

of Troy, Ohio, told me that during a visit to Toronto a few years ago she was surprised at the quiet calm of the Lord's day in that city.

A minister, who preached one Sabbath in the town of Ottawa, told me that the difference between the American and Canadian Sabbath was very striking.

I use these statements to show that even Americans themselves acknowledge the loose way in which the Sabbath is observed in the United States.

I heard one speaker laying the blame on the numerous nationalities that make their home under the stars and stripes. This is a mistake. The native American so far as my observation has gone is not in advance of the foreigner, in his respect for the Sabbath. I have heard foreigners as well as native Americans deploring the wholesale desecration of the Sabbath. The blame lies in the impotence of the law.

The politics of the United States is to blame. Men in power seem to be afraid to put the law in force, since they owe their position largely to those who break the laws. The majority rules the law makers, and the law breaker is in the majority, hence the law breakers rule the law makers. Magistrates are elected to office by the people, and if they want to keep the office long they must not enforce the laws that are repugnant to the people. Magistrates who love office dare not enforce the Sunday law.

In the narrative of the State of Religion given at the Synod of Ohio, the sentiment was expressed, concerning temperance and Sabbath observance, "that we must rely mainly upon the power of truth and the grace of God in individual hearts, while aiming also at the faithful execution of our laws."

The sentiment is good, but it does not expose the defects and dereliction of duty on the part of Christian parents and teachers to impress upon the rising generation the importance of keeping Holy the Sabbath day. In every town I have visited, and in every Church where I have preached, I have found that children are not at the regular services of God's house. It is an alarming fact, known to the Christian ministers, that but few children appear in the Sanctuary. They attend the Sabbath school in the morning, and when dismissed, they go home, not to return with their parents to divine service. They regard the Sabbath school as their church. It is evident, therefore, that when they grow up unaccustomed to attend divine worship, they will not go through habit, but will think it irksome and unnecessary. Thus Sabbath is to them only a holiday and not a holy day.

The views of the press and public opinion, on the Sabbath question, are not only freely discussed in the presence of the children, but are favourably received by parents as "advanced" thought. The holy commandment, "remember the Sabbath day to keep it holy" is made to appear like a fetter, instead of a divine hedge to guard the best interests of man against the thousands of vices and ills that will advance if that hedge is torn down. WM. J. SMITH, Ph. D. *Manse, 1st Presby. Church, New Carlisle, Ohio, May 11th, 1883.*

#### EVANGELISTIC SERVICES AT OAKVILLE.

MR. EDITOR.—A union meeting of the Methodist and Presbyterian churches has been in progress during the last week in the pleasant little town of Oakville. The Rev. John M. McIntyre has conducted the meetings with great acceptability and interest. He began this work on Sabbath the third of June. He addressed a large and interested congregation in the Presbyterian church in the morning, visited two Sabbath schools in the afternoon, and preached to a great congregation at night in the Methodist church. Varied, deep, and favourable impressions were made on the people. During the week three meetings were held in the Presbyterian church, and two in the Methodist. At all the meetings the attendance was good, and the attention and interest very considerable. When requested, at the different meetings, a number rose, declaring that they desired to be saved. About forty persons have already gone into the enquiry meeting, and the whole aspect of religious matters is most encouraging.

Yesterday was a great day in these two churches in Oakville. They met in concert in the Presbyterian church in the morning, which was packed full, with chairs all along the aisles. A mass meeting of children was held in the Methodist church in the afternoon. The children filled the central angles of pews, numbering over 300; while the two sides were

fully occupied with their parents and friends. In an admirable manner Mr. McIntyre addressed the children, and young people, securing their attention and retaining it to the end.

The evening meeting was about the largest ever assembled here. The text selected was Rev. xxii. 12. "Behold, I come quickly; and my reward is with Me, to give every man according as his work shall be." Very solemnly and powerfully the truths of the Saviour's sudden coming, and the rewards He would bestow, on the good and the evil were urged on the attention of all.

The meetings will be continued this week with every prospect of deeper interest, and greater success. In connection with these nightly meetings a prayer meeting has been held in the afternoon. All classes of the community have been moved; and, it is hoped, further progress will be made this week.

Mr. McIntyre is excellently adapted to this work. He has fluency of utterance, has a powerful and agreeable voice, is full of zeal, tempered with discretion, and preaches in all its fullness and freeness the glorious Gospel of the blessed God.

Mr. McIntyre is prepared to engage in similar work elsewhere, when invited, and parties writing him should address Kempville, Ontario.—W. MEIKLE.

*Oakville, 11th June, 1883.*

#### THE SCOTTISH CHURCH ASSEMBLY.

MR. EDITOR,—I promised to write you an occasional letter if any thing came under my notice that might be of interest to your readers. I have failed to send you any contributions hitherto, not because I have not seen and heard and experienced what might be worth telling, but because I have been so busy and so tossed about from place to place, that I have scarcely had the opportunity, or felt in the humour of writing.

Now that I am in the midst of the great Assembly gatherings, which have an interest for Presbyterians all over the world, I send you a few thoughts and impressions which may be welcomed, if for nothing else than that they come from the *great little* motherland of our Church.

I have now had the privilege of standing before the three great ecclesiastical courts of Scotland, to speak in behalf of Canada and of the Presbyterian Church in Canada, and have had the pleasure of meeting with many of the eminent men of all three.

In the Synod of the United Presbyterian Church no question of any great interest emerged, and the debates were in consequence very quiet and unexciting. The marked feature of the Synod was its monster missionary meeting. The ample Synod hall was packed with an earnest and interested audience, and the addresses delivered by missionaries from all parts of the heathen world were worthy of the occasion in every respect.

Considerable interest was manifested by the Synod in Canada. I had a fair opportunity of stating our case. The people of Scotland are only beginning to understand it. As there is no religious weekly newspaper in the land they are in a measure dependent upon such information as may be brought before them before platform and the pulpit. The United Presbyterian Church and students of the U. P. College will, I believe, give substantial aid to our North-West mission next year.

On Friday last I appeared before the Assembly of the Established Church. Dr. Gray the convener of their Colonial Committee is all alive as to the claims of Canada. In presenting his report this year he spoke strongly in favour of sending help in some way or other to Canada. Immediately after he had presented his report I was called upon, and gave as full a statement as I could in twenty minutes of our Canadian mission fields. I was received most cordially by the Assembly and Drs. Milligan, Story, Jamieson, and most notably Dr. Snodgrass, gave emphasis to the Canadian mission work, so that Canada and her missions had a decided prominence given them on that afternoon.

Last night was the Continental and Colonial night in the Free Assembly. The Continental got the first and, therefore, the best part of the evening. The Rev. J. C. Burns, of Kirkleston, the convener of the Colonial Committee of the Free Church has given great attention to Canada in his report, and there is throughout it a tone of unfeigned regret that the funds will not allow of any grant to Canada. He

urged in strong terms the duty of the Free Church in this matter. It had been arranged that I should address the Assembly at nine o'clock, and time sufficient was allotted me to plead our cause. Assemblies are very jealous of their time and I took it as a favour to Canada that I had a good half hour in which to set forth her extent, her mission fields, and her need. The great obstacle in the way of obtaining contributions for Canada here is the prevalent idea that she is now strong enough to help herself.

I set myself to remove that obstacle by giving a simple statement of the strength of our Church, and then in detail pointing out her extensive and difficult missions. It is with surprise that most people here learn that almost one third of the population of Canada is French Canadian Roman Catholic and consequently a drag upon the country, and an enormous mission for the Church. Many open their eyes with astonishment when by a few illustrations I made clear to them the continental extent over which our North-West Mission must spread. Some other points I was able also to discuss, such as the relation of this mission to the mother Churches, the prudence of investing Christian money and energy in it, and the probable effect, ultimately, on the evangelization of the Chinese nation. From the remarks of some of the prominent members of the Assembly and others who have spoken to me to-day, I believe I have not wholly failed in my design, and the way is opened for more liberal contributions to Canada in the future.

If a well digested scheme for helping the North-West were presented to the people of Scotland I would not be surprised if £10,000 were received for it from the wealthy and liberal Christians of this land.

In my work here this winter, whilst it has been difficult far beyond what one who has not tried it might suppose, I have, nevertheless, received much sympathy, especially after I had time to make personal acquaintance of the friends of the cause. The most notable case of this I experienced last night, when Dr. Andrew Bonar handed me an envelope containing £30 for the French Canadian Mission, sent through him by some friends. Some of the ministers have of themselves taken up collections for me, and I have no doubt that, if some one from the North-West were to come here to plead her claims, he would meet with many a token of sympathy such as I have indicated. I find that everywhere Manitoba and the North-West have the ear of the country.

There is a desire to help us and the Church should not hesitate to avail itself of this desire by presenting to the mother Churches suitable channels for their good will towards us. W. D. ARMSTRONG.

*Free Assembly Hall, Edinburgh, May 20th, 1883.*

#### "SAYS I TO MYSELF, SAYS I."

MR. EDITOR.—The Roman Catholic Bishop of Kingston was one of the guests at the last convocation banquet in Queen's University in that city. In the course of an address which he delivered on the occasion, he spoke of what great things his Church had done for high education. Well, without disputing that point, I would ask, how is it that she has done, and is still doing so little for what we may call low education? How was it that in the middle ages, when she had almost universal sway, the great mass of her people were, as regards learning, in Egyptian darkness? How is it that, at the present day, ignorance is in proportion to her power? Look at the Province of Quebec, where there are so many "good Catholics." The great majority of them know A from Z, not by name—only by sight. Still more have to make a drawing of the end of a saw horse to represent their name. Were a prize offered to the most ignorant Province in the Dominion, Quebec would win it with the greatest ease. Why should a high education be given to a few priests, lawyers, doctors, and notaries, and the rest of the people be denied the knowledge of "the three R's?" As the song says, "Says I to myself, says I." T. S.

*Metis, Quebec.*

A NEW YORK judge is wrestling with a tough question arising from a disputed will case. It seems that an ancient Roman Catholic couple, having left \$2,300 in trust to procure masses for the repose of their souls, the administrator of the estate brings an action to recover it, on the ground that the trust was void, because there was no beneficiary under the trust, and the object of the donor's bounty was "metaphysical and spiritual, and not within the jurisdiction of the court."