

nect himself with the Canada Presbyterian Church, and with that view studied theology at Knox College, Toronto. A few months after obtaining a license he was ordained as minister of Knox Church, Hamilton, and soon endeared himself to his people by his many amiable qualities of head and heart. The seeds of disease had however been already implanted in his constitution, and under the weight of many duties they rapidly developed. Before a year had elapsed many of his friends began to fear that his career might be a brief one—a fear which the event proved to have been only too well founded.

Mr. Rensselaer's character was such that they who knew him best loved him most. Frank and open-hearted, generous and genial, ready to acknowledge a fault, and as ready to forgive one, he made himself a favorite with all whom he met. An honest lover of truth, catholic in spirit, and ever characterized by a manly piety, he never failed to exert a good influence on all around him. With a fine appearance and commanding presence, clear in thought and ready in utterance, he bid fair to become one of the leading pulpits in the Church had he been spared. But the Master willed it otherwise, and calmly resigned to that sovereign will he passed away, after a brief ministry of less than two years. He leaves a widow, who will receive the warm sympathy of very many in her sad bereavement.

MANY persons in Ontario are contributing clothing to be distributed by the Protestant Relief Association of Montreal. Messrs. James Campbell & Son, Publishers, of this city, have already forwarded a box, and another will be sent down as soon as filled. Any of our readers who desire to aid in this good work, should send their contributions at once to the warehouse on Front Street, where they will be taken charge of, and duly forwarded.

### Ministers and Churches.

THE Rev. Hector Currie has received a unanimous call from the congregation of Tara, Allanford and Elsinore.

We are glad to learn that the Rev. Dr. Cook of Quebec, who had been seriously indisposed, is rapidly regaining wonted health and strength.

THE Rev. George Burnfield, M.A., of Agincourt, has received a unanimous call from the First Presbyterian Church, Brookville. The salary offered is \$1600 with a manse.

The united congregations of Knox Church, Harriston, and Cotswood, have given a unanimous call to the Rev. John M. McIntyre, formerly of Osnaburck and Colquhoun. Salary \$1,000.

The Presbyterian congregation of Bowmanville have extended a "call" to the Rev. Mr. Little, of Florida, unanimously inviting him to become Pastor of the church. We understand the rev. gentleman has signified his acceptance of the call, and now awaits the action of the Presbyteries concerned in the matter.

The Stirling Presbyterian congregation having unanimously called the Rev. Mr. Grey, late of Roslin, to the pastorate of their Church the Presbytery and members assembled on Wednesday to induct him. At the conclusion of the sermon the usual questions were put, and the Minister was declared formerly inducted. Rev. John Burton of Belleville addressed the newly inducted pastor, and afterwards the congregation at length.

A TELEGRAM from Tiverton to a Montreal *Contemporary* says: "A most remarkable awakening conducted by the Rev. R. MacKay, Evangelist, of Kingston, assisted by the Rev. John Stewart, Presbyterian minister, is in progress here. The meetings, which are held in the Congregational and Presbyterian Churches, are crowded to excess. Scores of people have been awakened and many saved. The interest has been very great during the past week—old gray-headed people, as well as young men and women, side by side, seeking the Saviour. The people come many miles to attend, some eighteen and even twenty miles. Last night there were as many as sixty anxious enquirers, and the interest is spreading."

THE TBA MEETING in the temperance hall here, held on Tuesday evening by the Presbyterian congregation, says the *Express*, was the most successful affair of the kind ever held in Colborne. The weather was fine, the arrangements perfect, and the attendance really astonishing—everybody in the community seemed to be present. All the speakers announced, except Mr. Burton, were present, and delivered suitable addresses; the choir of the church singing at intervals. An interesting item in the proceedings was the presentation to Mrs. Duncan, wife of the pastor of the congregation, of an address and a purse of \$50, the ceremony being agreeably conducted by Mrs. Ford and Mrs. Wm. Sim. Mr. R. E. Bywater, occupied the chair, and the meeting broke up about ten, all delighted with its great success.—*Colborne Express*.

THE Port Elgin Presbyterian Church held its annual congregational meeting on the evening of the 27th ult., the pastor, Rev. James Gourlay, M.A., in the chair. The reports submitted were of the most cheering and encouraging nature. From them it appears that, during the first year, \$955 have been contributed to the congregational fund, \$500 to the Building Fund, \$148 for Missions and Sabbath School. There have been forty-three members added to the communion of the Church. Ever since the settlement of Mr. Gourlay, in March last, the attendance upon divine ordinances has been steadily increasing. Altogether the attendance, number of communicants and general revenue, during the past twelve months, have been much larger than in any former year, and the Church is in a more prosperous condition every way than ever before.

At Chesterfield a course of lectures has been opened by the delivery of two very remarkable lectures, by the two ministers in Ayr. The first was by the Rev. Walter Inglis on "David Livingstone." It is well-known that Mr. Inglis was, for ten years in the beginning of his ministry, a missionary in South Africa. He went out with Livingstone, and their stations were quite near. Livingstone was represented as peculiarly a child of Providence. The grand issues of his life were brought out, as it were, in spite of himself. But he was never soured. His life was one of faith. In tracing upon a skeleton map the course of the traveller, Mr. Inglis was able, from his knowledge of African life and scenery, to make the lesson in geography more life-like than any panoramic view could have made it. The youngest in the audience knew what Livingstone had accomplished, and what was the problem remaining to be solved. The lecture by the Rev. Mr. Thomson, on the subject of "Music," was quite as remarkable in its way as was that of Mr. Inglis. It was evidently the outcome of a life-long and profound acquaintance with the subject. Rich and varied illustrations were given on the instrument, as well as with the voice by the lecturer in the different departments of his subject. He was assisted by an excellent choir.

### Correspondence.

#### NEW YORK LETTER.

Matters in New York are somewhat quiet. There is nothing of public importance stirring. The depression in the direction of the world seems to have sent the force of the heart in quest of things religious.

It is strange to stand on the edge of the sea of life, and watch the tide-wave turning in one direction or the other, just as the season for these things comes round. Of course, what little business there is must be attended to. But there is a feeling abroad that as winter shuts us in, we are thereby shut up in many respects to amusements, or to God. And the battle between these two parties—not against each other by any formal declaration at least—is somewhat strong. No wonder that a Northern climate more than the sunny South contributes to a higher civilization, for such changes bring a force to bear that nothing else could.

The Sabbath praise meetings of the city—which only in a comparative sense deserve the name, as they are as much prayer-meetings as praise—are attended by large crowds, filling not only the Church, but often the basement also. Twice a week in Dr. Ormiston's Church, there is a preparative meeting held, in view of the visit of Moody and Sankey, at which subjects are explained, with a view to help workers intelligently to lead souls to Christ.

The expectation of great and decided results is very high, and will doubtless contribute not a little to produce the results expected. So much is this the case that not a few of our most earnest workers, in the cause of Christ, fear that such things not only interfere with the usual work, but the steady progress of the Church of Christ, and they question whether, after all, the end so earnestly desired is to be gained as fully, or as healthfully, as through the steady unremitted faithful labours of a godly ministry. And in other directions, while such meetings seem best adapted to the present state of Society, that more or less lives on periodic excitement, it is questioned as to whether they will contribute so largely to a solid and healthful Christianity as is much to be desired. For most undoubtedly such spasmodic excitements, unless, as in medicine, they act as a stimulant to a more healthful feeling in the religious world, are anything but beneficial to the general community or the cause of Christ. With such thoughts among our ministers—who are all in earnest, and will give Moody and Sankey every possible encouragement and help—the whole movement stands a good chance of being more thoroughly tested, than anywhere else that lacks our experience.

All are prepared for adverse criticism from certain quarters, upon a movement like this. And the very virulence of it, only in a reflex way, shows what is to be expected from it. It would astonish us to find that good only was to be expected and not evil mixed up with it. But that such a movement is to serve some grand purpose, and subserve a great many more, we never for one moment doubt. And we need all the good possible. But in the course of Providence it might turn out that other purposes were much more efficiently served than the one so earnestly sought after. Thus it has been in the past; and thus God teaches.

I suppose in a city like this one must cease to be at all surprised at almost anything that might be brought up in the way of conversation or discourse. In Canada it would not astonish any one in Presbyterian circles to have the question debated as respects the taxing of Church property. But to find that such things are talked of here, and that the great drift of opinion and weight of authority is in favour of taxing Church property as anything else is taxed—in some respects takes one by surprise. Yet so it is. All arguments in respect of the non-productiveness of places of worship, and the public good that such places are supposed to be, and every distinction in respect of the difference between a subsidy and exemption from a direct tax, are being swept away; and the whole drift of such discussions is to receive full citizens' rights by fulfilling full citizens' duty, and denying to others what such men would not claim for themselves.

Such a course it is supposed, would contribute to the public good—would prevent the erection of innumerable small places of worship that are not supposed to contribute to a healthful state of Christianity, and tend to divide the community—and would also serve to suppress the extravagance that is thought needful in places of worship, as the more expensive they were the more of tax they would require to pay, and thus turn the money and thought of the religious world into a more healthful channel. And truly such things are needful, for it is not a right state of things when rich and poor cannot meet together in the house of God. We know that in most cases the rich will make the poor welcome to their stately buildings, and to the pews also if such are the property of the Church. But the unseemliness and incongruity of a poor man with such surroundings, are, by the best of them, sensitively felt and repelled. And when the richer congregations provide for the poor a mission chapel, as most of the wealthy congregations do in New York, and build it with a view to meet the special feeling referred to, and often so unlike their own stately edifices as to induce the idea of the poor being paupers, or that the God they serve does not treat all alike, but respects the rich, because they are so, more than the poor; however worthy other ways they might be. Such a state of things defeats its own end; and the best class of workmen turn away from them.

And the cause of truth is often defeated in another way by such chapels being built in the neighbourhood of a Church supported mainly by the working classes. They suck the vitality out of them by drawing over the less noble souls, who, to save a few pence, attend these mission chapels; and so withdraw not only the numbers, but the presence of the helpless and deserving poor, that even act as a stimulant more upon the working class of the better type than perhaps on any other. In consequence of such things a growing infidelity of the worst form, with a conscious inexpressed hate, that finds a tongue in the course of time against religion rather than against a state of things that—unintentionally it is true—has injured them. There is one other point that we wish to mention, as it will rejoice not a few hearts to know, that one of the liveliest conversational discussions which we have heard for a long time among our ministers here, was upon the use of Catechisms in the instruction of the young. Some few advocated that formulated thought ought not to appear as a text book in any of our Sabbath schools, as they feared it would not tend to interest but disgust the young with the study of the Bible. Others, and manifestly the stronger and the more numerous party, for a like reason, went strongly in for their introduction into Sabbath schools. So that we may expect before long a decided reaction in favour of formulated and Catechetical instruction.

But before I close, I must not forget to mention the fact, that we have had lately the pleasure, in the city of New York, of listening to a very well conceived and very popular lecture on "The Blind Poetess of Langdon," by Dr. James of Albany, so well known in Canada in connection with Galt and Paris.

New York, Jan., 1876.

### Death of a Pioneer.

Editor BRITISH AMERICAN PRESBYTERIAN.

The Hastings Road has suffered an almost irreparable loss in the death of Benjamin McKillican. He was as fine a type of a Christian noble, sprung from the humbler ranks of life, as I ever met. He was born in the North of Scotland, towards the beginning of the present century. His early days were spent there, surrounded by good religious influences and ministers; the house of God and the Bible were held by him in the highest esteem. The prime of his life was spent at Vank-leek Hill. With his brawny arms he soon hewed out for himself a comfortable home-stead. Strong on the side of non-intrusion he played no ignoble part in that district thirty years ago. Contented with a humble competency, he delighted to carry about in his buggy the deputies from Scotland, or those that remained in Canada, and whose labours have been greatly blessed in the extension of our Presbyterianism.

Having a numerous family, anxious to keep them all together, and hearing exaggerated reports of the Hastings Road, as a place for settlement, he migrated to it eighteen years ago, and pitched his tent thirty miles to the North of Madoc. His most vigorous days being past, finding himself among rocks, and advised by many,

he converted his home into a stopping place for travellers. Dearly did he regret being far from a church, yet the Lord had been fitting him for a work, the execution of which will render his memory long fragrant here. Emphatically the last days of this simple-minded Christian were his best days. To me, his minister, it was always a great pleasure to spend a night under his hospitable roof. His views of Scripture were fresh, original, free from the dust of commentaries, and profitable. We never separated till two or three hours after midnight.

But my reason for writing this short obituary of one "who, though dead, yet speaketh," is to draw the attention of the religious public to some of the distinct and well defined services he rendered to his Divine Master, and the beauty of them consists of his being unconscious of his doing any good.

1. When settlers came trooping in from all parts of the world, and every third or fourth house was a shanty, he persistently refused to have anything to do with a bar-room, so that his was a temperance hotel, in the best sense without the name. This was a pecuniary loss to himself, but a considerable check to drunkenness, swearing, and brutality.

2. Lumbermen, road contractors, and teamsters too often paid little regard to the sanctity of the Sabbath. To diminish its desecration as far as he could, he urged on all that came under his roof on Saturday evening to stay till Monday, and he offered them board and the care of their teams free. Though this did not remedy the evil, the sacrifice of profits was a fine contribution to the treasury of the Lord.

3. He was "given to hospitality" to the servants of Christ. Not only did he refuse to take anything from preachers of his own church, he treated others the same way—especially Methodists, who, with their wives and horses, were a considerable drain on his large-heartedness. Many of their doctrines and much of their conduct often displeased him, yet, for the Master's sake, he helped them on their way.

4. He kept family worship regularly, morning and evening. All travellers were welcome, and many availed themselves of the privilege. His home, too, was always ready for public worship. How delighted was he when his minister came to preach, and students who laboured in that field must have his memory. There was never any roughness allowed about his premises. Travellers who had money would leave it in his care, and his place was a sort of depot for all kinds of goods.

That grand old man was a break-water to all sorts of vice, crime, and irreligion, and the villainous doctrines that some trappers would circulate were soon snuffed out.

His reading was confined to the newspaper and the Bible. As memory failed, and as he ripened for heaven, he dropped the former. He died early last summer after a severe illness. His remains were brought to Madoc, two or three weeks ago, in accordance with his oft expressed wish, and his honored dust awaits the trumpet call at the resurrection morn.

17th Feb., 1876.

Madoc.

### Home Missions in Manitoba.

Dr. Cochrane, the convener of the Home Mission Committee, has handed us for publication the following letter, just received from the Rev. John Scott, who left for Manitoba last November. The district supplied by Mr. Scott is one sadly neglected in time past.

Rev. W. Cochrane, D.D., Brantford Ont.

DEAR BRO.,—On receiving instructions from you, and an order on Rev. W. Reid for one hundred and fifty dollars, I left my family in Galt, and reached Southampton, taking the steamer *Quebec* for Duluth on the 16th October. We were delayed about a week on the Red River waiting for a boat. On the first of November we reached Winnipeg by the last boat of the season, the river freezing up the night we got to Fort Garry. On board the *Quebec* I got acquainted with the Rev. Mark Lukes, Ep., and was interested in finding that he had been appointed as Church of England missionary to Emerson. We both went to Winnipeg—both left it on the 5th, and both by stage got to Emerson on the 6th, since then and up to date, we both boarded together in the house of Thos. Carney, Esq. We preach in Emerson every Lord's day—he at 11 a.m., and I at 7 p.m. I preach at the Roseau settlement on the Roseau River, every other Sabbath, and he also. So the people have Gospel preaching every Lord's Day. The same at Pembina in Dakota. I preach there in the School-house at 11 a.m., and at the American Fort at 2.30 p.m., returning to Emerson to preach in the evening. When we came we found that the Rev. Mr. Pomeroy (Episcopal Methodist) had just arrived a little before. Of late he has been little here, he having gone to Winnipeg to establish "a cause" there. In the three places above named, I believe that the Presbyterian services have the largest attendance.

I enclose a little circular about Emerson. From it you will see the importance of the position. It is one of the gates of Manitoba. It is remarkable that three denominations were thinking of its importance, and sending missionaries to it about the same time. It is only about one year and a half old. As yet there are only a few houses. Messrs. Carney and Fairbanks still offer ten lots for building, and for the benefit of our church. I think it wise not to push the matter of church building just now. On account of the grasshoppers the people have enough to do to meet the wants of their families. If in 1876 they get one good harvest, then they can build with heart and comfort. We can accept the offer of Messrs. Carney and Fairbanks in the meantime. At the Roseau there are about twenty families, most of whom are Presbyterians. A number more are expected in the spring. They speak of building a Presbyterian Church there next summer.

I find Pembina a very hard place. There is no Protestant meeting house of any kind. There are a gaol, a Catholic church, and seven drinking saloons. The village does not yet own a school-house. A Sab-

bath and day school were commenced lately. Both are in a hopeful state. They have each one teacher. Last Lord's Day week, I had a very attentive audience of officers and men. Could your congregation donate a little Sabbath School library for the Sabbath School in the village of Pembina? I have asked one from Galt for the village of Emerson. We expect to commence a S. S. at the Roseau in the spring.

There are two bands of Salteux Indians—heathens—that I visit, one on the Pembina River, Dakota, the other at the Roseau in Manitoba. About their condition I have written to the *N. Y. Observer*, and to the *BRITISH AMERICAN PRESBYTERIAN*. For them we hope that relief will come soon. If not, a number will die of starvation. I preach to Roseau Indians, as an old Indian can interpret. To him I give for each day that he interprets \$1 in flour. Our meetings are held in the house of the old chief, "Kawataash," "Sailing Round." There are about 175 souls. I have written to the Hon. Mr. Laird to get them a school-house and a teacher, and to the Hon. Gov. Morris about meeting their wants of food. They have 28,000 acres of reserve, well wooded and watered, and are beginning to settle down as tillers of the soil. It seems strange that two heathen bands, both easy of access, have been passed by so long. They are in great want of a Christian teacher that can speak their language.

I am happy to say that I like the climate, the country, the people, and the Lord's blessed work among them. The position for the Presbyterian Church in Canada is so important, that I do not want to run away just when the Lord's work is beginning. With the permission of your committee, I will remain for three years as appointed, or until the Lord call me away from it. I purpose (D.V.) to remove my family from Galt to this place in the spring. For them I have bought a house, as I did not want to build. God has ordered things very kindly for his poor servant.

Emerson, Manitoba, Jan. 14, 1876.

### How Shall We Keep Christmas?

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—May I ask "Old-fashioned Presbyterian" if he does not discriminate between Christmas and other feasts and fast days, or if he is in truth so "old-fashioned" as not to know that all Christendom has set apart the 25th of December as a memorial day, though many scholars tell us that it was not really our Lord's birthday. If he be a paterfamilias, when his happy children gather round him on Christmas morning crying, "Merry Christmas," does he hold up his hands in holy horror, saying, "Hush, my children, you are letting in the thin end of the wedge of Romish superstition," etc., or does he return the cheerful greeting, and make the Christmas a merry one by the bestowing of gifts?

The question is not, *Shall we keep Christmas?* but, *How shall we keep it?* and I am inclined to think that most Christians will agree with Prof. Mowat, that it is "well and becoming" that the church should recognize as a holy day what all agree in observing as a holiday, and that she should teach her children, young and old, that Christmas day is kept, and that gifts are exchanged as memorials of "God's unspeakable gift" to the world. "Old-fashioned Presbyterian" has omitted part of his signature; he should have said "Scotch Presbyterian" for Dr. Leishman, of Linton, in a sermon upon this subject says: "When the reformation had been consolidated, the consciences of continental Presbyterians were decidedly in favour of such days. Scotland alone took up the position of disowning every one of them."

CANADIAN PRESBYTERIAN.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—I think that "An old fashioned Presbyterian" who criticises an excellent Christian minister, for what most readers would consider an excellent Christian sentiment, would have been better employed in drawing attention to a statement contained in a recent speech of Mr. Chiniquy before 2500 people in Montreal. I quote it from the report given in your issue of Feb. 4:—

"On knocking at the door it was opened by a nun, who asked was he a physician. 'Yes,' said Mr. Chiniquy, 'I am a physician—of souls,' he mentally added as he stepped inside. (Great laughter.)"

Now I do not wish to censure Mr. Chiniquy too severely for a subterfuge to the evils of which his Romish education has probably in a great measure blinded him. But what are we to think of that large Protestant audience which greeted his statement with "great laughter," and without a single protest? If the French Mission is to retain the blessing of God, and confidence and support of those Christians who believe that "putting away lying," we are "to speak every man truth with his neighbour," the sooner Mr. Chiniquy is taught by the gravest disapproval of all "falsehood and mental reservation," that Protestant Christians do not consider these worthy weapons in the cause of the *Truth*, the better.

There is a little too much among Presbyterians as among other denominationalists, of fixing too much attention on the "mint and anise and cummin,"—the most trivial points of controversy,—and a great deal too little on "the weightier matters of the law." Yours etc.

A MODERN PRESBYTERIAN.

We have from the Dingee & Conard Co., Rose-Growers, West Grove, Chester Co., Pa., their *New Guide to Rose Culture*, with a catalogue of over 300 elegant varieties, from which they allow purchasers to make their own selections. They are the largest Rose-Growers in America, and send roses by mail to all post-offices in the states and territories, guaranteeing their safe arrival. This company is widely known as one of the most reliable in the country.