

worse than his opinions. What is to prevent our believing that many a Roman Catholic should be better than his? None but a fool would vote for anyone being put into a position of public trust on the simple ground that he was either a Protestant or a Roman Catholic. But is he less a fool who would settle in his own mind that in no possible circumstances would he vote for this one or that who held certain religious opinions, be his character and history what they might? A man is responsible for what he actually believes, but he is not for the inferences which his friends and acquaintances may draw from his religious creed. Surely such things are so manifest that they may be treated as the most self-evident of truisms. And, if so, does it not follow that every individual is to be animated and approved of or condemned according to what he himself may have been and done in the days past? Every conscientious person, in determining for whom he shall vote as a candidate for public office, has to settle in his own mind which of the available parties would occupy the position with the greatest advantage to the interests intrusted to his charge. Every particular has to be weighed and the best man selected. But surely it would be strange in no ordinary degree if he were to say "Yes, I believe this man would do the work in question with the greatest conscientiousness and efficiency. I have nothing to say against his character. His word has always been found to be as good as his bond. His uprightness and honour are beyond suspicion. His judgment is clear. His activity great; his energy remarkable; his attention to business all that could be desired. He has never been known to do anything but what was fair and right. He has never expressed any sympathy with religious intolerance. And upon the whole, he is out of sight the most competent for the position to which he aspires. But he holds religious opinions which I (not he) fully believe to lead naturally and necessarily to persecution and oppression and therefore all his acknowledged excellences go for nothing. He has never deceived me or any other person, but he may if he got the chance. He has shewn no disposition either to murder or oppress myself or my co-religionists, but others who hold or have held his religious opinions both do and have. I must treat him like a maniac or a criminal for fear that in an unguarded moment he may turn out to be the one or the other, or both." Would such a course of argument or action be wise or prudent? consistent or Christian? And yet it is exactly what Protestants in a free country like this Canada of ours are doing when they say that they will in no case vote for a Roman Catholic as an aspirant for secular office, because his religious creed is necessarily intolerant and because in their opinion he himself is necessarily unreliable. Such a position involves the endorsement of all the persecution and intolerance of the past, and justifies beyond all question all that Roman Catholics have ever either actually done or been at any time charged with attempting, for that is exactly what they said and say. Our great authority says, "Whatever ye would that men should do to you, do ye even so to them," and we should therefore be astonished and grieved if there were any Protestants in Canada, and especially any Presbyterians who would count all personal desert and uprightness of character of no avail when associated with a religious creed which was thought to be not only in its very nature intolerant, but not in any one case to be held without necessarily making the apparently most honourable man treacherous, the mildest cruel, and the truest false. A man cannot necessarily complain of being persecuted because his fellow citizens do not choose to promote him to honour or office. But he certainly would have good ground for doing so if it were to be proclaimed from the house-tops that no matter what his personal merits were, no matter how great his superiority over all his competitors, his religious opinions were enough to secure for him perpetual ostracism from all public trust, and to brand him forever as a social pariah and outcast. It is sometimes laid to the charge of Presbyterians that they are more animated by this spirit of intolerance and suspicion than any other section of Protestants. We do not believe it. They may be and are strongly and consistently opposed to the opinions and practices of the Church of Rome, but they are equally strong in their adherence to the principles of religious liberty and ordinary fair-play, and because they are so they dare not do wrong merely from the fear that possibly in some way or other wrong may be done to them. They would rather be persecuted than

persecute, rather suffer oppression than oppress, and the longer and more earnestly they hold by such opinions and act accordingly, the more they will make it unlikely that Roman Catholics will ever have the power to oppress, or if they have, that they will be inclined to use it to their neighbours' injury, or destruction.

We call special attention to the advertisement in reference to the visit of the two distinguished Presbyterian ministers, Drs. Laikie and Murray Mitchell.

CORRECTION.—In the paper on "Tares or New Wine" there is an evident oversight in the summary No. III., where for *Moses read David*. In the same paragraph for "first" read "finest."

DR. SOMERVILLE has returned to Scotland from his four months' visit to Italy, and reports that he addressed and encouraged the Christian brethren in five of the chief cities, and tried to reach the native population with gratifying success. The mission proves, he says, that the Gospel can now be fearlessly proclaimed throughout Italy, and that the people will gather to hear it. They often sat for two hours at a time; and, when told the meetings were over, they would still linger about the halls, instead of shooing out of them, as people there are accustomed to do from places of amusement. As far as he could judge, the great mass of the people were quite unacquainted with the elementary truths of the Gospel; yet they listened eagerly. Many were astonished at the doctrines they heard, for they had been led to believe that the Evangelicals were rationalists, infidels, and even atheists.

We are pleased to notice that the Board of Foreign Missions (Maritime Provinces), at a meeting held in New Glasgow, on the 19th inst., saw its way clear to send out, as speedily as possible, a fourth mission to Trinidad. The resolution adopted was to the following effect:—

"The Board regrets to find that the responses to the appeal advised by Synod, and sanctioned by the Assembly, for the amount deemed necessary to warrant the sending of the fourth missionary to Trinidad, and to meet required expenditure more satisfactorily than during the last few years, have been up to date so limited in number; yet, finding that an amount has been paid, more than sufficient to extinguish the debt, and that there is an encouraging prospect of increased liberality in the cause of Foreign Missions, agree with gratitude to God for His guidance thus far, to advertise for a fourth missionary, and to take necessary steps to have him sent out before the end of the year; and at the same time direct the secretary to publish full information respecting the contributions made, the state of the funds, and existing liabilities, so that those portions of the Church which have not yet contributed may come to our aid as quickly and as liberally as possible."

Accordingly correspondence on the subject is invited from any of the ministers or probationers of the Presbyterian Church in Canada, whose thoughts may be turned to mission work in that island. The secretary, Rev. P. G. McGregor, D.D., Halifax, will furnish all necessary information. It is expected that the missionary appointed will sail for his destination by the month of December, so that no delay in sending in applications ought to be made.

BOOKS AND MAGAZINES.

MOUNTAIN AND PRAIRIE. By the Rev. D. M. Gordon, B.D., Ottawa. (Montreal: Dawson Brothers.)—To all who desire to read about our North-West, especially about three of its least known and greatest divisions, Northern British Columbia, the wild north land of the Peace River, and the great lone land of the Saskatchewan, from the freshly written descriptions of a traveller who knows how to use his eyes, who had the advantage of travelling with a well-equipped party of engineers and scientific men, and who can be thoroughly depended on as an honest and reliable observer and narrator, we can cordially recommend the above book. Mr. Gordon writes modestly, obtruding himself as little as possible on his readers, while the thoughtful and uniformly correct writing, and the quiet humour here and there in his accounts of his guides' and of his own experiences shew the literary ability that his friends have long known him to possess. He evidently writes under a sense of the great public importance to Canada of a wise policy as regards the North-West. Hence a general caution and guardedness of statement that interferes with literary effect, but which we think our readers will

prefer infinitely to rhetoric and fireworks of the most brilliant kind. The book is very well got up. The illustrations are good and the maps the best that have yet been given to the public. On such subjects as the Chinese in British Columbia—on which he gives no uncertain sound—the Indians, the wonderfully prosperous mission of that noble missionary Mr. Duncan to tribes once considered the most hopeless on the Pacific Coast, the magnificent and boundless Peace River country, the best route for the Pacific Railway, and others almost equally important, Mr. Gordon gives valuable information. His description of the Peace River Pass is exceedingly graphic, though the colours used are always quiet. The Rocky Mountains lose their terror as we read of the party in a large boat gliding down a great river from the interior of the Mountains to the vast fertile plains on this side, with but one interruption or portage; and the question forces itself on us, "Is not this the true course for our railway to take," or, at least, "Should we be irrevocably committed to a different route till more is known of this one?" We have accumulated a library about the North-West, and we add this latest work to it with pleasure, because of its merits, our interest in the country, and as one of signs now beginning to abound that Canadian writers are coming to the front.

MINISTERS AND CHURCHES.

We are sorry to learn that the Rev. D. McGregor, of Mara, Ont., is at present prostrated with typhoid fever. We are sure that Mr. McGregor's many friends will deeply sympathize with him in his affliction, and that the prayer of all will be that he may be restored speedily to usual health and strength.

ZION CHURCH, Carleton Place (Rev. A. A. Scott, pastor), having been improved by the addition of a gallery and repainting, was formally reopened for public worship on Sabbath, August 22nd. Rev. Prof. McLaren, of Toronto, preached morning and evening to large congregations. Rev. Mr. Bennett, of Almonte, preached in the afternoon. Collections during the day amounted to something over sixty dollars.

CRAWFORD congregation in the Township of Ben-tinck and Presbytery of Owen Sound, was organized by Rev. A. McDiarmid, of Latona, on 27th of last May. A frame church was built some two years before, 30x40, having a seating capacity of 200. The building is fully paid for, and steps have been taken to get it painted this fall, though the pews have yet to be put in. The names of twenty-eight members were enrolled on the day of organization, two elders, Messrs. A. Hastie and N. McDonald, have since been elected and ordained, and at the first communion, held on 11th July, twenty-two new members were added, eleven by profession and eleven by certificate. Mr. Andrew Henderson, Theological student of Knox College, Toronto, has charge of the congregation during the summer vacation, and through the blessing of the Holy Spirit is carrying on the work with great vigour and success. The contribution of the congregation to the French Evangelization Fund this year is \$13.33.

THE Rev. John Johnston was ordained and inducted into the pastoral charge of Lobo and Caradoc, on the 3rd inst. The day was all that could be desired, and the attendance, considering the busy season of the year, was very good. Mr. Goldie, of Watford, preached the induction sermon. Mr. Wells, of Williams, narrated the steps, proposed the questions, offered the ordination prayer, and addressed the minister. Mr. Henderson, of Hyde Park, charged the people, and Mr. Hall, of West Nissouri, closed with prayer. After a hearty reception at the door, the newly ordained pastor, together with all the ministers present, were generously entertained by Mr. Brown, one of the elders, at his residence. Mr. Johnston has gone very deliberately and faithfully over a somewhat extended course of study. He has a great deal of judiciousness as part of his constitution, and should life be spared and health be continued his friends confidently expect that, by the blessing of God, he will prove himself a wise workman, winning souls, and building up God's people in their holy faith. The settlement is unattended with any unpleasant accompaniments, and the people seem to have spirit and enterprise among them. May they see glorious things amongst them in coming days.—COM.