

## British American Presbyterian.

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Subscriptions may commence at any time,  
and are payable strictly in advance.The numbers for March and April are  
now before us, and wear a neat and attractive  
appearance, especially the April issue. A comparison  
of these two shows decided progress, the articles in  
the latter being shorter, purer, and more readable  
for children than in the former. The reports, notes,  
and both printing and illustrations are well executed.  
—The Liberator, 6th April.The paper is good, and supplies a great desideratum  
among the young. It should certainly meet  
with a wide circulation. —Rev. Wm. Ross, Kirkcaldy.Specimen copies will be sent to any address.  
C. BLACKETT ROBINSON,  
P.O. Drawer 2184, Toronto, Ont.

## British American Presbyterian.

FRIDAY, APRIL 23, 1876.

We are indebted to our enterprising  
morning contemporary, *The Liberator*, for  
the full report of the proceedings and  
speeches at the laying of the foundation stone  
of the new St. Andrew's Church in this  
city, which appears in other columns. A  
previous engagement prevented our being  
present on the interesting occasion.

Two or three mistakes were made in re-  
porting the receipts of the Students' Mis-  
sionary Society in connection with the Mon-  
treal Presbyterian College. Cornwall should  
be \$25.25, instead of \$10.75, as appeared in  
the published statement; Alnwick, \$14.50,  
instead of \$2.50; Bethesda, \$16.00, instead  
of \$2.50.

PROCEEDINGS AGAINST THE REV.  
DEAN GRASSETT.

We have all along felt a deep interest in  
the trial pending against several of the  
most prominent Evangelical ministers of  
the Anglican Church, hoping that good  
would result from the enquiry to be made.  
After several adjournments of the appoint-  
ments, the Commission at last held a meet-  
ing on Friday last. The enquiry was found  
to have assumed a purely legal character,  
and both parties came with able counsel to  
argue the matter. The Commissioners  
found that their number had been reduced  
to three, by the retirement of Rev. Dr.  
Fuller, formerly Archdeacon, and Mr.  
Gamble, but they proceeded to take evi-  
dence, with a view to reporting to the  
Bishop whether there is ground for further  
proceedings against the Rev. Dean Grasset  
as an offender against the Canons of the  
Church. The prosecution of the others  
meanwhile is waived.

The gravamen of the charge seems to be  
that Dr. Grasset, with others, had put his  
name to a certain paper, issued by the  
Church Association, the tendency of which  
is to deprave and impeach the government  
of the Church as to certain missions, by  
falsely stating that the mission funds of the  
Diocese went to support teachings at vari-  
ance with the Church, and which tended to  
build up the Church of Rome, and starting  
a rival fund.

On examination, it was stated by the  
Dean—

"I showed the report to the Bishop be-  
fore its publication. I waited on the Bishop  
because it was the desire of the Committee.  
I explained to the Bishop fully our course  
of action, and the reasons for it; and we  
discussed the matter fully. . . . I went  
over the whole ground with him, and he  
offered no objection. I went over the  
ground very fully as to the mission fund,  
and the subject of Trinity College with the  
Bishop. I heard no objection from the  
Bishop from that day until we had the pre-  
sentment. The Bishop did not intimate  
that I was acting contrary to Church dis-  
cipline. The remark was made by the  
Bishop that we might take under our  
charge an Evangelical mission working in  
the diocese. I did not think that course  
would be a wise one. The Bishop remark-  
ed that with regard to St. James' congrega-  
tion we might meet the difficulty by apply-  
ing the collections in aid of an Evangelical  
missionary. I heard of no disapproval on  
the part of the Bishop until the presentment.  
I reported to the Committee that the  
Bishop had offered no objection to their  
course of proceedings. I explained to the  
Bishop there was no intention to interfere  
with the Diocesan Mission Fund. . . .  
I was present when this appeal to the  
Bishop was drawn up. I called formally

on the Bishop, and told him I had called to  
lay before him the plans of the Church As-  
sociation. I called on him from a layman's  
point of view. I expected on his part that I  
did not intend to interfere with the Synod-  
ical action. The Bishop knew perfectly  
well what lay intentions were with regard  
to Trinity College and the Church Associa-  
tion. We did not make any collection for  
the Evangelical Mission Fund until after  
the appeal was made to the Bishop. . . .  
It is a fact that there is an increasing de-  
mand for Evangelical energy for parishes  
as they become vacant; and that some  
men are being trained up who do not  
hold Evangelical views. I have spoken to  
his Lordship again and again on this sub-  
ject.

"Canon Allen asked if there were not  
young men educated at Trinity College who  
held Evangelical views.

"Dean Grasset—There are just a few  
who prove the exception to the rule. There  
are a few who have escaped shipwreck."  
(Applause.)

"By Mr. Harrison—I don't think I could  
pick out more than three who have studied  
for the ministry at Trinity College who hold  
Evangelical views."

Thus it appears that the obnoxious docu-  
ment obtained the approval of the Bishop  
before its publication. It was proposed to  
take the evidence of the Bishop, but this  
was found not practicable, as he declined  
as follows:

"Toronto, April 16, 1876.

"Messrs. Blake, Kerr &amp; Boyd.

"Gentlemen,—I have received your sum-  
mons to attend as a witness before the  
Commission appointed to enquire into and  
report upon the merits of the presentment  
against the Very Rev. Dean Grasset and  
others, which Commission, after many de-  
lays is to sit to-day. As the presentment  
referred to, being an act of certain of the  
clergy in visitation assembled, enforced on  
me the duty of appointing a Commission to  
make enquiries as to the grounds for the  
charges contained in such presentment; as  
the Commission are then to report to me  
the decision they have arrived at as to the  
grounds or otherwise for further proceed-  
ings; it would be incumbent on me to in-  
stitute such further action as their report  
might demand; and as, if the matter pro-  
ceeded to a trial, I should myself be a judge  
on such trial; on these grounds I feel it my  
duty very respectfully to say that I should  
deem it incongruous and unbecoming in me  
to appear as a witness before the Commis-  
sion, and to give my evidence before them,  
which might possibly serve to prejudice the  
interests of the accusers or the accused."

So much for the merits of the case,  
which will be duly reported to the Bishop  
for his consideration.

A number of legal points have been raised  
aside from the particular case of more  
general interest both to the Church and  
the public. The counsel for the defence  
took the ground that the Bishop's patent  
in a colony does not give power to create  
an ecclesiastical court having jurisdiction  
in such cases.

"That so far as it attempted to confer  
any authority was absolutely void, and  
had no effect in Canada. . . . There  
was no ecclesiastical law creating ecclesiastical  
offences. . . . The Synod had not  
passed any law which created a Court hav-  
ing jurisdiction to try what were called ecclesiastical  
offences. . . . Supposing the  
Bishop had the power under ordinary cir-  
cumstances to issue the commission and create  
such a Court, his Lordship would be dis-  
qualified from acting in the matter because,  
the law provided that an interested judge  
was disqualified from acting. His Lordship  
was the patron of the living now held by  
the Dean, and was therefore interested in  
its disposition, and would be disqualified in  
England under section 24 of the Church  
Discipline Act. . . . Assuming, how-  
ever, for the moment that the Bishop's  
Court existed, the ecclesiastical law of Eng-  
land being no part of the law of Canada there  
could be no offence. . . . His final  
intention as to the illegality of the proceedings  
was that there were only three Commissioners  
appointed out of five as required by the  
Act, and that, therefore, the gentlemen he  
was addressing had no authority to act.

The counsel for the prosecution met  
these objections by asserting, that the two  
commissioners declining to act were still  
in the commission, that the Synod was au-  
thorized to make regulations; and action  
had already been taken in other cases of  
discipline.

"That it had been urged that there  
was no ecclesiastical law in force in the  
Province, but he dissented from the  
proposition so far as the Church of Eng-  
land was concerned. All the ecclesiastical  
laws of the Church of England which were  
adopted on the establishment of the  
Church in Canada, became binding on the  
members of the Church here. Their first  
Act—the Church Temporalities Act—recog-  
nized that there were canons in force, al-  
though the Legislature provided that  
they did not give any spiritual authority.  
What were these canons? Either the  
Church in Canada had no canons for the  
regulation of church discipline, or else  
those of the Church of England and Ire-  
land were in force. The Committee of the  
Synod in 1859 recognized that the Eng-  
lish canons were in force so far as the  
clergy were concerned. One of these canons,  
number 73, enacted as follows:—'Foras-  
much as all conventicles and secret meet-  
ings of priests and ministers have been over-  
justly accounted very hurtful to the State  
of the Church, we do hereby declare that  
no priests or ministers of the word of  
God, or any other persons, shall meet to-  
gether in private house or elsewhere, to con-  
sult upon any matter or course to be taken  
by them, which may in any way tend to the  
impeaching or depraving of the doctrine of  
the Church of England, or Book of Common  
Prayer, or of any part of the government  
or discipline now established in the Church  
of England, under fear of excommunication  
ipso facto.' It was this canon that  
applied to the case under discussion."

In reply it was urged that numbers 47  
enacted that no clergyman should wear  
light colored stockings; and if, as was  
contended, the canons were not in force in  
Canada, any rev. gentleman who was  
in a wearing colored stockings would be  
in danger of being presented. (Local laugh-  
ter.) These laws might be very well for  
England in the seventeenth century, but  
would not do for Canada at the present day.  
It was admitted that the laws of the Eng-  
lish Parliament were not the laws of this  
country, and it was asked to see why the  
laws of the English Church should prevail  
here, unless enacted by special legislation.  
In 1859 the Synod Committee reported  
that they had adopted the canon in refer-  
ence to the Queen's supremacy, the only  
canon alluded to of the whole number of  
those of 1603. It was evident that if the  
Committee thought it necessary to adopt  
these canons they considered they were  
not before in force. They, however, only  
adopted one. In 1859 they reported it was  
undesirable to consider further the Eng-  
lish canons, but to leave them for the action  
of the Provincial Synod. That action had  
not been taken up to the present time.  
On page 163 of the canons and by-laws, it  
was stated that at a meeting of the Provin-  
cial Synod, in 1863, a memorial to the Pro-  
vincial Synod on "Ecclesiastical Law" was  
adopted, pointing out that the Church  
of England in this country, "is not subject  
to the code of ecclesiastical law which pre-  
vails in the mother country," the Synod,  
the only body that could deal with the sub-  
ject, having declared that these laws did  
not apply to this country. He thought his  
case was made out, for the 73rd canon  
which his learned friend contended, created  
the offence was not recognized, as it was  
part of the ecclesiastical law of England.  
According to the Canon, if the Dean were  
found guilty he would have to be excom-  
municated.

So the matter now rests. We await the  
next scene without further comments. It  
is, however, certain that if the case goes  
on the relations of the Anglican Church  
to the state and law must come under re-  
view. Will the result be to show that it  
stands on the same level as other churches,  
with power to exercise discipline among  
its own members without asking permission  
of any earthly power?

THE CANADIAN BAPTIST, AND  
PROF. McLAREN'S LECTURE.

Our Baptist confreres cannot agree with  
the idea that the quantity of water used in  
baptism is an unessential circumstance in  
the symbolic rite of cleansing. Of course  
not for as the Professor states; he regards  
the rite as symbolizing our death and burial  
with Christ. Going under water is to the  
Baptist more than a symbol, is a sup-  
posed act of obedience, without which no  
one can be properly a member of Christ's  
church. And as Baptists appear to think  
going under is of the essence of baptism, of  
course the quantity of water is essential.  
We are not going to argue the question  
now, because it is a wide one; but we  
may ask, who were immersed into Moses  
in the Red Sea? Those who went there  
on dry land, or those who went under the  
waters? Was that baptism symbolic, or  
an actual going under? We are glad to  
have the approval of our brother on another  
point:—

"The lecturer takes great pains to em-  
phasize that it is unwarrantable to intro-  
duce anything into the worship, (and the  
same is true of the doctrine, government,  
and discipline of the church) for which di-  
vine sanction cannot be found in the Word  
of God." This has the right ring, and how-  
ever much we may think it is not practised  
by those who often preach it, we like to hear  
it and see it held forth to the public. The  
proclamation of such truth cannot fail to  
have a salutary effect, especially at the  
present moment, when the simple utter-  
ances and practices of the apostles seem to  
be below par among a would-be-popular  
class of theologians. Scriptural theology  
is stale in too many quarters, and a senti-  
mental charity is sapping the foundations  
of Bible truth, and sweeping away the an-  
cient landmarks."

Appropos of this lecture, it seems to create  
a good deal of hard thinking and some hard  
feeling among the half-reformed supporters  
of the Church of England, who hold by the  
fathers first and the apostles next, in mat-  
ters of church government and ritual.

## MR. MURRAY'S LETTER.

We call attention to the letter from Hal-  
fax, which appears in another place. Our  
brethren in the Maritime Provinces may be  
assured of sympathy from the Presby-  
terians of Ontario in their struggle with Po-  
pery about Public Schools. Their position  
is different from ours in Ontario and Que-  
bec, and if they can carry out their pro-  
gramme of unsectarian education success-  
fully, we shall rejoice. We fully concur in  
the opinion that concessions to Popery are  
a huge mistake. It is a question whether  
Roman Catholic Emancipation could have  
been accomplished if the hierarchy in 1826  
had spoken out in the Ultramontane tone  
of to-day. The evils of this generation  
show unmistakably that we promise will  
lead to ruin, and that the attitude of  
Protestantism must be continually vigilant  
and defensive, for Popery is insidiously ag-  
gressive and offensive towards evangelical  
religion and Protestant liberty.

The visit of Messrs. Moody and Sarkey  
to Scotland is said to have dealt Plymouth-  
ism in that country a most damaging, if  
not deadly, blow.

THE COMING MEETING OF  
ASSEMBLY.

The committee for local arrangements  
for the Canada Presbyterian Church, ap-  
pointed by the Presbytery of Montreal, in  
connection with the approaching meeting  
for Union of the Presbyterian Churches,  
appointed to be held in Montreal next June,  
are making arrangements to entertain the  
ministers, and, as far as possible, the eld-  
ers of the Canada Presbyterian Church, and  
the Presbyterian Church of the Lower Pro-  
vince who may attend that meeting. It  
would be well for those who purpose being  
present on that occasion, to lose no time in  
making the fact known to the Secretary of  
the Committee, so that time may be given  
to provide accommodation for them, and  
admit of their being notified in return where  
they are to go on reaching that city. Com-  
munications are required to reach Montreal  
by the 15th, or not later than 20th May,  
and should be addressed to Arch. McGoun,  
Secretary, 179 St. James Street, Montreal.

## BOOK REVIEW.

THE VARIATIONS OF POPEY. By Rev.  
Samuel Edgar, D.D., with an introduction  
by Rev. J. Gardner Robb, B.A., Toronto.  
We have received from the publishers,  
Messrs. Macleod & Co., of this city, Part I.  
of the "Protestant Library," bearing the  
above title. The part before us is made up  
of nearly 100 pages, and the work will be  
completed in twelve parts at 25 cents each.  
The introduction by the Rev. Mr. Robb,  
occupies seventy-five pages, and is devoted  
to showing the "unity of Protestantism."  
When the completed work is before us,  
we shall write more fully on the subject.  
Meanwhile attention is directed to the  
publisher's Advertisement in another  
column. Agents are wanted in every  
locality.

Rev. John Scott and St. Andrew's  
Church, London.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—Under this heading your corre-  
spondent "C.M.," sends you an extract from  
the *St. Thomas Home Journal*, and favors  
your readers with a few remarks of his own  
in your issue of the 9th inst.

I am sure that all who know Mr. Scott  
will heartily endorse all that is said in his  
praise, and will sincerely sympathize with  
him, in the circumstances in which he is  
placed.

I agree with the writer of the extract,  
that "it is greatly to be regretted that any  
circumstances of so minor a character as  
the introduction of instrumental music,  
should be permitted to accumulate difficul-  
ties resulting in the removal of a good and  
useful minister of the gospel from his field  
of labor." This is, altogether, too small a  
matter for congregations to split about, and  
fight over. It is too small a reason for a  
congregation's parting with a devoted and  
faithful minister; and too small a reason  
for a minister's parting with an attached  
congregation. The subject is one, in re-  
gard to which either side may very safely  
give in to the other, for the sake of peace.  
It ought to be approached, when approach-  
ed at all, by all parties in the spirit of brotherly  
love, mutual forbearance, and readiness  
to yield to each other, rather than create  
trouble, and bring about separation and  
schism.

Allow me a word on the question of  
the "Aged and Infirm Ministers' Fund,"  
and "A Retiring Allowance." I hope the  
committee having charge of the fund refer-  
red to, will renew the recommendation ap-  
pended to their report to the Assembly a  
few years ago, to have all the ministers of  
the church assessed for the regular annual  
support of this fund. And I have no ob-  
jection to the whole church being asked to  
contribute to it. The stronger it can be  
made the better; it will help to remove at  
least one hindrance in the way of young  
men devoting themselves to the service of  
the Lord in the work of the gospel minis-  
try. Such a fund would belong to the  
"Aged and Infirm Ministers," and when  
any of them would be under the necessity  
of retiring, and taking advantage of it, they  
would feel that their income drawn from it,  
whatever that might amount to, was all  
their own. As a minister, I do not feel  
that I would look on myself as a pauper,  
were I obliged to depend on such a fund;  
but I could not brook the idea of retiring on  
"a retiring allowance." Knowing some-  
thing of the difficulty, and reluctance with  
which many congregations make up and  
pay a very small stipend to ministers still  
laboring amongst them, I fear "the retir-  
ing allowance," in all such instances, would  
be paid with still greater difficulty and re-  
luctance. When I think of it, I feel as if I  
could not swallow the bread bought with  
the miserable pittance of a "retiring al-  
lowance," paid by a congregation, many of  
whom, I have reason to fear, would be glad,  
any day, to hear of my death, that they  
might be rid of the burden.

It would be interesting to know how  
many of the sons of our ministers study for  
the ministry. Is there not something  
lamentable, and something ominous in the  
fact that so few of them do? How can  
ministers, consistently and sincerely, urge  
Christian parents, as they often do, to dedi-  
cate their sons to Christ for the work;  
when they do not, or cannot give their own?  
And how does it effect the prescribed pray-  
er to "the Lord of the harvest, that He  
will send forth laborers into His harvest?"

A.L.H.

The London Rock says:—"It will be a  
great satisfaction to the country to hear  
that the Prince and Princess of Wales have  
ceased to attend the services at that ultra-  
Initialistic Church, All Saints', Margaret  
street, where this time last year they were  
frequently seen."

## State Churchmen Under a New Form.

Rev. J. GARDNER ROBB, B.A., TORONTO.

SIR,—I thank you for publishing my note  
about Separate Schools in the new Pro-  
vince in the North West. But how is it  
that Ontario tamely submits to the estab-  
lishment of State Churchmen in Saskatchewan?  
How can Reformers and Liberals  
become the agents in extending a system  
which is dying out in the Old World, and  
which is rotten—rotten—rotten? Above  
all, how can Presbyterians submit to such  
iniquity?

The more you yield to Ultramontanism  
the more you will have to yield. Conces-  
sions will only excite to new demands.  
The only safe policy is one of strict equity  
and fair play. The State must be non-  
sectarian. In the Dominion we have four  
Provinces which have refused to grant  
Separate Schools to the Church of Rome,  
viz., New Brunswick, Nova Scotia, Prince  
Edward Island and British Columbia. The  
Federal Constitution leaves the subject of  
Education in the hands of the Local Legis-  
latures. But now you, good Reformers  
and Liberals of Ontario, have allowed your-  
selves to be dragged into a most unjust and  
unseemly crusade against New Brunswick,  
and secondly to be propagandists of Sec-  
tarianism in the Saskatchewan valley.  
Quebec Ultramontanism will be power-  
less for mischief were they not backed by  
the Reformers of Ontario. The Reformers  
seem to be falling into the old weak-kneed  
corrupt system of their predecessors. This  
is a grave accusation; but I fear it is but  
too well founded. What could any party  
have done to please the "Vaticanist"?—  
more than was freely volunteered by  
Messrs. Blake and Mackenzie. It seemed  
to be freely volunteered; but I suppose  
that in this case appearances were decep-  
tive; and Mr. Scott took "precious good  
care" to inform the chief what would be  
the penalty if they did not yield. It may  
be said that if Mr. Mackenzie had refused  
this concession regarding the new Province  
he would endanger the Government's ex-  
istence, and the Tories might regain power.  
This is really the ugliest feature of the case.  
It shows that the people of Ontario are not  
yet on the alert, for if they were neither  
party would dare barter with Rome. You,  
editors, must waken public sentiment and  
keep your politicians straight.

I have to find fault with yourself for  
prophesying evil things with regard to New  
Brunswick. You anticipate "inevitable  
defeat" to the Free School cause. To  
prophesy such a gloomy ending of the battle  
is to help the foe. I am sure you are  
wrong. The cause of free public schools,  
as opposed to sectarian schools is the cause  
of right opposed to wrong, of light as op-  
posed to darkness, of modern freedom and  
fairplay as opposed to tyrannical mediaevalism.  
You weaken us—your our friends—  
when you solemnly assure us of ultimate  
defeat and disaster, you must fight the bat-  
tle by our side and help us to win.

Yours truly, ROBERT MURRAY.

Halifax, April 10, 1876.

## THE LATE REV. JAMES CAIRNS, MD.

On the 18th of February last, the  
above named minister passed away, at the  
age of nearly seventy-seven years. De-  
ceased was a native of Jodburgh, Scotland,  
where "the seraphic Rutherford" received  
his first education. The family consisted of  
himself and four daughters. He first stud-  
ied medicine in Paris, an uncle very kind-  
ly furnishing him with the means of so  
doing. For a while, he was doctor on board  
a ship, in which capacity he visited India.  
While he practised medicine, he gave evi-  
dence of piety. His praying by the bed-  
side of his patients was often a subject of  
sport to scoffers. At length, he entered  
into the gospel ministry. For a short time,  
he had a pastoral charge in Ontario. I am  
not aware that he ever had another. For  
thirty years, he was a missionary, first of  
the Presbyterian Church of Canada, and  
later of the United Church. He was a  
most zealous and active labourer. He visited  
a great many places where no other  
minister had ever been before. One  
who was well acquainted with him, says:  
"He did an amount of walking that few of  
our young men would, or could, have done."  
About a year before his death, he had a  
stroke of palsy which affected his mind as  
well as his body, so that he wrote most  
bitter things against himself. Latterly, his  
body was wholly paralyzed, but his mind  
became more composed. Among his last  
words were "Jesus is my Saviour." The  
departed had his faults. Who has not?  
Often his zeal overcame his prudence. His  
heart, however, was right, we have good  
reason to believe. His labours have not  
been unblest. We hope he is now free  
from all imperfection.

On Sabbath, April 4th, a sermon on the oc-  
casion of his death was preached in the  
Canada Presbyterian Church, Metis, Que-  
bec, by the pastor, the Rev. T. Fenwick,  
who took for his text Job xix. 25-27. As a  
mark of respect to his memory, the pulpit  
was, for a month, draped in mourning.  
A minute in reference to the event, has been  
inserted in the Session Records. Dr. Cairns  
laboured many years ago as a missionary  
in Metis. The older part of the church  
there, was built with money, a great part of  
which was raised by his efforts. I may add  
that there is a church named after him  
near Bracebridge, on the Georgian Bay,  
Ontario.

Ministers of the gospel, like the priests  
under the Old Testament, are "not suffered  
to continue by reason of death." Let us  
rejoice that "the Apostles and High Priest  
of our profession" ever lives. May the re-  
moval of the subject of this article stir up  
his surviving fellow-labourers to greater  
activity in doing their Master's work while  
it is day! The night is coming when they  
shall no longer be able to work.—F.

It is rumoured at Oxford that four under-  
graduates, members of the congregation of  
St. Barnabas' church, have recently joined  
the Roman Catholic Church. St. Barnabas  
is the most advanced Ritualistic church in  
the city, and it will be remembered that  
about three years ago the Rev. Mr. Moore,  
one of the assistant curates, joined the Ro-  
man communion.