

endance was not as large as it would otherwise have been.

The address to the minister was excellent, and that to the people practical and earnest. Both addresses were attentively listened to and we hope will bear fruit. This is the first Presbyterian ordination held in Muskoka; but, judging from the rapid growth of our Church, it will not be long till others follow, and before many years pass we will have a strong and influential Presbytery.

In the evening a social meeting was held in the church where addresses were given by the members of the Presbytery and also by Rev. Mr. McDonald, of the Methodist Church. Mr. Knox, the newly-ordained missionary, in the course of his remarks, spoke very kindly of Mr. Thos. McCrae, of Guelph, who he said, was the cause of his first coming to Muskoka to work in the mission field of our Church. The choir of the Presbyterian congregation of the village sang several pieces during the evening in which they showed good taste. Our musical members declared the singing was excellent and the organist one of the best. Mrs. Grinton sang a solo which was much enjoyed. The attendance was larger at the evening meeting. All went home pleased with the day's proceedings and satisfied that Presbyterianism had taken a firmer hold on the hearts and minds of the people and established itself more securely in the country.

During the day we had the pleasure of meeting with a gentleman who had been trained an Arminian, but who had read Dr. McLaren's lecture to the students of Knox College on Calvinism, and became so convinced by the clear, full explanation and arguments that he renounced his Arminianism and became an ardent believer in Calvinism.

After retiring for the night and when just about entering the land of dreams, one of our company called out: "I have a mathematical problem for you to dream on. A Highlander in charge of some sheep left at a railway station was one morning annoyed by persons repeatedly asking him questions about his care. At last, one came to him in a great hurry and asked: 'Where are the sheep?' 'I don't know,' he replied, hastily. 'Go out and look for yourself. There is one altogether. There is two by herself and three over amongst one of Parker's, whatever.' How many sheep had Parker?" We have not settled the question yet, perhaps some of your readers may solve it. On Thursday morning we parted with our kind friends and started for home, which we reached safely on Friday night.

The trip was one of the pleasantest we have ever had; I trust it may be profitable as well, and that the seed sown may produce a rich harvest. This is the second visit we have had to the mission field of Muskoka. I am quite sure I express the mind of the whole deputation, when I say there is no place in the mission field of the whole Church, which we would be more willing to visit. The people are hearty in the work. The kindness of one and all cannot be surpassed. This statement applies not only to Magnetawan, but to all the districts of Muskoka and Parry Sound. There is no more enjoyable place to spend a vacation. There is a strange disease, however, peculiar to the whole region with which every visitor is sure to be affected more or less. There is no escape. It is known as the Muskoka fever. Its most alarming symptom is a hunger that is most difficult to check, even though plentifully supplied with the choicest food. The terrible result of the most violent attack is rapid increase in weight, varying from three to six pounds a week. While game and fish are to be found in plenty, the crops are generally good. The supply always equals the demand. Other peculiarities of this disease are constant inclinations to exercise during the day, the enjoyment of solid rest and refreshing sleep at night. To all our ministers who desire a change in summer, where they can have pure air, good food, plenty of work and solid rest, my advice is "Go to Muskoka—no finer people, no warmer hearts, no more attentive listeners can be found in Canada. Try it."

As our boat touched the wharf at Gravenhurst on our return, two ladies, strangers to me, were seen hurrying toward us. Each carried a satchel well filled with tickets for a social and lecture to take place on the following Monday evening in connection with our church there, of which our friend Mr. Dawson is the respected pastor. For some time I watched these ladies pushing their business. They did it with commendable earnestness and, I believe, seldom failed

One gentleman, who after a long parley was persuaded to buy two tickets, turned to me and said: "When a lady comes to sell you tickets I suppose you might just as well take them first as last, for you will have to buy them before she leaves you." I often think there is a natural perseverance about woman which is not the least charming feature in her character. Any work ladies undertake is generally successful. Not only would home be lonely without them, but our churches would be less progressive without their inspiring influence.

While waiting in Barrie I was amused by reading an account of a Halifax reporter's interview with Dr. Douglas, as copied in the *Mail*. In reply to a question as to the probability of union between Methodists and Presbyterians, the good doctor, while he admits "Methodism is radically Presbyterian in its polity," says: "There are points of divergence, which make such a union not very likely, at least during the present generation." In this I think we all agree. But when, in answer to the question, "Are we on the threshold of a new theology?" he replies: "I believe that the Arminian theology will largely be the theology of the Church of the future," he states what is essentially the aim and hope of Methodism, viz.: Absorption and not union. There is no "immediate probability" of union, but there is a certainty of absorption. No doubt our Arminian friends would rejoice to see Calvinism swallowed up by Arminianism. Pharaoh's dream yet shows no signs of fulfilment. If it pleases them to cherish the hope it certainly does Calvinism no harm. At the same time we cannot refrain from telling the doctor that Presbyterianism is scarcely the material out of which Methodism need hope to build its future, or on which the ill-favoured, lean-fleshed kine need expect to thrive. Calvinism grows in a soil too rich and too well cultivated to be easily overrun by Arminianism. When we were children a favourite amusement during the soft days of winter was to make a large snow-man and then turn on him and destroy our imaginary enemy. This is what Arminianism has ever been trying to do. It makes a snow-man, builds an imaginary system full of weaknesses, flaws and absurdities, calls it Calvinism and then seeks to destroy it. Their favourite pastime is quite harmless, however, as far as injuring the power, beauty and scripturalness of Calvinism is concerned.

Arminians are surely forgetful of the past history of Calvinism if they are in earnest when they foretell so confidently its destruction and the building on its ruins of their absurd, illogical and dwarfish system. No no, good sir, Arminianism has not the genius, the firmness, the strength, the constancy and the perseverance necessary for such a task.

JUNO.

Angus, Oct. 22, 1885.

"JUSTICE AND MERCY?"

MR. EDITOR,—"Fidelis" has evidently a strong womanly sympathy, but I venture to believe that in the case of Riel it is not ruled by strong womanly sense. If "Fidelis" had been born and had lived in Quebec Province, if she had really known how silently English Protestants have suffered by the open, as well as insidious, aggression organized by the Roman Catholic priesthood, she would hardly have written nonsense about "brotherly feeling and generosity."

This Riel business is only one of the many of the long continued acts of defiance and danger in our Province. How can "Fidelis" shut her eyes to the license assumed by French Catholics, to the assumptions and exemptions?

Has she read the story of the Oka Indians, and the tremendous power brought to bear upon the Government of Mackenzie as well as Macdonald by their persecutors, the Seminary of St. Sulpice? Is she aware of the Guibord case; of scores of open violations of the Election Law by the Roman Catholic priesthood, of the shameful endowments of the Roman Catholic bodies exiled from Europe; of the organized Jesuitism prevalent in every social, political and municipal part of our Province; of the refusal of religious liberty in a hundred ways to Protestants; of the part Roman Catholic Archbishops are playing in the Riel case, as they played it in 1874? Is she aware that it has come to this, that no French Catholics ever conciliate us; but that we are expected to—and do—conciliate them? No English Protestant to-day can rely upon a fair trial by jury where there is the least national or religious feeling involved. In 1874, Mr. Ouimet, M.P., said: "If Riel were tried in Quebec, he would,

as a matter of course, be acquitted!" I might fill your paper, week after week, with facts and figures as to the results of just such "brotherly consideration" as "Fidelis" asks for. It is all on our side. We have shown such a surfeit of it that our French-Canadian friends think we fear or need them and, as is commonly expressed here, "annoy the English and they will concede anything." It is about time that this "brotherly feeling" should have "turn about." The English of Quebec are becoming a people of weak-kneed cowards. The lawyers, every one of them, dare not open their mouths, because they are governed by so much "justice," and dependent upon so much French influence. Our merchants never will unless it affects their pockets. Our clergy, as a class, are dummies and few of them face facts.

The idea of classing Riel with Calvin, the New England Puritans, King James, King George, is good enough to emanate from Rockwood Asylum. This is putting a premium upon the thousands of notoriety-seekers and vain-glorious professional agitators whom we have in Quebec. If every scamp who causes murder and half-ruins a Province is to be exalted as "Fidelis" wants, we have plenty of material in Quebec anxious to play the role. But supposing Riel had been a Scotch Presbyterian, how much sympathy would he have had from the French? I hardly believe he would have had any from Scotch Presbyterians.

The sooner "Fidelis" escapes from the pretty fancy that "showing mercy" (i) to condemned murderers is to "win our Roman Catholic fellow subjects," the better for any influence she possesses. In no part of the Empire do we seem to have as many political parasites and weak-kneed Britons as in Canada. What is the end to be? Let us dare to do justice; to carry out justice and we will get justice. But if we dare to do wrong and fear to do right, we will weaken justice. Were Riel my own son I would not, in the face of his crimes and the justice of his verdict, ask for acquittal. The sentimental gush got up about him is most disgusting and dishonest and is on a par with the conduct of the ladies of Malone, N. Y., who visited and decorated with flowers the cell of a low murderer, who had brutally killed an old man and his wife for their money.

B.

Montreal.

A FEW WORDS ON THE OTHER SIDE.

MR. EDITOR, For several weeks past, I, along with many others, have been cherishing a twofold expectation with regard to your excellent paper. It was to be expected that Mr. Tassie would finish or, at least, continue his interesting letters in support of the liquor traffic, and that some one of the "political divines" might attempt a reply. Mr. Tassie ended his last letter with the usual "to be continued," and in the body of it had presented alluring pictures of what Canada might become would her people only fulfil their "prime duty in cultivating the grape," especially since they have already done so nobly in "producing good, wholesome beer." He did run well. Who hindered him? Why should he grow weary in well-doing, when his labours were so nearly crowned with a practical result, when doubtless many farmers were almost persuaded to transform their wheat-fields into vineyards; and when Bacchus was almost installed in the temple of the deserted Ceres? It was shabby, to say the least, that he should excite such expectations and give us such alluring glimpses of a golden future, and yet, for lack of a few practical details, leave us imperfectly informed as to how these grand results may be secured.

The fact that no one has seriously attempted to repel his assault or attack his position may be variously accounted for. It may be justly asserted by some that nothing has been presented in those letters that has not over and over again been adequately met both by the pen of the controversialist, the earnest pleadings of the philanthropist, and by the sterner logic of a hard and terrible experience. Others will regard Mr. Tassie as unworthy of a reply, because of the offensive language he indulges in regarding those whose character he assails and whose motives he maligns. Now, while there is much that one can sympathize with in each of these positions, it is yet true that there is also much in what Mr. Tassie presents that is very plausible, and that is fitted to mislead those of your readers who have given but little attention to the intensely important issues involved. I, therefore, beg of you a small space for a week or two to present a few phases of this ques-