nd Sept., 1876.

FRANCH EVANGELIZATION.

MR. EDITOR,—A note of three thousand dollars, being part of the cost of the new French Presbyterian Church recently opened in Canning-street, Montreal, falls due at the bank early in April. The Board of French Evangelization, has no means of meeting it. The ordinary revenue will not bear to be drawn upon for this amount, as it is scarcely sufficient to pay the salaries of missionaries. I therefore, in name of the Board, appeal to the Church at large for the help thus urgently and speedily required.

This congregation, which is under the care of the Rev. Father Chiniquy, is decidedly successful and must not be allowed to suffer embarrassment for want of the sum referred to.

The board did right in building this church to seat over 600 people. It is already full every Sabbath, and the Thurs day night prayer meeting, has an attendance of about 300. The Sabbath-school numbers between fifty and sixty, and the day-school over forty pupils. These people are chiefly new converts, along with some who were formerly connected with Russell Hall. Both congregations are in a prosperous state. As an evidence of this I mention one fact which ministers, elders, and others concerned in sustaining week-evening prayer-meetings can appreciate. Last Thursday night was one of the stormiest and most disagreeable we have had this winter. Just such a night for snow and rain as usually keeps many Presbyterians and Protestants of all sects away from religious services. Being anxious to see how far the ardour of our French people is governed by such circumstances, and how much they resemble ourselves in this respect, I set out in the storm, along with the Rev. Henry Gracey and the Rev. R. H. Warden, and visited the prayer meetings of both our churches. I need scarcely say that we were surprised and delighted with what we witnessed. In Russell Hall we found over fifty present, and in Canning Street Church over two hundred.

It is in aid of our work among a people showing this degree of zeal and earnestness, this measure of eagerness to hear and learn the word of life, that I make the present appeal.

Let all who pray for the success of mission work, and all who desire to see this people emancipated from the thralldom of superstition, respond cheerfully and liberally. Let individuals send their contributions, and let churches send special collections, and missionary associations make grants for this purpose. We should have this debt removed at once so as to be free to take advantage of other openings which are pressed upon our attention.

All contributions should be sent to the Rev. R. H. Warden, 210 St. James Street, Montreal, not later than the 12th of April. Yours truly, D. H. MACVICAR, Chairman Board of Fr. Evan. Pres. Col., Montreal, Mar. 12, 1877.

LETTER FROM FATHER CHINIQUY.

MR. EDITOR,—Allow me again, through your faithful PRESBYTERIAN, to ask all those who love our Saviour Jesus Christ, and take an interest in the advance of his kingdom, to bless the Lord for his mercies towards my countrymen. More than ever it is my hope that, before long, they will all accept the saving light of the Gospel; for the multitudes of those who, among them, are thirsty after the new waters of life are increasing every day. A little more than a month ago two hundred and twenty-five of them published their recantation from the errors of Popery, and today four hundred more proclaim their deliverance from that bondage worse than the Egyptian one, and they gave the reasons why they will no longer worship at the feet of the Idols of Rome.

Among those now converts there are several very remarkable ones, but I will mention only one of them. He was last year in the service of the priests of Oka, when they demolished the church of the poor Indians. He was ordered to go and help those who were to do that sacrilegious act; but he bravely refused to obey, saying in the teeth of the priests that they had no right to destroy that building. Of course he was instantly dismissed from their service, and since that time he has been most morosely and constantly persecuted and hunted down as a wild beast every where he has gone.

As he is a very industrious, sober, and laborious man, he had the hope to continue to get along well, and keep up his family as honorably as before, in spite of the priests. But he was disappointed.

Being unknown to the Protestants, he was soon reduced, for the first time in his life, to feel the pangs of poverty; but this darkest hour was chosen, by our merciful God, to be the dawn of the brightest and most happy day of his life. He was then providentially visited by a friend who had lately given up the errors of Rome, and accepted Christ. This friend offered him the book of the Holy Gospels, with an earnest invita-

tion to read them; he did read them; and the saving light came to his soul with such power that he has not only given up the errors of Popery, but is now working day and night among his former friends with great success to persuade them to do the same.

I have told you in my last letter how, through the admirable liberality of the noble-hearted people of Chatham, New Brunswick, Prince Edward Island, Nova Scotia, and other parts of Canada, I have been able to clothe a good number of poor little boys and girls, who are now attending the day and Sabbath schools of the Saviour's Church in Canning street.

I wish that the kind sisters and brothers who have already helped us in that blessed work, or who intend in future to do so, could see the happy faces of those dear children, when they are around me, singing beautiful French hymns; they would surely mix their tears of joy with mine, and they would consider it one of the greatest privileges to put their hands to such a blessed work. Almost every one of those dear little ones has a very fine voice, and with their cheerful faces, their bright and intelligent eyes, their smiling lips, they are filling our new and neat little church with the melodies of their sweet, sacred songs.

When I remember that every one of them has only been lately rescued, with the families to which they belong, from the idolatrous and perishing ways of Popery, there are no human words to express the joy of my soul, and to tell my gratitude to the dear brothers and sisters who enable me by their charity and timely help to do such a work for the glory of our common Saviour.

It is to you, dear brothers and sisters, that I look, after God, for the glorious work to which I have consecrated my life.

If left alone by you, what can we do? But if every one of you remember that you also, are soldiers of Christ, and that as so, you must not only be ready and willing, but happy to make every kind of sacrifice to secure the victory under the banners of Christ. What glorious results can we not expect? Does not our money as well as our life belong to God? And when that great God, through his Son Jesus Christ, asks us to sacrifice that money or that life at his feet, for His glory, must we shrink?

I want you to attack Rome with the sword which Christ has put into your hands. The Gospel of Christ!

Send the Gospel everywhere by means of the multitude of young and old converts who are ready to go with me. Give me, here, what I want to prevent the new converts from leaving the city of Montreal, or even the Dominion of Canada, in order to find, in another land, the protection and fair play, which is refused them here, as soon as they have left the Church of Rome.

Take these new converts by the hand; give them work in your midst, when you see that they are turned ignominiously out, and cruelly persecuted by their former co-religionists.

Help the venerable Mr. Court to build a college where four or five hundred young Roman Catholics will receive a Gospel education, at the Pointe-Aux-Trembles.

Help the Rev. Mr. McVicar to train fifty more young converts from Rome to preach the Gospel to their countrymen.

Help the Rev. Mr. Famer at Richmond to raise a school where two or three hundred of the young French Canadians of the Western Townships will receive a Gospel education, which will enable them to spread the Gospel truth everywhere, and Canada will be at the feet of Christ before twenty years. This is a very great work, you will exclaim! But if you are the true sons and daughters of Great Britain, this work is not too great for you. Your ancestors have done greater things, and they had not your means in their hands.

This is a great work! yes! But it is not too great when you consider for what great Master, Lord, and Saviour you will do it!

This is a great work! yes! But that work must be done by you, Protestants, with the help of God, if you want your dear country to be wrenched from the priests. Yes! that work must be done, at any cost, if we want our dear Canada to be great, happy and free. C. CHINIQUY.

[The Treasurer of the French Evangelization scheme is the Rev. R. H. Warden, 210 St. James Street, Montreal, to whom all contributions should be forwarded.—Ed. B.A.P.]

DAVID would not have been so often upon his knees in prayer if affliction had not weighed him down. There are, I believe, more prayers in the writings of David and Jeremiah than in any other portion of Scripture.—Toplady.

GOD binds not up thy wounds, unless thou lay them open by confession, and bow them. He covers not, unless thou first uncover. He pardons not, unless thou first acknowledge. He justifies not, unless thou first condemn thyself. He comforts not, unless thou first despair in thyself.—Gerard.

For the Presbyterian
REV. WM. SMART.

No. V.

In October, 1820, Mr. Boyd, a licentiate of the Presbytery of Ballantrae, arrived as a labourer in common with Mr. Smart, settled at Prescott, where he resided until his death in 1872. With the Rev. Wm. Beal at Perth, and Rev. Robt. Boyd, M.A., at Prescott, Mr. Smart's field of labour began to assume something like workable proportions. The Rev. R. Boyd was ordained at Prescott in February, 1821, by the "Presbytery of Brookville, of the United Synod of Upper Canada," as appears by Mr. Smart's memoranda, though who composed the Presbytery does not appear. It was this same year that the Rev. James Hanes was ordained over the beginning of what is now Knox Church, Toronto. It is to be very much regretted that Mr., afterwards Dr. Boyd, who was scrupulously exact and business-like in the matter of record, left no memoranda behind of his early labours, and during life refused to supply notes thereof. A touching testimony to Dr. Boyd's exact truthfulness is found in an incident in which Sir John Colborne was the principal. A petition was presented to the governor, and the individual presenting it was about to say something confirmatory thereof. "You need say nothing on that," said Sir John, "this was written by Mr. Boyd; I know his history." Were the same fidelity ever manifested, "recommendations" would be worth more than the paper they waste.

The formation of the United Synod of Upper Canada, would seem to have been at Mr. Smart's instance, who having corresponded with the "few ministers of Upper Canada" requested Dr. Sparks of Quebec to convene the Presbyterian ministers of Canada. This Dr. Sparks declined to do. Doubtless as appears from union negotiations in after years, the status of the "Established Church minister" both social, political and educational, had much to do with this declinature; and, when Mr. Smart succeeded in convening the brethren, "the ministers of the Church of Scotland" did not attend. That we, with our union proclivities, are not to be judges of either party in these matters is very plain; we can little understand how in those not very distant days social and political surroundings pressed apart those whose hearts were one. When seven ministers and two elders met in St. Peter's Church, Montreal, the Rev. Mr. Eastern—and formed a Presbytery, their action caused no small stir about that way." The press was divided about the matter. By some it was maintained that they had no legal right for so doing, and that authority should have been sought from the government. The act was construed as disloyal, the outbreak of dissent; Presbyterianism was not to be tolerated, whereas was its apostolic succession! what its claim to divide the spoil with the strong?

Many objected on ecclesiastical grounds, deeming it more orderly to proceed under the authority of the General Assembly of the Church of Scotland. However, the act was done, and an address presented to Lt. Geo. Maitland, of Upper Canada, where their efforts were to be specially directed, setting forth their loyalty to the British crown, their leaning and fidelity to the laws of God and man. Some historical reminiscences were also recalled—the house of Hanover had been somewhat indebted to Presbyterians for the peaceable possession of the crown.

In 1819, the Presbytery appears to have met again in Glengarry, when three Presbyteries were named for Upper Canada, to meet respectively at Cornwall, Brockville or Perth, and Niagara, the three to form a Synod.

The first printed minutes that have come under the writer's notice are those of the "United Presbytery of Upper Canada," June 1st, 1830: It would therefore appear, that the "United Synod of Upper Canada" had resolved its Presbyteries into one. In their minutes we find direction given to Revs. W. Smart and W. Bell to make a missionary tour, visiting the churches between Brockville and York, and a recommendation to congregations under their care in the absence of supply, to assemble for devotional exercises on the Lord's Day.

Allusion is made also to contentions with the legislative council on the matter of education, pointing to the well-known efforts of those then in power to establish the Anglican Church in Canada. These suggestive words speak for themselves: "We are not aware that a single clergyman, other than the Church of England, has ever been appointed as a trustee of the district schools, or that any clergyman of the Church of England, resident in the town or village where the district school is established, has been passed by."

In an address "to the Christian public of Great Britain and Ireland" of this date, occur the following lines. "We are the only Presbytery in the Province, and have at present fifteen ministers belonging

to our body, each of whom preaches to from two to six or eight congregations, not only on the Sabbath, but through the week. We have originally belonged to different denominations of Presbyterians in the Mother Country, and though we are not in actual communion with the Church of Scotland, we have always maintained the same doctrines, discipline, church government, and manner of worship. Our labours extend from the Ottawa on the eastern, to lakes St. Clair and Huron on the western extremity of the Province, over a distance of five hundred miles. We can truly say 'the harvest is great but the labourers are few.'"

Of this United Presbytery Mr. Smart was moderator, and Rev. Robt. Lyle, clerk.

On June 7th, in the next year, at Kingston, ministers and commissioners from congregations "in connection with the Church of Scotland" met and formally constituted themselves "The Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland." At Brockville, June 17th, same year, the United Presbytery of Upper Canada formed itself into the "United Synod of Upper Canada" and then the two Synods went on their way until 1840, when they were united only to meet the disruption shock of 1844.

Our Duty to the Weak.

We might say a thousand things on the woes of the drunkard, on the guilt of the dram-seller, on the poisonous nature of the most popular alcoholic drinks, and on the frightful havoc which the bottle is working in our households, and even in our churches. But we prefer now to speak on one specific point, viz: the duty of all conscientious people to abstain from drinking and offering strong drink, while that drink makes others "stumble." It is the *stumblers* that we are now pleading for. It is for those whom your wine-cup—offered in mistaken hospitality, or under the tyranny of fashion—may precipitate into drunkenness and perdition. Oh! those stumblers! Who are they? I hardly dare tell; for it would touch many of us too tenderly. It would tear open too many secret wounds which pride and affection are attempting, but in vain, to conceal. It would reveal *wracks* that angels might weep over. It would open fresh some tombs where the charitable green turf now hides out of sight what surviving friendship would love to have forgotten.

For the sake of my stumbling brother, I am bidden to abstain. Is this asking too much of me? Let a single incident answer. In a certain convention of temperance philanthropists, a clergyman made a plausible defence of the moral right of even good men to drink and to offer alcoholic liquors. Teetotalism he denounced as fanatical and unscriptural. He talked glibly about the wine used at Cana of Galilee (though not very understandingly), and insisted that for one he should claim the right to use liquors at his own table and in social gatherings. When he had concluded his sophistical argument, an old man rose under much emotion. His voice trembled with grief. Turning to the convention, he said, in substance to them: "I know a young man. He is fast becoming an inebriate. I fear he is ruined. When he is urged to give up the wine-cup, he always pleads the example of a certain popular clergyman. He says that while that minister takes his glass and defends it, he means to do the same. Gentlemen! that poor intemperate youth is *my son*; and the clergyman whose evil example he is following is the very one who has just addressed this convention!"—Rev. T. L. Ogilvy.

The Visible—The Invisible.

No man is great in any department who does not see the things that are invisible. The statesman, only when he looks above the material and grasps great principles, has breadth and depth of observation. He sees when others see not. The poet, thus inspired, beholds what others do not see, as he looks upon the storm that seems to tear and split the very skies overhead. What a grasp this insight gives the philosopher! It makes the master everywhere. So, if we look upon the church. When sorrow surges against us, when difficulties spring up as mountains before us, we are able to smile at them all because we know that they are short-lived, and we have a vision of the things that never perish. Then we can shake hands with Paul over the centuries, and say, "Yes, we look not at things which are seen, but at things which are not seen; for the things which are seen are transitory, but the things which are not seen are eternal."

Errors, whether in doctrine or in practice, are never so dangerous and misleading as when they emanate from earnestly religious and pious men.

Dr. TOQUEVILLE says:—"Christianity is the companion of liberty in all its conflicts—the cradle of its infancy, and the divine source of its claims."

It is not so much our faith apprehending, as Christ Himself, and God's mercy apprehended in Christ, that is the cause why God performeth the promise of His covenant unto us.—Rollack.

Tax Lord takes up none but the forsaken; makes none healthy but the sick; gives sight to none but the blind; makes none alive but the dead; sanctifies none but sinners; and to all these he is precious.—Luther.

How very difficult it is to resist the spirit of *haste* which is abroad everywhere. And yet the Master does not really require it of us. The "rest apart" and "sitting down" are conspicuous elements in his life and service.

A MINISTER, addressing a pious coloured woman, said: "Mary, is not the love of God wonderful?" Mary simply, but we may add sublimely, replied: "Mama, massa, me do not tink it so wonderful, 'cause it is just like Him."